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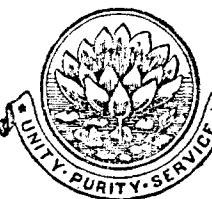
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UNIFIED AND DYNAMIC HINDUISM.*

By

DEWAN BAHADUR K. S. RAMASWAMI SASTRI.

Hinduism is often described as a federation of faiths rather than as a single unified faith, as a tangled tropical forest rather than as a "trim garden." But a seeming labyrinth ceases to be one when we know the clue. In the case of Hinduism the clue is furnished by the Bhagavad Gita.

Hinduism is a religion without a founder. Swami Vivekananda in his epoch-making address on Hinduism in Chicago at the famous Parliament of Religions in 1893 defined the Veda as the "accumulated treasury of spiritual laws discovered by different persons in different times". Is lack of historicity a source of strength or a source of weakness? A person can plead for the one view or the other according to his predilection. But after all the supreme tribunal which evaluates all religion—with or without founders—is the tribunal of the human soul. Hinduism claims that as God is eternal (sanatana) that the soul is eternal and that the religious revelation revealing the inter-relations of God, Soul and Universe is also eternal. The quest of the Alone for the Alone is not more real than the voice of the Alone speaking to the Alone.

*Extracts from the Address.

The eternal aspects—dogma, ritual, ceremonial, language, literary and artistic form etc—vary from time to time and from clime to clime. But the inner urge of Grace in God and of devotion in Man is the same for ever and for ever. When Esperanto supersedes the beautiful languages of the world, a new world religion may supersede the revelations that we know. But both events are only in the land of dreams. The wiser course is to realise the core of each religion and work for a Federation of Faiths, a League of Religions. The war of ideologies in the future will be not between faith and faith but between faith and unfaith, between spiritualism and materialism.

I was reading sometime ago a very fascinating book by Sir Francis Younghusband—the Epic of Mount Everest. He says in it "Indeed the struggle with Everest is all part and parcel of the perpetual struggle of spirit to establish its supremacy over matter. The spiritual means to make itself supreme over even the mightiest of what is material. Both man and mountain have emerged from the same original Earth and therefore have something in common between them. But the mountain is the lower in the scale of being, however massive its outward appearance. And man, the punier in appearance but the greater in reality, *has that within him which will not let him rest until he has planted his foot on the topmost summit of the highest embodiment of the lower. He will not be daunted by bulk.* The mountain may be high. But he will show that his spirit is higher. And he will not be content until he has it in subjection under his feet. This is the secret in the heart of the idea of climbing Mount Everest. And in proving his powers man would find that joy which their ever gives". He says further "man needs some one to worship". These words *worship, exaltation and spiritual joy* are of the essence of the supra-physical quest of Hinduism for God. In this quest the average Hindu woman has been more loyal than the average Hindu man, though the highest spiritual achievements show no differences of caste or sex.

After all we must comprehend and judge and enjoy each religion by paying attention to its highest and most significant utterances. The Triratnas and Om Mani Padme Hum contain the essence of Buddhism. The Beatitudes and the Sermon on the Mount contain the essence of Christianity. The bold declaration of unity of God and of the Holy Prophet as His messenger and of the brotherhood of man contains the essence of Islam. In the same manner we must pass beyond the din and

clash of sectarian warfare and hear the flute call of the Vedas and especially of the Upanishads.

Swami Vivekananda said on one occasion that Europe is the birth place of politics and that Asia is the birth place of religions. It is a remarkable fact that all the great world-religions were born in Asia. Out of them Hinduism and Zoroastrianism and Buddhism were due to the Aryan genius whereas Christianity and Muhammadanism were due to the semitic genius. The former stressed the immanence as well as the transcendence of God and the concept of Ahimsa. The latter stressed the transcendence rather than the immanence of God and the concepts of brotherhood and service. It is a great fact that all of them have met in India which seems to be designed by Providence as the workshop of a new synthesis of religions and cultures, and the birth-place of a League of Religions. I take it that the function of this Federation of Religions is to hasten the advent of that consummation which is most devoutly to be wished. I believe that I am not saying too much when I say that as the result of such federation and the resultant mutual appreciation and comprehension, Christianity and Muhammadanism will come more completely under the sway of the concepts of divine immanence and Ahimsa while the Aryan religions will have a deeper sense of human fellowship and brotherhood and take more intensively than before to the service of man. Then and then alone will the kingdom of God be realised on the Earth.

Within Hinduism many protestant movements arose. Buddhism and Jainism arose as an internal protest but very soon the mother church assimilated the most valuable elements in their ideology without surrendering or sacrificing her own. When Islam came in, some protestant movements arose within Hinduism. Later on when Christianity entered India, other protestant movements arose. But the same process as set in before has been in operation in regard to Sikhism and Brahmo Samaj and Arya Samaj. The best in these has been assimilated by the mother church without sacrificing her essence. Thus Hinduism has maintained its scheme of moral and spiritual values and its body of vital doctrines and discipline—its ideology as a whole while lessening the rigour of rituals and sacrifices and intensifying the sense of interdependence and brotherhood and emphasising philanthropy and service. Just as she quietly added Bhakti to Jnana which she added quietly to Karma so has she quietly added patriotism and philanthropy

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to them all. It is mainly of that mother church—her enduring excellences and her few deficiencies—that I desire to speak today.

Let me make it quite clear that I have no superiority or inferiority complex and that I believe in the harmony of religions and in the universality of the spiritual consciousness.

Ritual, prayer, mythology, scripture, ethic and philosophy are all essential aspects of religion but its soul is realisation. In every religion we have a harmony and fusion of moral and social and spiritual values but the communion of the soul and the oversoul (Anubhava or Vijnana) is its quintessence. "The mortals speak many tongues but the immortals speak but one".

The goal of all religions is eternal bliss and all inculcate worship and adoration and prayer as well as knowledge of God and righteousness though names and forms and modes of worship vary. All of them postulate the Fatherhood of God and brotherhood of man.

The Scriptures of the Hindus are called Vedas, Smritis, Itihasas, Puranas, Tantras, Agamas and Darsanas and Bhashyas. It will be wrong to regard them as being in any way mutually contradictory. Each of them consolidates, interprets, amplifies and illustrates its predecessors. The Vedas consist of Mantras and Brahmanas and Upanishads. It is also said that Veda consists of Karma Kanda (ritual) and Upasana Kanda (devotion) and Jnana Kanda (philosophy). It is wrong to say as some have done that each successor was a revolt against its predecessors. It is not possible to demonstrate this truth in any great detail here.

The magical word that runs like a golden thread through all these sources of the Hindu Religion is Dharma. We may say of it in regard to them what Sri Krishna says of himself in relation to all creation. Even the Rajya (the state) must bow to Dharma. Dharma is hard to define. It means that which sustains and unites. It unites man through his body to the universe and through his soul to God. It is either Pravritti Dharma or Nivritti Dharma (out going or extroverted activity or ingoing or introspective or introverted activity)—as Sri Sankaracharya convincingly points out in his famous introduction in his Bhagavad Gita Bhashya. The body and the mind are made of the three *gunas* (poise, activity and inertia) and our outgoing activities are determined by the ascendancy of one or other of the *gunas*. But the soul transcends the *gunas* and the bliss of self-realisation is infinite and

eternal and supreme. Dharma will bring to us happiness here as well as hereafter (*abhyudaya* and *nirarasya*).

It is from this angle of vision that we must comprehend and evaluate the Hindu rituals and the Hindu ethics and the Hindu sociology. The Hindus of today are not taught and do not know the meaning and value of rituals. The forty *samaskaras*, the institution of pilgrimage, cow-worship, the external aspects of *puja* and *parayana* at home, temple worship and festivals in temples—all these are not only symbolic but are also purifactory and fit us to realise God.

If Christians believe in baptism and transubstantiation and the Muslims believe in circumcision and *namaz* why cannot the Hindus believe in their sacraments? We consider especially sacrosanct our *shradda* ceremonies which link the generations each with each. Our fasts and our feasts have inner meaning and spiritual efficacy. But Hindu seers always felt and declared that ritual, important as it is, is less important than Ethics. Gautama says in his Dharma Sutras that if a person observes all the forty *samskaras* but is deficient in the eight *Atma Gunas* he will not attain heaven but would attain it if he had all the *Atma Gunas* but was deficient in some of the *samskaras*. Ritualism by itself would over-concretise the mystery of things and routinise our life and mechanise the souls. It may become degraded into the Tibetan prayer wheel. Further some rituals may well be altered in the light of modern knowledge. Our *mahasankalpa* is a mass of wrong cosmogony and erroneous geography. We can and must modify it without affecting its ethical and spiritual appeal. In our temple we can introduce new festivals conveying a visual appeal in respect of sublime episodes in our *Itihasas* and *Puranas*. We have the *Kailasa Vakana* with *Ravana* prostrate below it but we have no *Vibhishana Saranagate* festival. We have the *Krishna Gopi* festival but not the *Gita* festival. Individual morality is of the essence of Hinduism.

The *Gita* urges that a person must be of a pure and controlled mind and senses and that the individual soul must feel itself to be the soul of one and all. The excellence of Hinduism is in its clear enunciation of *Punya* (virtue) and *Papa* (sin). Nay it reveals the essence of both.

It reveals also the real basis of love for one's neighbour because it shows that one's neighbour is in essence one's self. The *Ramayana* teaches that *Kama* should be subordinated to *Dharma* while *Mahabharata* teaches that *Artha* should be subordinated to *Dharma*. The

Hindu doctrine of the Purusharthas is clear and comprehensive and valid for all time. The supreme ethical concept in Hinduism is that of Ahimsa. (Ahimsa paramo dharmah). But Hinduism especially in the Gita knew and said that himsa for defending national freedom and women's honour and the lives of the helpless is but a mode or *Vibhute* of Ahimsa. The cardinal and universal virtues are thus stated by Manu. *Ahimsa satyam astheyam saucham indriyanigraha*, (non-injury, truth, non-covetousness, purity and control of the senses). Abstention from meat and wine is advised and commanded to fit us for our spiritual destiny. The Asrama ideal is a noble ideal though it may not be fully alive today. The Hindu concept of *Rina* is also important and emphasises the fact that a man must discharge his debt to his ancestors and to the Sages and to the Gods.

In the same way we must comprehend the Hindu social concept also. The ideal caste system is a co-operative endeavour in carrying out the will of God, it is based on duties and not on rights, it is based on fellowship and mutual service and it does not involve the notion of superiority and inferiority but only the notion of psychic independence and social interdependence and divine dependence. The caste system brought order if not progress, stability if not efficiency. It has enabled India to achieve racial and religious synthesis. It gave to each profession and fine art and industrial art a pride in its work. Even today India treads the way of a fine balance of agriculture and industry and yearns to harmonise handicrafts and cottage industries and factory industries, so that we may not have the evils of western industrialism and commercialism viz., drudgery and over-production and dumping and cut-throat competition. We ought to modify the rigidity of caste occupations and we must remove untouchability which is a historical legacy rather than a malevolent oppression. But the main features of Hindu Social life can and will and must persist for ever.

Hinduism teaches that a person purified by rituals and ethics can take to the higher *sadana*—Karma Yoga, Dhyana Yoga, Bhakti Yoga and Jnana Yoga. Hinduism allows full latitude to each person to take to any of these and to adopt any form of worship (*Ishtadevata*) according to his taste and temperament and inner urge (*Adhikara*) because all paths eventually lead to God.

Discipline is more important than mere doctrine, conduct and culture and character are more important than creed, and realisation is more

important than ratiocination. We must remember also the concepts of Nirguna Brahman (the absolute) and Suguna Brahman (God) are not destructive of each other but are complementary concepts. God viewed out of any necessary relation to the universe and in Himself is the Absolute. The Absolute viewed in relation to the universe is God. Hinduism believes in the incarnations (avatars) of God. The Universe and the soul are both only emanations from the Oversoul. God is immanent as well as transcendent. He is Infinite Eternal Supreme Bliss. (*Sachchidananda*). Creation is due to His infinite power (*Maya*). *Maya* is not illusion but creative power. When oneness with Brahman is attained we are above the tangled variety of creation and attain infinite eternal changeless bliss. The realisation of our oneness with Brahman and the realisation of God in paradise are two types and not two grades of infinite bliss.

I may say a word here about a few special *differentia* of Hinduism—the doctrine of Karma, image worship and reverence for the cow. The law of karma has been described as implying an unending procession of unnumbered souls taking unending births to reap the unending fruits of unending actions, But it means only law of causality, the law of action and reaction. It need not cause any mood of fatalism at all. It does not say that we are driven by a relentless destiny. As the spirit is omnipotent and we are the architects of our destiny. The law of Karma is inspired by a buoyancy and a sense of our life being an adventure. Karma is potent but God is omnipotent and He can if we love Him sever its bonds. We are in a cosmos governed by time as well as by Law. The goal of human life is not endless *samsara* but infinite and eternal freedom and bliss. Image worship is valuable as it concretises the abstract and helps concentration and is a channel for the inflow of grace. A person who venerates the cross or the church or the mosque or is prepared to die for a flag (which is but a diversely coloured cloth) need not laugh at images. The Hindu worships not the image but the infinite in the image. Let us not forget that the excavations in Harappa and Mohenjo Darao show that iconography is very old in India and that it is not a recent superstition. The cow-worship is not merely reverence for the cow as such but also compassion for the entire animal creation. The cow is in itself the embodiment of ahimsa and service. It gives us the products—milk and ghee—needed for offerings to God. Even from a merely low economic point of view the other religions and races should learn cow protection from Hinduism and the Hindus.

I wish to urge also that the right minded Hindu is not a pessimist or a defeatist or a retreator from reality or a shirker of the battle of life. He knows that terrestrial life is a commingling of joy and sorrow due to the intermingled effects of punya and papa, that it is not wise to be a laughing philosopher or a weeping philosopher, that as the souls' nature is infinite freedom and bliss we must express and affirm its true power and glory in all our acts. He belongs to

"The type of the wise who soar but never roam

True to the kindred points of heaven and home".

I wish to speak out of my mind about a very urgent matter which concerns equally our political welfare and our religious welfare. I know that many of my compatriots wish to secularise politics altogether. But life is a unity and cannot be put up into watertight compartments. Unless we spiritualise politics, politics will be mere intrigue and opportunism. But what we see to-day in India is not the spiritualisation of politics but the theologisation of politics. I wish to sound the note that religion must submit to the test of fervent and non-militant patriotism just as patriotism must submit to the religious test. Bharata Mata subject to Iswara is as important a deity in the pantheon as any other divinity and no one has in the name and under the cover, of any religion, any right whatever to injure her integrity or her purity or her glory. No religion has a right to claim that it is an end in itself quite apart from its effect on the prosperity of the country and the happiness of all its children. An anti-national and un-patriotic religion is but a pseudo faith just as patriotism which does not recognise the higher loyalty to God and cannot or will not reconcile it with the loyalty to the motherland is only pseudo-patriotism and nothing more. If religions quarrel with one another in the name of God, they are disloyal to Him. If they seek to override the national welfare as an equally primary duty along with piety and devotion, then they are equally to blame. Every religion if it is really true to itself, must be equally true to the other religions and to the motherland and to God.

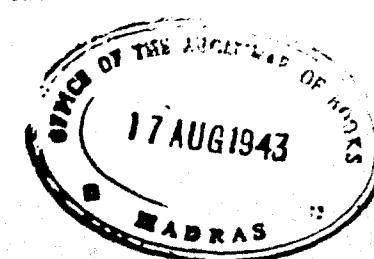
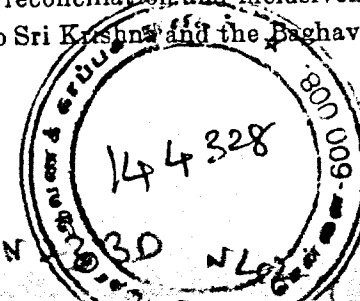
That only is a true religion which feels and says that it is one of the ways of God-realisation and which honours the other religions also and which teaches us to harmonise our duty to our motherland and to God.

I feel strongly that the time has now come as it came in the time of the Gita to re-synthesise Hinduism and to proclaim and broadcast basic Hinduism, because though it is unsuitable that there should be

differences of opinion and hence sects would naturally arise, it is equally inevitable that they should be reabsorbed in a more inclusive faith. Let us remember how Japan is now engaged in the liquidation of various sects of Buddhism and in their amalgamation into a solid unit free from dogmatic doctrines and narrow sectarianism and in a return to the unembellished teachings of Lord Buddha (Vide the Hindu of 9th November 1940). The battles of Karma and Gnana were terrific till Sri Krishna proclaimed the truth of Nishkama Karma.

Equally terrific was the battle between Karma Karana (doing Karma) and Karma Sanyasa till Sri Krishna reconciled them by the great doctrine of Nishkama Karma.

He reconciled also Saguna Brahman and Nirguna Brahman though the battle started once again afterwards and is going on even today. I venture to submit also that he anticipated the later battles about Bhakti Jnana, about Bhakti and Praptti, about Jivanumukti and Videhamukti and Kramamukti etc. Later on Buddha set right the tilted balance about ceremonialism but overdid his attack on caste and ceremonial and on the reality of the Atman and of the world. Sri Sankara set right the balance in his own way. But very soon his doctrine of Maya and Mithya was regarded as the doctrine of unreality and illusion and a tendency began to exalt the ideal of ascetism over the ideal of duty for duty's sake and the ideal of devotion. Nay a lamentable tendency arose to exalt one or other (Vishnu or Siva) out of the Trimurtis (triple aspects of the saguna brahman) one over the other and there was a waste of human energy and ingenuity on this point and Vyasa's object in writing Saiva and Vaishnava Puranas was forgotten. It was also a pity that the aspect of Brahma (or the Creator) was neglected. Battles started again with Sri Ramanuja as to whether the soul is atomic or infinite, though there is not much difference between an atomic soul with infinite effulgence and an infinite soul with an infinite effulgence. Sri Madhwa brought in his theory of infinite gradations in bliss though all bliss is an absolute and eternal negation of pain. We are now lost in a quagmire of logomachy and angry disputation. The time is now ripe for sincerely and eagerly and passionately searching and discovering and proclaiming a reintegrated resynthesised unified vibrant dynamic Hinduism by means of a new manifestation of our genius for reconciliation and inclusiveness. Go back for God's sake! Go back to Sri Krishna and the Bhagavad Gita.



In medieval and modern times Hinduism has exhibited some defects and weaknesses and these have to be remedied and set right hereafter. It showed indifference in the matter of opposition to conversion. Believing as it does in its own unique value and having as it has an inclusiveness which includes the other religions as aspects and modes of itself and regards them as members of its own family, it should have offered a firm and continuous opposition to proselytisation not only because of the consequent possible social discord and political weakness and downfall but also because of its own self-respect and the divine command to reserve itself and perpetuate itself to establish the Kingdom of God on earth especially in India the chosen home of its revelation. Hinduism has hence to become a missionary religion though not with the object of re-conversion out of political motives or of general proselytisation. If social or economic or political motives play any part in any conversion it is an outrage upon the soul of man. Hinduism is not out for general proselytisation because it does not confine heaven to itself and offer only hell for others. But surely it is an act of solemn duty to take back her own children to her bosom if they wish to come back out of genuine conviction. Millions who became converted to Buddhism came back to Hinduism. Further, Hinduism which learnt the lesson of the superiority of ethical conduct and ahimsa and compassion from her own daughter Buddhism must learn a few vital lessons from Christianity and Islam. She must learn church organisation and organised philanthropy and social service from Christianity and a deeper and wider sense of brotherhood from Islam. She must unify her sects once again and affirm and spread basic unified dynamic Hinduism. Where are the Hindu schools and hospitals and orphanages and homes for the blind and the deaf and the dumb and the destitute? Echo answers Where? The Hindus are torn by social feuds, linguistic feuds, sectarian feuds and what not? Will they learn to unite and live or must they disintegrate and die? I passionately believe in a unified and dynamic Hinduism.

I have thus spoken freely and fully and frankly about Hinduism. I shall conclude with two beautiful verses from the Tiruvachakam that supreme gem of Hindu devotional literature—because they express perfectly the "clamant inner urge of the Indian mind towards God and the perfect peace that passeth all understanding" which comes when we attain communion with God.

எய்த்தேனா யேனினியிங்கிருக் ககில்லேனிவ்வாழ்க்கை
வைத்தாய் வரங்காய் வாநோரறியா மலர்ச்சேவடியானே
முத்தர் வுன்றன் முகவுளி நோக்கி முறுவன்னகைகாண
வத்தாசால வாசைப்பட்டேன் கண்டாயம்மானே.

இன்பம் பெருக்கி யிருளகற்றி வெஞ்ஞான்றிற்
துன்பம் தொடர்வறுத்துச் சோதியா—யன்பமைத்து
சீரார் பெருந்துரையுடையா நென்னுடைய சிந்தையே
பூராகக் கொண்டாணுவந்து.

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REVIEW.

'Valaya Vikrayam'

or

The Sale of Bangles.

Kulapati P. A. SUBRAMANIA IYER.

This Story is in 'Halaysa Mahatmyam'. It is thus. Formerly God Somasundara went to the *Rishipatnis* at *Devadaru-Vanam* in the guise of a beggar and begged alms of them. The wives of the *Rishis* fell in love with Him, ran after Him, and gave Him food, ornaments and other things. The *Rishis* thought that their wives had fallen from virtue and cursed them. So in their next birth they became the daughters of rich *Vaisya* merchants in Madura. One day Lord Somasundara came in the guise of a seller of bangles to their street, adorned the wrists of the infatuated *Vaisya* maidens with His bangles and then disappeared.

The interpretation of the Story.

In the hymns of the *Vaishnavaites* Alvars, certain words are used in two senses—the apparent meaning and the hidden significance (ஸ்வரூப தேசம் or உள்பொருள் பொருள்). Below are some such words taken from Nammalwar's *Tiruvaimozhi* (திருவாய் மொழி).

Words or Phrases.

Swapadesam.

அடிசில், Food

The Holy Names of the Lord

கெய், Ghee

Songs of the Lord

பால், Milk

Bhakti

இரண்டு முலைகள், The Two breasts

Bhakti and Gnanam

கலையும், வலையும், The dress and bangle

Ahangkaram and Mamakaram—
i.e. I-ness and My-ness.

செழுமான அணிகலன் Shining

ornaments.

Bowing with folded hands.

With the help of the above, let us try to understand the significance of the important passages in the original Sanskrit.

Passages.

Significance.

Katorakuchabharasthak :

The ladies whose Bhakti

The ladies whose breasts were
full-grown.

and Gnanam were
ripe.

Galitha Valayambara Kuntalah :

The ladies whose

The ladies whose wristlets and dresses
slipped from them and whose
hair got loose.

I-ness and My-ness
slipped away
from them.

1942]

REVIEW

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Kaschid Bhiksham Daduh :

Some gave Cooked rice.

Kaschid Abharananicha :

Some gave ornaments.

Payas, Ghrutam, (Daduh :))

(They gave Him) Milk and Ghee.

Pratighrannantu

Mat Sad Valayani

Accept the good bangles from Me.

Mahyam Deheeti Kanyakah Prahuh

'Grant me those good bangles',

said the maidens.

Punascha Tat Karasparsa Lobhat

&c.—Some maidens desirous of

enjoing the touch of the Lord

again broke the bangles al-

ready given and went to Him

again. And He, secretly pleased,

gave them His good bangles

again.

Some uttered His Holy

Names.

Some bowed to Him with

folded hands.

They showed their Bhakti

by singing songs.

Receive from Me

Ahangkaram and

Mamakaram turned towards

Me, your Lord, and therefore

good for spiritual realisation.

'Make us Thine. Oh Lord, by

making our I-ness and My-ness

turn towards Thee' said the

maidens.

Some maidens who were fit for a

higher form of Grace begged

saying, 'Bind us closer to Thee

Oh Lord', and He did so.

"How shall I a habit break?"

As you did that habit make.

As you gathered, you must lose;

As you yielded, now refuse.

Thread by thread the strands we twist

Till they bind us neck and wrist;

Thread by thread the patient hand

Must untwine ere free we stand."

—O'Reiley.

With acknowledgments to the Christian Esoteric.

GOD'S NAMES IN THE GITA

By

MR. S. K. YEGNANARAYANA IYER, M.A.

The Upanishads say that the Ultimate Fact cannot be described except by the negative method; the utmost that has been said about It is that It exists, and that It is Knowledge and Bliss.

When we come to the lower planes and view the question from a theistic point of view we find whatever other religions may say, that Hinduism attaches great importance to the Divine Names and recommends their repetition with *Bhakti* and *Sradha* i.e., devotion and faith.

We have therefore a large number of collections of names, one hundred and eight, three hundred or a thousand as the case may be (i.e. *Ashtothara*, *Trisati* or *Sahasranama*) and we have such collections about the various aspects of God, Siva, Vishnu, Lalita and others.

In all these collections deliberate attempts have been made to record and glorify the various characteristics of the Deity concerned as well as to enumerate the exploits of the Deity in the particular incarnation.

The Gita, however, contains quite a large number of names by which Krishna the incarnation of Vishnu is addressed. We shall make a study of them.

They may be broadly classified under the four following headings.

(i) Arjuna calls Krishna by particular names.

(ii) Sanjaya the narrator refers to Krishna in various ways.

(iii) Arjuna praises Him, saying "You are such and such."

(iv) Krishna Himself declares occasionally that He is so and so.

The whole of the Gita is in the form of a dialogue between Arjuna and his Divine Charioteer Krishna together with short narrations by Sanjaya and therefore names coming under the first two categories mentioned above are likely to be more. In the opening chapter and in Chapter XI (Cosmic Vision) the dialogue proceeds pretty rapidly and hence most of the names under category one are to be found in these. In the other chapters we get just a few in the questions addressed by Arjuna to Krishna. Some chapters there are (IV—XII) in which Arjuna addresses questions, but does not call Krishna by name. In some Chapters (VII, IX, XIII, XV and XVI) there are no questions and hence no names.

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GOD'S NAMES IN THE GITA

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Some of the names are repeated and hence the list of names given below is not equal to the number of times He is addressed.

The names under classes I and II are given below (arranged alphabetically). The numeral against a name denotes the number of times the particular name occurs.

- | | |
|-------------------------|-----------------------|
| 1. Achyuta (3) | 21. Krishna (12) |
| 2. Akshara (1) | 22. Madhava (2) |
| 3. Ananta (1) | 23. Madhusudana (4) |
| 4. Arisudana (1) | 24. Mahabahu (3) |
| 5. Avyakta (1) | 25. Mahatma (4) |
| 6. Bhagavan (2) | 26. Mahayogeswara (1) |
| 7. Bhutabhavana (1) | 27. Parameswara (1) |
| 8. Bhutesa (1) | 28. Prabhu (2) |
| 9. Deva (3) | 29. Purushottama (4) |
| 10. Devadeva (2) | 30. Sahasrabahu (1) |
| 11. Devavara (2) | 31. Varshneya (2) |
| 12. Devesa (2) | 32. Vasudeva (1) |
| 13. Govinda (2) | 33. Vishnu (1) |
| 14. Hari (2) | 34. Viswamurti (1) |
| 15. Hrishikesa (7) | 35. Viswarupa (1) |
| 16. Jagannivasa (3) | 36. Visweswara (1) |
| 17. Jagatpathi (1) | 37. Yadava (1) |
| 18. Janardana (6) | 38. Yogeswara (3) |
| 19. Kamalapatraksha (1) | 39. Yogin (1) |
| 20. Kesava (6) | |

There are twelve names of Vishnu recited every time water is sipped for purification. Of these seven names appear in the above list i.e., Kesava, Madhava, Govinda, Vishnu, Madhusudana, Hrishikesa and Damodara. The following five names are not to be found:—Narayana, Trivikrama, Vamana, Sridhara and Padmanabha. The omission of Narayana is somewhat striking; in fact the word does not occur at all in the whole of the Gita though that is the very first word of the Mahabharata:—

Narayanam namaskritya etc., Parameswara has by usage been associated more with Siva than Vishnu. Others are self-explanatory

I FOLLOW THEE!

BY

MR. T. L. VASWANI.

And in this night of sorrow, gloom,
And darkness which from land to land
Doth spread, I still do see Thy Hand ;
And 'mid the thorns Thy Rose doth bloom:
I follow Thee!

The Sindhu flows against the tide,
The birds do sing their morning song.
I hear Thy Flute : it asks, "How long
Wilt thou the Inner Splendour hide?"
I follow Thee!

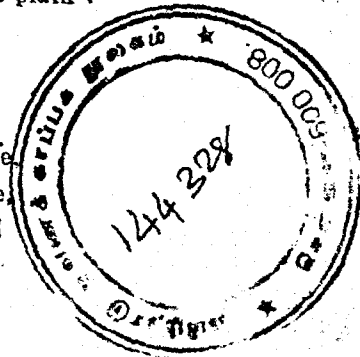
Beyond the night I see the Light
Of a radiant and redeeming morn :
I see a new bright age is born :
I see the coming of Thy Might :
I follow Thee!

Thou callest me : I shall not stay :
All links of kin and home, I leave :
To Thee alone, O Lord, I cleave!
dieu to all ! Thou art the Way !
I follow Thee!

I cast off, Lord! all that is mine ;
I come, Beloved! to be near
To Thee, to see Thee and to hear
Thy Song of Love : I still am Thine !
I follow Thee!

I know not much : I only know
That work without Thy grace is vain :
Thou wilt make life's dark riddle plain :
I long to lose me in Thy glow :
I follow Thee!

I know Thou art within my heart :
And Thou wilt give me key to open
That I in darkness may not grope
But see in depths of Death Thou Art!
I follow Thee!



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