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FOREWORD.

Everything has its Law of Being. It is that which holds together the different elements of a thing and thus combines them into one organic whole. It is something constitutional. And as the constitutions of different things differ, so this Law of Being also organises and expresses itself differently in different objects. As there are constitutional differences between one individual human and another, so the Law of Being of one man cannot truly be that of another. There must consequently be great diversities of both faiths and cultures in the community, owing to fundamental constitutional differences between the individuals composing it.

This Law of Being or Dharma is the Key-note of Hinduism. The freedom of the parts inside the unity of the whole is the very soul and essence of the federal idea. And in no religion or society has this organic federal ideal been sought to be so

fully realised as in the Hindu Religion and Hindu Society. Hinduism is not one uniform religious culture, nor based upon one universal creed or one particular system of dogmas, but it is a group of many diverse theologies and dogmas, and disciplines and rituals and worships, all moved, however, by one common ideal. Our social economy has similarly been of a distinct federal character. The Hindu Society is really a group of many communities, each practically independent of the others and autonomous within its own sectional or communal or caste life but combined with the others in the pursuit of a common ideal, namely, the revelation of God in Man. Our states also were of this federal type. Each village community was autonomous within the limits of the communal life and concerns of the village, but formed part of the larger life of the province or principality. And sometimes even these provinces and principalities combined to form large confederacies, which, while leaving all local autonomies, absolutely intact, combined them into one great organic whole, for

the pursuit of larger ends and the realisation of more general purposes. This is really the advanced type of social organisation towards which humanity is slowly moving. In fact, India furnishes a model of that universal federation, the federation of the world, which is the dream of the seers and prophets of modern Humanity.

From of old, the social philosophy of the Hindus had recognised the organic unity of the social whole. The Hindu social economy is summed up in Varnashrama Dharma. The institution of the four Varnas is based upon their Guna or essential nature or quality and their respective Karma or social functions. The caste system is based also on heredity and birth which are recognized by modern thought. The caste system more or less universal, in some form or other, in all old world civilizations, was joined in India to another supremely significant law and order, known as the Ashramas. Society was divided into four Varnas and individual life into four Ashramas. A man who takes this plan of life, divided into four stages,

will find his outgoing and indrawing energies rightly balanced.

Distinctions based on fundamental social functions, however universal and even necessary for the preservation and development of the collective life of society, have an inevitable tendency to breed pride in those who are called upon to discharge the superior functions and envy in those who have to fill the lower places. Division of social functions, which have also to be hereditary inevitably leads to these moral evils. These divisions cannot be absolutely eliminated from any form of social organisation, however democratic it may be. And a perplexing problem before every healthy society is how so to adjust the relations between the higher offices of society and the individuals who must fill them, that the enjoyment of these offices shall breed no pride of position in them, nor create the conceit of any superior distance between them and the rest of the community. The Hindus have discovered in the arrangement or order of the Ashramas, a happy solution of this

universal social problem, which even our modern democracies with all their cry of equality and freedom have not yet been able to successfully tackle. The Ashramas place the individual members of society under such disciplines as will train their minds to habits of more or less complete self-detachment and thereby prevent them from identifying their individualities with any high social function or office that they may be called upon to discharge or fill.

The Hindu social economy is based upon Varnashrama Dharma, which sums up the whole soul and spirit of Hindu culture. The Hindu system of caste is organically bound up with the law of the Ashramas. It is the Ashrama Law that has preserved the humanity of the Hindu in the face of the inequalities created by the system of caste. It is the special disciplines of the Ashramas which, as long as they were faithfully pursued by the higher castes, developed an ideal of spiritual democracy, unknown to the rest of the world. And the real cause of the degradation of mediæval Hindu

Society is not to be found in the system of caste, so much, if at all, as in the divorce between the Varnas and the Ashramas, between the outer functions and inequalities of the caste life and the inner spiritual ideals and disciplines that were organically connected with these in the earlier periods of our history and culture.

If the Varnashrama Dharma is properly maintained, Hinduism would solve the social problems which threaten to undermine Western civilization and would set an example to the world of an ideal social state.

Varnashrama Dharma is the highest Synthesis of Science, Philosophy, Religion, Sociology and Politics.

N. K. R.

HINDU RELIGION & SOCIOLOGY

or

VARNASHRAMA DHARMA

the Synthesis of

Science, Philosophy, Religion,

Sociology and Politics,

I.—HINDU RELIGION.

i.—The Scientific Basis of Hinduism.

1. Hinduism—the Epitome of all World-Religions.

1. HINDUISM is an Epitome of all World-Religions and the history of Religious Evolution may be traced in it from the beginning to the end. It is not an individual Religion, but a community or family of Religions.

2. Religion—both a Science & a Philosophy.

2. Religion is a Philosophy, because dealing with ultimate principles and verities and it is

a Science because it aims by various methods and disciplines, physical and psycho-physical, as well as intellectual and moral—to actualise in life and conduct the ultimate realities of Philosophy.

3. The methods that must be peculiar to the Science of Religion are the Comparative and Historic methods, the two worked together and always under the guidance of the Law of Evolution.

4. Evolution of Religion must follow the universal lines of mental or emotional evolution—must follow in other words—the Dialectic of Reason.

5. The movement of Reason is from unity or homogeneity or thesis, through duality or differentiation or antithesis to totality or integration or synthesis.

3. Theory of Religious Evolution.

6. The history of every Religion bears testimony to the perpetual recurrence of the three movements of the Dialectic of Reason in them. The synthesis of a lower and preceding state

becomes always the thesis of the next higher and succeeding process. And so on the course of evolution proceeds recurrently and perpetually from thesis through antithesis to synthesis.

4. The Source of Religion.

7. Out of the dual consciousness of a Power-not-Himself, that manifested in nature-phenomena and in social authority, man's earliest Religion seems to have grown up.

8. Man's Religion has always been an attempt on his part to adjust himself to his nature-surroundings on the one side and to his social surroundings on the other.

5. The Evolution of Religion.

9. Man's relations with his Not-Me are of three classes—the Knower and the Known, the Enjoyer and the Enjoyed, the Agent and the Object of Activity.

10. The course of evolution in Religion is determined by the actualities of this triune relation in which man stands always to his Not-Me, as represented by his nature-environment and his social organism.

11. The course of Religious evolution must be studied as an essentially psychological phenomenon. The earliest stage in psychological evolution must mark the earliest stage also of Religious evolution.

12. In the earliest stage of mental evolution there are three things—perception of sense-objects, sensations of pleasure and pain, and activity to attain the one and avoid the other. This is the naturalistic or perceptive stage of human culture.

13. The course of religious evolution proceeds from the earliest or perceptive phase to the reflective phase. What differentiates the reflective state from the earlier perceptive state is its super-sensuousness.

14. The imaginative phase represents the highest stage of religious evolution. Religious imagination reveals the profoundest truths of spiritual life.

15. All evolution is change in permanence. Of its two essential factors, heredity represents the element of permanence and environment that of change.

16. Both man and his Not-Me in its dual aspect of nature and society, constitute the permanent factor in Religious evolution.

17. Changes in the religious experiences of man may be traced generally to his changed notion of himself or his altered estimate of his Not-Me. It is these changes that account for the evolution of religion from the perceptive to the reflective and from the reflective to the imaginative states or phases of its growth.

18. Heredity, environment and epoch are important elements in the evolution of religion, explaining both the element of permanence and that of change in them.

19. Fundamental and permanent differences are due to heredity and original differences in race-consciousness. The element of change is contributed by alterations in physical and social

surroundings or contact with other places and societies, through religious, commercial or political intercourse.

20. What heredity is in biological evolution, that his race-consciousness is, in national and racial evolutions. Both environment and epoch help to bring out and modify this original constitution, so to say, of the different races.

21. Religion is man's attempt to adjust himself to his Not-Me with a view to realise the highest end of his existence.

22. This ideal should guide our study of any Religion, which necessarily involves the study of the special race-consciousness supplying the regulative idea and the study of the physical and the social surroundings supplying the forms which the idea takes and explaining the modifications of the original intuitions by environments.

23. Hence Hinduism is to be understood in reference to the study of the Hindu giving the regulative idea and that of his surroundings showing its forms and modifications.

6. Hindu Tolerance.

24. The Hindu believes that God's salvation is for all His creatures. The Universe has come from God and must by the very law of its own being return to God again.

25. But though the ultimate end is one and absolutely assured for all, the means for the realisation of that end are various and many, indeed are almost infinite. There are as many different ways of realising this ultimate end, as there are individual human beings. For each person's inner constitution must determine the particular way along which he or she must proceed with a view to reach the ultimate goal of existence.

26. Hinduism has a philosophy of its own or more correctly speaking, many philosophies that seek to explain and interpret it. It has also its sacraments and ceremonies, its rituals and disciplines, its laws and codes.

7. Hindu Missionary Character.

27. Neither philosophy nor religion was a matter of mere speculation with the Hindus. The most abstruse Hindu meta-physics is essentially practical in the sense that its generalisations are not based upon mere inference or logic, but upon actual spiritual experience and realisation.

28. Hinduism declares that each person's religion must be his or her own personal matter built upon his or her own personal experience. It therefore never sought to impose one man's God upon another.

29. The fundamental thing in real religious and spiritual propagandism is to pursue such methods as will gradually alter both the original constitution and temperament and the outer environments of the people sought to be converted, simultaneously.

30. In propagating his religion among other peoples, the Hindu therefore started with a course of psycho-physical disciplines. They were asked to

adopt the Hindu's mode of life—his Achara or disciplinary laws and regulations.

31. Thus the outer orderings of their life were first Hinduised and gradually the ground being prepared for the culture of the higher ethical and spiritual ideals among them, these grew naturally in course of their own mental and spiritual evolution from within these peoples.

8. Universality of Hinduism.

32. Hinduism is the only Universal Religion in the world.

33. Universal Religion must be such as accommodates and accounts for every form of human religion and out of which no religion can keep itself. Hinduism alone does it. Hinduism is not one religion, but is a compendium of many creeds and cults, all united in a common culture and a common ideal-end.

9. Hindu Concept of Religion.

34. The most convincing proof of the Universality of the Hindus' Religion is furnished by his definition of Dharma or more correctly speaking of Manava Dharma or Human Religion.

35. There are four characteristics or notes or marks of Manava Dharma, namely (a) that it is in consonance with the revelations of the Vedas (b) that it is in consonance with the injunctions of the Smritis (c) that it is in consonance with the usages of good and noble men and (d) that it is in consonance with one's own notions or experiences of the good and true. This is the four-fold basis of all human religions.

10. Seat of Authority in Hinduism.

36. The seat of authority in the Hindu's religion are (a) Scriptures (b) traditions (c) noble and sacred usages and (d) individual judgment.

37. All experience is either sensuous or super-sensuous. All evidence or testimony is also two-fold, that relating to man's sensuous experience and that which concerns the province of the super-sensuous.

38. Perception or Pratyaksha and inference, whether deductive or inductive, these are valid evidence in the realm of sensuous experience. Shabda or Vedas in the singular number is valid evidence in regard to super-sensuous experience.

39. The testificatory value of the Vedas is absolutely of the same class as that of our sense-perceptions. Both are really Pratyaksha, one being sense Pratyaksha, the other super-sense Pratyaksha. Both are direct cognition and therefore self-evident.

11. Vedic Authority in Hinduism.

40. Vedas are no doubt composed of words, but all words are not alike. Any sound is not a word. A word is the expression of some thought or idea. The idea is the primary thing. The relation between the idea and the word is an organic

relation. An organic relation is a part, an element of the very structure and being of the object which holds this relation.

41. Shabdas are two-fold, Dhvanyatmaka, those of which the very soul and essence is sound, and Sphotatmaka, those the soul and essence of which is not sound, but root-ideas or concepts

42. Sphota-shabda is the same as the name and form, name joined to its own necessary form and form joined to its own proper name. From this name and form have all things come into existence. This name and form co-existed with the Creator as the original idea of His creation.

43. Vedas in the singular number to which the Supreme Authority in matters pertaining to the religious and spiritual life is attributed in Hindu thought is composed of the Sphotatmaka Shabda, the soul and essence of which is the root-idea or primordial concepts of all objects and relations.

44. The sphota-shabdas, the ideas and archetypes which constitute the truth and the reality of the phenomenal world can, under certain conditions,

be directly cognized by the soul of man, because of the essential unity of the individual human soul and the universal soul.

45. The Hindu believes that there are means by which the human soul can realise its own unity with the Universal soul and when it does so, it sees both God and the world directly face to face.

12. Nature of Vedic Authority.

46. Complete and absolute identification with the Universal is the only way to a real and true knowledge of the meaning and purpose of the Universe.

47. When the individual consciousness is completely lost in the Universal, then the soul sees the Supreme and stands face to face with eternal verities.

48. Man can know the Supreme, not as an object, but as the subject, even as he knows himself as such.

13. The Rationale of Hinduism.

49. The Absolute cannot be known in the way in which we know all that is known by us, that is, as objects of our knowledge, for to know the Absolute as such and through this method would be to destroy the very essence of the Absolute as the unrelated and the unconditioned.

50. The things that we know are always conditioned by us as their knower. We are the subject and what we know is our object and the subject always conditions its object. The Absolute cannot be so conditioned. Therefore the Absolute cannot be known as object.

51. But in knowing our object we also know ourselves as the subject. As subject we are not conditioned by our object but only condition it. The Absolute may be known therefore not as object, but as subject.

52. Our senses, our intellect, our emotions and our will, all these are working perpetual changes in us. But we are all the same always conscious of

the fact that in spite of all these changes we are really one and the same. There must be something in us which bears witness unto all these changes. It is this thing in us which constitutes our true self.

53. Through absolute self-detachment it is possible to reach the state in which all duality is cancelled, where there is neither subject nor object, no knower and no known and therefore no knowledge either, as we understand knowledge on the lower intellectual plane, but there is still consciousness.

54. We are perpetually reaching this consciousness, but are driven out of it immediately we get into it, by the outward movement of our senses, and our intellect, our emotions and our will.

55. But we can so discipline our senses, our mind, our emotions and our will, that these outward movements, natural to them are absolutely brought under control and then we can remain in this state of super-consciousness as long as we like.

56. It is impossible to transcend the limitations of our nature except through following the inner bents and trends of that nature itself. Those who are completely under the domination of the sensuous can rise gradually to the consciousness of the spiritual through these very senses themselves.

57. The senses must be supernaturalised for them. It is through the supernaturalization of the senses that these people can gradually rise to the faith in the supersensuous.

58. The first thing to do for him to create a sense of the supersensuous is to gradually train his mind to habits of detachment from the sensuous.

59. And these habits are cultivated by two means. One is to establish the domination of the will over the impulses and activities of the senses. The other is to train the mind to see the Unseen in the seen.

60. The main object of all the socio-religious and psycho-physical regulations and disciplines of Hinduism has been to train the self to completely detach itself from its accidental, though, for the

time being, organic connections with its outer physical and physiological habitat.

61. The object of all our apparently sensuous and external religious ritualism has been to train the mind to see and seize the Unseen in and through the seen.

ii.—The Theory of Hinduism.

14. The One Existence.

62. There is One only without a second. There are two states of Brahman, finite and infinite, formful and formless, changing and unchanging, the Nirguna and the Saguna. This second, formful, changing and finite Brahman is not another, but is Brahman conditioned.

63. The Universe originally in the unmanifested condition becomes manifest only when Ishvara shines forth. He cannot become manifest save by clothing Himself in Matter and Matter cannot become manifest, save as illumined, ensouled by Him. This Two-in-One, Purusha and Prakriti, the self and the not-self is the cause of all things.

64. The nature of the not-self is divisibility as that of the self is inseparateness. It is multiplicity as He is Unity.

65. Prakriti has three Gunas. They are not qualities nor attributes of matter, but the very materiality of matter, that which causes it to be matter, resistance, motion and rhythm, or Tamas, Rajas and Satva.

66. All the qualities of matter arise from the inter-action of these gunas. When these are in equilibrium, there is Pralaya.

67. The Divine Power or Shakti, the Will of Ishvara, making the Universe manifest is called Maya and it is inseparable from Ishvara.

68. The supreme Ishvara by his Maya creates, preserves and destroys the innumerable world-systems that form the ocean of Samsara. He produces the many.

15. The Many.

69. At the beginning of the Day of manifestation all beings stream forth from the Unmanifested Root of Matter, Mula Prakriti. When the Day is over and the night of Pralaya comes, then all these

separated existences again dissolve into the Mula-Prakriti. Over and over again this occurs, for Universes succeed Universes in endless succession.

70. The supreme Ishvara evolves all beings out of Himself. One only God takes the designation of Brahma, Vishnu and Shiva, accordingly as He creates, preserves or destroys.

71. This is the Trimurti, the reflexion, as it were, in Space and Time, of the Supreme Triple Unity, the source of Beings, the Nirguna Brahman, the Saguna Brahman and Mula-Prakriti, out of Space and Time. Eternal. The Trimurti is the manifestation of Ishvara in a world-system or Brahmanda and is therefore the supreme Will, Wisdom and Activity in a concrete form.

72. Brahma creates materials and the ideal forms of all beings—Vishnu breathes Prana and Chit into these beings and maintains them in life. Shiva gives the eternal Jivatmas.

16. Rebirth.

73. Man wanders about in the Universe so long as he thinks of himself as different from Ishvara. Knowing Himself to be one with Him, he obtains liberation.

74. The self in man is of the nature of Brahman. The Jivatma differs from Brahman only as the seed from the tree that bears it.

75. The evolution of the Jivatma is on the wheel of births and deaths. The Jivatma passes through the mineral kingdom and the plant and the animal realms before coming into the human kingdom.

76. Just as physical continuity is necessary for physical evolution, so is the continuity of consciousness necessary for the evolution of mental and moral characteristics. This continuity is the consciousness of the Jivatma which takes a form suitable to his condition.

77. The Jivatma is triune in its nature which is the reflexion of the triune nature of

then desired, thought and acted is still the same powerful agent as he then was & can put out his powers within the limits he has made, can modify and slowly change them and create better conditions for the future.

88. Karma is of three kinds, Prarabdha, San-chita and Vartamana or Agami. Prarabdha Karma is that which is ripe for reaping and which cannot be avoided. It is only exhausted by being experienced. Sanchita Karma is the accumulated Karma of the past and is partly seen in the character of the man, in his powers, weaknesses and capacities. Vartamana Karma is that which is now being created.

18. Sacrifice.

89. The Law of Sacrifice is the law by which the worlds were builded, the law by which they are maintained. Sacrifice permeates all Religion, as it pervades the Universe.

90. Ishvara sacrificed Himself in order to create His Universe. He limited Himself in matter

—technically died—in order that His life might produce and sustain a multiplicity of separate lives.

91. The law of sacrifice is seen in the physical world.

92. As long as a man identifies himself with his body, he is always trying to take, to absorb, because the body continues only by such taking and absorbing. When he identifies himself as the self, he is always trying to give, to pour out because the joy of the self is in forth-pouring. On the Pravritti Marga, he takes. On the Nivritti Marga he gives.

93. The object of sacrifice is purification. To destroy the sense of separateness is to gain the ultimate fruit of all sacrifices—purification and union with the Supreme.

19. Visible and Invisible Worlds.

94. The Upadhis of the Jivatma are related to the worlds in which he inhabits and by the Upadhis the Jivatma comes into contact with these worlds and acts in them.

95. The Upadhis are brought into existence to serve the purposes of the Jivatma, moved by desire to taste these worlds. The Jivatma's own desire is at the root of his embodiment.

96. The Jivatma is a conscious Being and that consciousness, seeking external experiences, fashions senses and sense-organs for contact with the outer world and a mind of action more akin to itself as a bridge between the outer and the inner.

97. There are three worlds in which the Jivatma circles round on the wheel of births and deaths, Bhurloka, the physical earth, Bhuvarkala, the world next the physical and closely related to it, but of finer matter; Svarloka or Svarga, the heavenly world. Beyond these are four other worlds, belonging to the higher evolution of the Jivatma, Maharloka, Janaloka, Tapoloka and Satyaloka. The first four lokas perish at the night of Brahma, while Janaloka, Tapoloka and Satyaloka remain. These seven lokas are within the Brahmanda. Vaikunta and Goloka lie beyond it, but can be reached from it.

98. These lokas mark the stages of evolution of the consciousness of the Jivatma.

99. Each world is a definite region, marked off by the nature of the matter of which it is composed. The Tatva that predominates in the Bhurloka is Prithivi, the Earth. There are seven modifications of it, Prithivi, Apah, Agni, Vayu, Akasha, solid, liquid, gaseous, radiant matter, etheric, superetheric and atomic. In all the combinations which make up these modifications of Prithivi, the aggregations of the Anu, the Prithivi Tatva, is predominant. In Bhuvarkala, the Apah Tatva is predominant. In Svarloka and Maharloka, the Agni Tatva is the ruling power. In Janaloka and Tapoloka, Vayu Tatva is predominant and in Satyaloka the Akasha Tatva. Vaikunta and Goloka are composed of the Mahat Tatva and the Adi Tatva.

100. The seven lokas correspond to seven states of consciousness of the Jivatma. The life in man which is consciousness is that of the self. The seven Pranas or life-breaths of the body are representatives of the seven great Pranas, the true life-

breaths of the self, consciousness, seven-fold divided in man. Prana leads to Satyaloka, Apana to Maharloka, Vyana to Bhuvarkloka, Udana to Janaloka and Tapaloka and Samana to Svarloka.

101. The self has four states, Jagrat, waking, Svapna, the dreaming, Sushupti, the well-sleeping and Turya, that which is Brahman. The first three states belong to the seven lokas.

102. There are three bodies which the Atma uses as Upadhis, the Sthula Sharira, sense or gross body, the Upadhi of waking consciousness, the Sukshma Sharira, subtle body, the Upadhi of the dream consciousness, Karana Sharira or causal body—the Upadhi of the well-sleeping consciousness.

103. These Upadhis are expressions in matter of the three aspects of the self, will, wisdom and activity. The Sthula Sharira is the organ of activity, Sukshma Sharira of wisdom and Karana Sharira of will.

104. Just as the three aspects express themselves in higher and lower states of consciousness, will and desire, wisdom and knowledge, creation

and generation, so are the Shariras made up of sheaths composed of differing densities of matter, according to the sub-divisions of the consciousness working in each sheath.

105. The three Shariras are related to the seven lokas—the Sthula Sharira to Bhurloka, the Sukshma Sharira to Bhur, Bhuvar, Svar and Maharlokas and the Karana Sharira to Jana, Tapo and Satyalokas.

106. The Shariras are made up of sheaths or Koshas. The first, Annamaya Kosha is identical with the Sthula Sharira, in which the Prithivi Tatva predominates. The second, third and fourth sheaths, the Pranamaya, the Manomaya and the Vijñanamaya Koshas make up the Sukshma Sharira. The Sukshma Sharira is connected with Bhurloka by the Pranamaya Kosha. The part of the Sukshma Sharira connecting it with the Bhuvar and Svarlokas is the Manomaya Kosha. The Sukshma Sharira is connected with Maharloka by the Vijñanamaya Kosha.

107. It is in the Sukshma Sharira that the self comes into touch with the permanent invisible

worlds. It is the Upadhi of dream consciousness, which includes the high state of trance attainable by Yoga in which a man may reach Maharloka.

108. The Karana Sharira is composed of the matter of Jana, Tapo and Satyalokas. The Anandamaya Kosha is the same as the Karma Sharira. In this Sharira, deep-sleep consciousness works, not affecting the lower bodies. Beyond this is beyond the Brahmanda and the Atma, rising beyond it, unites with Ishvara.

109. When the time of death comes, the Pranamaya Kosha separates from the Annamaya Kosha. The Pranamaya Kosha soon drops away and the man enters the Pretaloka, the world of the departed, a special region in Bhuvvarloka.

110. If he has been a bad man, the coarser part of the Manomaya Kosha is rearranged to form the Dhruva or Yatana Sharira, in which he suffers the results of his evil-deeds. If he be a good man, these coarser particles gradually drop away and in the partially purified Manomaya Kosha, he goes

to the peaceful Pitriloka, the watery world, still a region in Bhuvvarloka. When Manomaya Kosha is quite freed from its desire-particles, he goes on into the division of Svarga, allotted to the departed, sometimes called the Moon. The Manomaya Kosha is called the lunar body and also Soma, the Moon.

111. This path from the earth to the Pitriloka, from Pitriloka to the Moon or the part of Svarga allotted to ordinary man between-birth and death is called Pitriyana, the path of the Pitris.

112. From this Moon they return to the earth, the first stage being that in which a new Manomaya Kosha is obtained. This is the Soma Raja, brought out of the fire-region, Svarga, by the Devas. Then the Devas put the Soma Raja into the fire of Parjanya, the watery world once more and the watery particles are built into the Manomaya Kosha, those belonging to Karana, desire. This is brought down to Bhurloka, where the Pranamaya and the Annamaya Koshas are formed and so rebirth is gained.

113. The Devayana, the path of the Devas, is trodden only by those who do not compulsorily return to the earth during this Kalpa. They depart as do the others, but they pass on from the Moon, casting off the Manomaya Kosha, to the Deva world, and from that to the Sun and the lightning, to Brahmaloaka. In those Brahma worlds they dwell immemorial years. These are not absolutely free from transmigration, but they will not be reborn within this Kalpa.

114. By Yoga a man may during his life-time, separate himself from his lower sheaths and rise into the higher worlds and far more, he may reach the knowledge which liberates.

20. Vedanta or Life Divine.

115. Life is involved in matter and mind in life. Matter is a form of veiled life and Life a form of veiled Consciousness; Mental consciousness itself may be only a form and a veil of higher states which are beyond mind.

116. The affirmation of a Divine Life upon earth and an immortal sense in mortal existence can have no base, unless we recognize not only eternal spirit, as the inhabitant of this bodily mansion, the wearer of this immutable robe, but accept matter of which it is made, as a fit and noble material out of which He weaves constantly His garbs, builds recurrently the unending series of his mansions.

117. In fact, the physical Universe is the eternal body of the Divine Being. Spirit and Matter—the two extreme terms of existence are one in essence.

118. In the Cosmic Consciousness, matter becomes real to Spirit and Spirit becomes real to matter. In the Cosmic Consciousness, Mind and Life are intermediaries and no longer agents of separation between the positive and the negative principles of the same Unknowable Reality. Attaining to the Cosmic consciousness, Mind, illuminated by a knowledge that perceives at once

the truth of Unity and the truth of Multiplicity and seizes on the formulæ of their interaction, finds its discords at once explained and reconciled by the divine Harmony.

119. After reconciling Spirit and Matter in the Cosmic Consciousness, we perceive the reconciliation in the Transcendental Consciousness, of the final assertion of all and its negation. All affirmations are assertions of status or activity in the Unknowable, all the corresponding negations are assertions of its freedom both from and in that status or activity.

120. To fulfil God in life is man's man-hood, Brahman is integral and unifies many states of consciousness at a time; we also manifesting the nature of Brahman, should become integral and all-embracing.

121. The Universe and the Individual are the two essential appearances into which the Unknowable descends and through which it has to be approached, for other intermediate collectivities are born only of their interaction. Universe is

a diffusion of the Divine All in infinite Space and Time, the Individual its concentration within the limits of Space and Time. They are but manifestations of one Reality identical in substance. Hence a divine transmutation becomes conceivable.

122. The essential cause and condition of universal existence is the Lord, Ishvara or Purusha, manifesting and occupying individual and universal forms.

123. The limited Ego is only an intermediate phenomenon of consciousness necessary for a certain line of development. Following this line, the individual can arrive at that which is beyond himself, that which represents and can yet continue to represent, no longer as an obscured and limited Ego, but as a centre of the divine and the universal consciousness, embracing, utilising, and transforming into harmony with the divine all individual determinations.

124. Sat, Brahman, Existence, Pure, Indefinable, Infinite, Absolute, is the last concept at

which Vedantic Analysis arrives in its view of the universe, the Fundamental Reality which Vedantic experience discovers behind all the movement and formation which constitute the apparent reality.

125. Vedanta makes three great declarations—I am He, Thou art, That Certainly all this is Brahman and this self is Brahman.

126. To recognize that we are only a partial moment of the Infinite movement and that it is that Infinite, which we have to know, to be consciously, and to fulfil faithfully, is the commencement of true living.

127. To recognize that in our true selves we are the total movement and not minor or subordinate, is the other side of the account, and its expression in the manner of our being, thought, emotion and action, is necessary to the culmination true or divine living.

128. The relation of the phenomena of nature to the fundamental ether, which is contained in them, constitutes them, contains them, and yet is so different from them that entering into it, they

cease to be what they now are, is the illustration given by the Vedanta, as most nearly representing the identity in difference between the Absolute and the Relative.

129. Man, the individual, has to become and live as an universal being, his limited mental consciousness has to widen to the superconscious unity in which each embraces all. His whole nature has to reproduce in the individual the unity, the harmony, the oneness, in all, of the Supreme Existence, Consciousness, Bliss. This is the play of the One, the Lord, the All, as it reveals itself to our liberated and enlightened knowledge, from the conceptive standpoint of this material universe.

iii. The Practice of Hinduism.

21. Samskaras.

130. The following general principles pervade all religious ceremonies :—

(a) Man is a composite Being, a Jivatma enclosed in various sheaths ; each sheath is related to one of the visible or invisible worlds and therefore also to its inhabitants.

(b) The Jivatma and Prakriti are in a state of unceasing vibration—these vibrations varying in rapidity, regularity and complexity.

(c) The vibrations of the Jivatma are rapid and regular, becoming more and more complicated, as he unfolds his powers.

(d) The vibrations of the matter of the sheaths are continuously affected by those of the Jivatma and non-continuously by the various vibrations which reach each from the world to which

its materials belong. In addition, each vibrates continuously according to the fundamental vibration of its world.

(e) The Jivatma endeavours to impose his own vibrations on his sheaths, so that they may respond to him, and work harmoniously with him.

(f) He is constantly frustrated in these attempts by the vibrations that reach his sheaths from outside and set up vibrations in them that are independent of him.

(g) He may be very much assisted in his labour by the setting up of the vibrations which are in harmony with his own efforts.

131. A Mantra is a sequence of sounds and these sounds are vibrations. Sounds give rise to forms. The repeated recitation of a Mantra *i. e.*, the repeated setting up of certain vibrations gradually dominates the vibrations going on in the sheaths and reduces them also to a regular rhythm corresponding to its own. The name of a Deva or other Being mentioned in a Mantra, sets up vibrations similar to those present in the Deva

and his sheaths and as the Mantra is repeated many times with cumulative effect, the sheaths of the utterer or of any hearer gradually repeat these vibrations with ever increasing force. As the matter of the sheaths thus vibrates it becomes easily penetrable by the influence of the Deva and very impervious to other influences. In a Mantra, the sound and rhythm are all important.

132. The magnetic properties of objects are also important in this matter of vibrations. All objects are always vibrating and thus affect the sheaths of other objects near them. To affect the sheaths in any particular way, it is necessary to choose objects which have the desired vibrations.

133. All rites and ceremonies are based on these principles and facts which govern the Mantras and the objects used with them. They aid the Jivatma in reducing his sheaths to obedience, in purifying them and in making them strong against evil or else to shape external conditions to man's benefit, protection and support.

22. Shraddha.

134. The general principles of the Shraddha of a person recently departed are adaptations of the principles underlying all Samskaras.

135. Shraddhas serve the same purpose with reference to the subtler bodies as is served by the prenatal and natal Samskaras with reference to the gross physical body.

23. Shaucham,

136. The object of the rules of Shaucham is to make the inevitable influence of one person on another a source of health instead of a source of disease and also to preserve and strengthen the bodily and mental health of the performer. The Annamayakosha is to be kept clean so that it may send off a rain of health on every person and everything near it and the Pranamayakosha is to be reached by the Mantra—produced vibrations in the etheric matter which permeates the things used

in the ceremonies—as etheric matter pervades everything—so that these vibrations may act beneficially on it, may cleanse and purify it.

24. Five Great Daily Sacrifices.

137. The application of the great Law of Sacrifice to the daily life of the Aryan was made by the laying down of rules for making Sacrifices by which he gradually learned to regard himself as part of a connected whole.

138. The various bodies or vehicles of man are nourished and helped to grow severally by the initial energy received from parents, by food, by sympathy and help from his fellow beings, by magnetic influences and by knowledge and illumination. He therefore owes a fivefold debt to nature. The sacrifices embrace all the planes of his existence and are therefore conducive to his highest growth.

25. Worship.

139. Worship is the expression of the craving of the part for the whole, of the separate for the One and is not only due from man to the source of his life, but is a necessary stage in the evolution of all those higher qualities in the Jivatma which make possible his liberation and union with the Supreme.

140. The simplest form of Worship is Puja, in which an image representing some divine form is used as the object and the Being thus represented is adored.

141. Other forms of Worship are generally classed under the name Upasana. The Daily Sandhya is a form of such Worship.

142. Another kind of Upasana is meditation or Yoga which has eight limbs :—

(a) & (b) Yama and Niyama have to do with conduct, for without good conduct and purity, there can be no meditation. Harmlessness, truth, honesty, chastity, absence of greed, these are the

Yamas. Purity, contentment, austerity, Veda study, yearning after Ishvara, these are Niyamas. These two sets of qualities acquired, a man may sit for meditation.

(c) & (d) Asana and Pranayama are the two preliminaries for meditation. Any posture which is steady and pleasant is suitable Asana. Pranayama is the regulation of the breath.

(e) Pratyahara is the immediate preparation, the closing of the senses against external objects and the drawing of them and placing them in the mind.

(f), (g) & (h) Dharana, Dhyana and Samadhi constitute meditation proper. Dharana is concentration, the holding of the mind to one object. Only such a mind, *i. e.*, the mind which is steadied on one point, can pass on to Dhyana which is the steady and uninterrupted flow of cognition towards that object. When this is reached, the mind, fixing itself thus, loses the consciousness of itself and remains identified with the object of thought and this is Samadhi.

143. By Yoga, a man rises to knowledge. By Yoga he loses himself in the Divine Being he worships. By Yoga he disengages himself from the bonds of action. Without Yoga, no truly spiritual life is possible.

26. The Synthesis of Yoga.

144. Yoga is a methodised effort towards self-perfection by the expression of the potentialities of the human individual and a union of him with the universal and transcendent Existence we see partially expressed in man and in the cosmos.

145. No Synthesis of Yoga can be satisfying which does not in its aim reunite God and Nature in a liberated and perfected human life or in its method, not only permit but favor the harmony of our inner and outer activities and experiences in the divine consummation of both.

146. Man is that term and symbol of a higher Existence, descended into the material world, in which it is possible for the lower to transfigure

itself and put on the nature of the higher and the higher to reveal itself in the forms of the lower.

147. The progressive self-manifestation of nature in man, termed in modern language his evolution, much necessarily depend upon three successive elements, that which is already evolved, that which is evolving and that which is to be evolved.

148. That which nature has evolved for us and has firmly founded is the bodily life. She has effected a harmony of matter which is our foundation and the first condition of all our energies and realisations and the life energy which is our means of existence in a material body and the basis there even of our mental and spiritual activities.

149. She has effected also a working compromise between the inertia of matter and the active life that lives in and feeds on it by which not only is vital existence sustained, but the fullest developments of mentality are rendered possible.

150. This equilibrium constitutes the basic status of nature in man and is his gross body

composed of the material or food sheath and the nervous system or vital vehicle.

151. If the bodily life is what nature has previously evolved for us as her base and first instrument, it is our mental life that she is evolving as her immediate next aim and superior instrument.

152. The ascertain of a higher than mental life is the whole foundation of the Vedanta and its acquisition and organization is the veritable object served by the methods of Yoga.

153. The ultimate knowledge is that which perceives & accepts God in the Universe as well as beyond the universe and the integral Yoga is that which, having found the Transcendent, can return upon the universe to possess it, retaining the power freely to descend as well as to ascend the great stair of existence.

154. Spirit is the crown of universal existence matter is its basis. Mind is the link between them. Spirit is that which is eternal, mind and matter are its workings.

155. As the mental life uses and perfects the material, so will the spiritual use and perfect the material and the mental existence as the instruments of a Divine self expression.

156. There must be, as it were, three consenting parties to Yoga, God, Nature and the human Soul *i.e.*, the Transcendent, the Universal and the Individual.

157. There can be no Yoga of knowledge without a human seeker of the knowledge, the Supreme Subject of knowledge and the divine use by the individual of the universal faculties of knowledge—no Yoga of devotion without the human Godlover, the Supreme Object of love and delight and the divine use by the individual of the universal faculties of spiritual, emotional and æsthetic enjoyment, no Yoga of works without the human worker, the Supreme Will, Master of all works, and sacrifices and the divine use by the individual of the universal faculties of power and action.

158. Yoga is the union of that which has become separated, in the play of the universe with its own true self, origin and universality.

159. The contact may take place at any point of the complex and intricately organised consciousness which we call our personality.

160. It may be effected in the physical through the body, in the vital through the action of those functionings, which determine the state and the experience of our nervous being, through the mentality whether by means of the emotional heart, the active will or the understanding mind, or more largely by a general conversion of the mental consciousness in all its activities. It may equally be accomplished through a direct awakening to the universal or transeendent truth and bliss by the conversion of the central Ego in the mind. And according to the point of contact we choose, will be the type of Yoga we practise.

161. The chief schools of Yoga arrange themselves in an ascending order which starts from the

body and ascends to the direct contact between the individual soul and the transcendent and universal self. Hatha Yoga selects the body and the vital functionings as its instruments of perfection and realisation. Its concern is with the gross body. Raja Yoga selects the mental being in its different parts as its lever power. It concentrates on the subtle body. The triple path of works, love and knowledge uses some part of the mental being, will, heart or intellect as a starting-point and seeks by its conversion to arrive at the liberating Truth, Beatitude and Infinity, which are the nature of the spiritual life. Its method is a direct commerce between the human Purusha in the individual body and the divine Purusha who dwells in every body and yet transcends all form and name.

162. The triple path of devotion, knowledge and works attempts the province which Raja Yoga leaves unoccupied. It differs from Raja Yoga in that it does not occupy itself with the elaborate training of the whole mental system as the condition of perfection but seizes on certain central

principles, the intellect or the heart or the will and seeks to convert their normal operations by turning them away from their ordinary and external preoccupations and activities and concentrating them on the divine. It differs also in this—and here from the point of view of integral Yoga, there seems to be a defect—that it is indifferent to mental and bodily perfection and aims only at purity as a condition of the divine realisation. Further, as it is practised ordinarily it chooses one of the three parallel paths exclusively and almost in antagonism to the others, instead of effecting a synthetic harmony of the intellect, the heart and the will in an integral divine realisation. In the integral view of things, these three paths are one. It is in this triple path that we come most readily to the absolute knowledge, love and service of the One in all beings and in its entire manifestation.

163. From the psychological point of view, nature is the self-fulfilment of Purusha through His energy. But the movement of nature is two fold, higher and lower or divine and undivine. The

lower nature acts through limitation and division is of the nature of Ignorance, and culminates in the life of the Ego. The higher nature, that to which we aspire, acts by unification and transcendence of limitation, is of the nature of knowledge and culminates in the life divine. The passage from the lower to the higher is the aim of Yoga. This passage may effect itself by the rejection of the lower and escape into the higher, the ordinary viewpoint—or by the transformation of the lower and its elevation to the higher nature. It is this rather that must be the aim of an integral Yoga.

164. The normal action of nature in us is an integral movement in which the full complexity of all our elements is affected by and affects all our environments.

165. The whole of life is the Yoga of nature. The Yoga that we seek must also be an integral action of nature and the whole difference between the Yogin and the natural man is that the Yogin substitutes in himself for the integral action of the lower nature working in & by ego and division, the

integral action of the higher nature working in and by God and unity.

166. We must put our whole conscious Being into relation and contact with the Divine and to call Him in to transform our entire being into his.

167. Concentration is the first condition of Yoga. But the nature of the integral Yoga is that it must use not a separate concentration of the thought or of the emotions or of the will on a single idea or principle, but of the whole being in all its parts upon the one who is also the all.

168. The concentration of an enlightened thought, will and heart in unison on one great object of knowledge, object of action, object of emotion, is the starting point of our Yoga. That object must be the Divine itself.

169. All conduct is the divine expressing himself progressively in the individual and collective men leading him first through his needs and desires, then through enlarged needs and desires, modified and enlightened by a mental and moral ideal.

finally by a spiritual realization fulfilling and reconciling both the needs and desires and the mental and moral aspiration.

HINDU SOCIOLOGY.

iv. The Hindu Social Economy.

27. The Law of Social Evolution.

170. The ideal of every object or institution lies latent in its own constitution and being and cannot be imposed upon it from outside.

171. Social Reform cannot be rationally considered except in the light of this general course of evolution in any country. And evolution is the evolution of some idea. There can be no evolution without law. There can be no law without adaptation of means to end. Law implies an end which it seeks to reach.

172. The law of social evolution presupposes the existence of an ultimate social end, some idea

or ideal that runs perpetually through all the changes both of structure and function, which are progressively wrought in the social organism with a view to reach and realise the ideal end. The ideal end is the regulative idea in Social Evolution.

28. Varnashrama Dharma.

173. Dharma is the Keynote of Hinduism. Dharma is that which holds together the different elements of a thing and thus combines them into one organic whole. Everything in creation has its Dharma. Dharma is something constitutional. And as the constitutions of different things differ, so this Dharma also organises and expresses itself differently in different objects. As there are constitutional differences between one individual human and another, so the Dharma of one man cannot truly be the Dharma of another. There must consequently be great diversities of both faiths and cultures in the community, owing to

fundamental constitutional differences between the individuals composing it.

174. India had developed this federal type of nationality ages and ages ago. The freedom of the parts inside the unity of the whole is the very soul and essence of the federal idea. And in no religion or society has this organic federal ideal been sought to be so fully realised as in the Hindu religion and the Hindu society. Our religion has been organised after the federal ideal. Hinduism is not one uniform religious culture, nor based upon one universal creed or one particular system of dogmas, but it is a group of many diverse theologies and dogmas, and disciplines and rituals and worships, all moved, however, by one common spirit and pursuing one common ideal. Our social economy has similarly been of a distinct federal character. The Hindu society is really a group of many communities, each practically independent of the others and autonomous within its own sectional or communal or caste life but combined with the others in the pursuit of a common ideal, namely,

the revelation of God in Man. Our states also were of this federal type. Each village community was autonomous within the limits of the communal life and concerns of the village, but formed part of the larger life of the province or principality. And sometimes even these provinces and principalities combined to form large confederacies, which, while leaving all local autonomies, absolutely intact, combined them into one great organic whole, for the pursuit of larger ends and the realisation of more general purposes. This is really the advanced type of social organisation towards which humanity is slowly moving. In fact, India furnishes a model of that universal federation, the federation of the world, which is the dream of the seers and prophets of modern Humanity.

175. From of old, the social philosophy of the Hindus had recognised the organic unity of the social whole. The Hindu social economy is summed up in Varnashrama Dharma. The very text which says that the Brahmin came out of the mouth of Brahman, the Kshatriya from his arm,

the Vaishya from his thighs and the Sudras from his feet, proves this fundamental organic conception of the sociological ideals and speculations of the Hindus. The feet, the thighs, the arms are all as vital and necessary parts and limbs of the body as the mouth itself. Their value and importance are not in them, but in the body of which they are each and all only limbs and organs. The function of each is as vital to the others as it is to the whole body, in which they live and move and have their being.

176. The institution of the four Varnas is based upon their Guna or essential nature and quality and their respective Karma or social functions. The Gunas are the component elements of Prakriti or Nature, in the widest sense of the term. The Gunas are Satva, Rajas and Tamas. Satva is the quality of illumination, Rajas of activity and Tamas of inertia. When the three qualities exist in a state of perfect equilibrium, they constitute the unmanifested Prakriti. Creation starts with the breaking up of this perfect equilibrium. And

the diversities of the universe are due to the various degrees in which these Gunas enter into the constitution of different objects in this world. The caste system is based clearly not on mere heredity and birth, but essentially upon individual temperaments. The value of birth and heredity will be evident from the advanced researches into these domains by modern psychology and eugenics. The caste system, based not on birth or heredity only but upon personal temperaments, cannot be summarily dismissed as fanciful and absolutely unscientific, even by modern thought. It is a division of universal social functions and the Gunas have reference to these social functions. In the old Hindu social economy, the legislative and regulative functions of society belonged to the Brahmins, the executive and protective to the Kshatriyas and the productive and distributive to the Vaishyas. To the Sudras were assigned the status and function of labourers. The Sudras were those who were unfitted both intellectually and morally

to undertake any of the first three functions of the social organism.

177. The four Varnas serve as a school for the unfolding of the Jivatma during a part of the whole period of its transmigrations. The caste system, more or less universal, in some form or other, in all old-world civilizations, was, however, joined in India to another supremely significant law and order, known as the Ashramas. Society was divided into the four castes and individual life into four Ashramas. They serve as a school for the unfolding of the Jivatma during a single life. The four stages are the Brahmachari, the student, Grihastha, the house-holder, Vanaprastha, the forest-dweller and Sannyasi, the ascetic. The first two Ashramas represent in the life of an individual that outward-going energy, which carries the Jiva into the Pravritti Marga. The two later Ashramas are the stages of withdrawal from the world and represent the Nivritti Marga in the life of the individual, A man who takes this plan of life, divided into four stages, will find his outgoing and indrawing

energies rightly balanced. These four stages are universal. The peculiarity of Hinduism is that these four universal stages have been made the foundation of a social polity and have been represented by four definite external castes or classes, the characteristics of each caste being those of the stage of universal evolution to which the caste corresponds.

178. Distinctions based on fundamental social functions, however universal and even necessary for the preservation and development of the collective life of society, have an inevitable tendency to breed pride in those who are called upon to discharge the superior functions and envy in those who have to fill the lower places. Division of social functions, which have also to be hereditary, inevitably leads to these moral evils. These divisions cannot be absolutely eliminated from any form of social organisation, however democratic it may be. And a perplexing problem before every healthy society is how so to adjust the relations

between the higher offices of society and the individuals who must fill them, that the enjoyment of these offices shall breed no pride of position in them, nor create the conceit of any superior distance between them and the rest of the community. The Hindus have discovered in this arrangement or order of the Ashramas or stages, a happy solution of this universal social problem, which even our modern democracies with all their cry of equality and freedom have not yet been able to successfully tackle. The greatest moral and spiritual danger of the system of caste lies in the almost inevitable pride of office (and later on also of birth owing to the hereditary character of these offices) which it generates in the so-called higher castes. The only true remedy against this evil is to be found in placing the individual members of society under such disciplines as will train their minds to habits of more or less complete self-detachment and thereby prevent them from identifying their individualities with any high social function or office that they may be called upon to

discharge or fill. This was clearly the law of Ashramas that was joined to the law of Varnas of the Hindus.

179. The Hindu social economy is based upon this Varnashrama Dharma or caste and order scheme. This caste and order law sums up the whole soul and spirit of Hindu culture. The Hindu system of caste is organically bound up with the law of the Ashramas. It is the Ashrama law that has preserved the humanity of the Hindu in the face of the inequalities created by the system of caste. It is the special disciplines of the Ashramas which, as long as they were faithfully pursued by the so-called higher castes, developed an ideal of spiritual democracy, unknown to the rest of the world. And the real cause of the degradation of mediæval Hindu society is not to be found in the system of caste, so much, if at all, as in the divorce between the Varnas and the Ashramas, between the outer functions and inequalities of the caste-life and the inner spiritual ideals and disciplines

that were organically connected with these in the earlier periods of our history and culture.

180. If the Varnashrama Dharma is properly maintained, Hinduism would solve the social problems which threaten to undermine Western civilization and would set an example to the world of an ideal social state.

v. The Indian Political Problem.

29. Hindu Concept of Nationalism.

181. The highest philosophical speculations of the Hindus have posited two ultimate principles, or more correctly speaking, two final personalities in the universe. One is called Purusha, the other Prakriti. At the final analysis, two ultimate principles are found in creation, one is the principle of permanence, the other of change. No rational interpretation of cosmic evolution is possible except upon the hypothesis of these two fundamental principles. All evolution means change in something which retains its identity through all changes.

182. Purusha is called Ishwara and Prakriti Maya; the former representing the noumenal and the latter the phenomenal aspect of reality. Sri Krishna is Purusha and Prakriti is Radha. Purusha is Shiva and Prakriti is Shakti.

183. If the ultimate Reality be intelligent and self-conscious, then it must have all the necessary elements of consciousness.

184. Reason or consciousness can work only through duality. Rational or thought life is inconceivable and impossible, without something to know or think of. The object of our knowledge must be the same as ourselves, yet at the same time different from us. And in every act of knowledge or thought, we first create, so to say, a separation between ourselves and our object and immediately this is done, we cancel it again. If this be the logic of rational life, and if the ultimate Reality be intelligent and self-conscious, then we must posit in the very Being of that Reality an element of differentiation which, without cancelling the Divine Unity, supplies the object of Divine thought, through which the Divine realises His own consciousness. At it is true of the Rational, so also is it true of the emotional and the volitional life.

185. But though there is a fundamental unity between the general conception and philosophy of Prakriti, there are certain marked differences between Maya, Rādhā and Shakti. Prakriti when sought to be seized through the logic of what may be called pure reason, is seen in its aspect of Maya. Maya is Prakriti as conceived in relation to the Reason of God. Rādhā is the same Prakriti conceived, however, not as a necessity of Reason, but of Love and the Emotions. Shakti, on the other hand, is not the soul of Love, but that of the Divine Will. Maya is thus the explanation of our rational experience, Rādhā of our emotional experience, Shakti of our volitional experience. And the specific function of the will is to work out what the Reason or the emotions demand or desire.

186. The will of the Supreme lies therefore at the back of both cosmic and human evolution. Shakti, as the soul of the Divine Will is Energy in cosmic life and evolution. It is what may be called the conscience in the inner life of individual humans, the dynamic element in our ethical

consciousness. It is Providence in history. In a word, it is that which works out different changes through which the universe is evolving itself. It is Raciality in the history and evolution of races. It is the spirit of nationality in national life and evolution.

187. The Hindu's conception of Prakriti is indicative of personality. Both Rādhā and Shakti, the one representing the emotional and the other the volitional aspect of the eternal self-differentiation of the Absolute, are personalities in the Being of the Deity. But Rādhā representing the emotional aspect of Prakriti, has one form only, though quite an infinity of moods, Shakti, however, has many forms. This multiformness is the essential character of the will. The will assumes a different form in working out different purposes. And one of these many forms of Shakti is what we call the spirit of nationality.

188. Nationality is the individuality of people. The concept individuality involves being or personality. Being is a self-conscious intelligence, that

seeks to realise itself through due regulation of means to end. And if there be any intelligence behind national histories and evolutions, if historical movements be not a mere play of blind chance, if that is, there is any law and progress behind human history, then it is only natural to conceive a personality behind national evolutions. In any case the Hindu did conceive such a personality behind his own history and evolution.

30. Hindu Philosophy of Life.

189. The spiritual genius of man must recognize the fundamental Unity that underlies all forms & classes of diversities and differences. In Philosophy there are endless appearances but one Reality. In Religion there are countless Gods but only one Supreme Lord. In Social Economy there are numerous classes but one organised social whole of which these classes, highest as well as the lowest are mere limbs & organs. All races, all communities, all religions and all cultures are parts or manifestations of that one Supreme Unity which fulfils and

realises itself through these endless differences and diversities.

190. Our ideal must therefore be the complete identification of the individual with the universal in every conscious relation of his life. The self-revelation of the Absolute Universal has always been the quest of social economy. While the Abstract Universal is the last word almost of Metaphysics, the Concrete Universal has been the eternal quest of social life and philosophy. Reason may revel in the Abstract Universal but our emotions and our will demand the Concrete Universal for their play and fulfilment.

191. The progressive self-revelation of the Absolute as the Concrete Universal is therefore the universal logic of all social life and evolution. Social evolution proceeds from lower and simpler to higher and more complex stages in proportion as the man's range and variety of his relations with other human units and associations expands and increases.

192. From the individual to the family, from the family to the tribe, from the tribe to the race, from raciality to nationality, which includes many races, this has been so far the ascending series in social or historic evolution. From nationalism to internationalism is the growing cry of modern history and culture. Federalism is only another name for organised internationalism. Freedom of the parts in the unity of the whole is the very soul and essence of the Federal idea. Federal internationalism is the coming idea in the present social evolution and modern politics.

193. Each nation must move along these lines to finally take up its God-appointed place in the universal federation of mankind, which will find progressively the largest and most perfect organ of the life and love of God here below.

31. *European Versus Indian Ideals.*

194. European and Indian Ideals are quite different.

195. It is a rudimentary principle of the nationalist school that European institutions should not be bodily imposed upon us by the authority of the British Government in the country. For it holds that all such superimpositions, however kindly meant, are more likely to hinder than help the real progress of our people towards the highest modern Ideal.

196. Ultimately this Ideal will be bound to realise itself in diverse forms, through diverse methods, in the different countries of the world. Europe has been seeking to realise this ideal in her own way, following her own special genius, along the course of her special historic evolution. India, with a different genius and character, a different course of past historic evolution, will, if left to itself, develop its own lines of progress towards the same common ideal.

197. Under normal conditions, all institutions are the natural and legitimate embodiment of the complex life and ideals of a people. Political institutions are the natural expression and embodiment

of a people's political life. First comes the idea, then its expression. First is quickened the life-force, and then follow, as a result of its own needs, the outer organs and instruments for the organism's own self-realisation. With us, however, the political institutions have been set up before the birth of real political life. Or more accurately speaking, whatever political thought and life may have already commenced to quicken in the country did not create these alien institutions and stands completely outside them. The institutions are larger and more complex than the real political life and thought of the people. The organisation is heavier than what the organism actually needs or can bear. This is the root of the evil.

32. The Present Indian Problem.

198. In politics and statecraft, there is only one vital problem before the Government and the people of India at this moment How to work up a reasonable reconciliation between the legitimate

requirements of Indian nationalism on the one side and of the British Empire on the other, is that problem. The value of every political or administrative programme or policy in India must now be judged by its capacity to help this reconciliation. And the worth of every political or administrative reform must be determined by the same test.

199. All human conflicts, whether between individuals or between communities, are due always to unreasonable pretensions on the one side and unjust usurpation on the other. Legitimate nationalism has no quarrel with true Internationalism or Imperialism. True Imperialism also cannot be destructive of legitimate nationalism. Imperialism must offer a higher Synthesis of all national conflicts and competitions than what can be found in mere nationalism. The legitimate demand of nationalism is that it must have the fullest and freest scope to realise its own special life and ideals, without any let or hindrance from any other national units or national groups and consistently with the larger life of Universal Humanity.

200. To reconcile the requirements of Indian Nationalism with the maintenance of the British connection is the most vital problem before us just now.

201. A free and honorable federation with Great Britain and her Colonies and Protectorates will not hinder, but, on the contrary materially help the realisation of the true ends of Indian Nationalism. The absolute autonomy of the federated states is the only basis upon which such a federation can be built up.

33. The Philosophy of Nationalism.

202. Nationalism is something that touches every department of our collective life and activity. It is organised in our domestic, our communal, our social and our socio—economic institutions.

203. Association, not isolation, co-operation, not competition, socialism in the highest and truest sense of the term and not individualism,

duty and not right, these are the rudimentary concepts of our social and political philosophy. These are the fundamental ideas of Indian Nationalism. Our individuality as a people is based upon these distinctive notes or marks of our thought and evolution. These are the primary factors of our differentiation from other nations of the world. Humanity needs these larger social concepts, to be able to work up the next higher social synthesis. They are our moral title to live as a nation. Europe is groping after these. For us to seek isolation in the name of independence; to seek selfish competitions with other nations, under pretence of furthering our national interests; to set up individualism in place of collectivism as the true social goal; or give preference to a narrow and selfish, a competing and fighting nationalism, over the broader, altruistic, humanitarian ideal of co-operative internationalism and universal federation—is really to strangle with our own hands, that very nationalism, to which so many of us are ever ready to swear deathless allegiance.

34. The Positive Value of Nationalism.

204. There is a very keen conflict of civilisations just now in India. On the one hand there is our own ancient culture with its special and specialised ideals and institutions. These ideals and institutions are the fruits of our specific national genius or race—consciousness, stimulated and controlled by our natural environments, on the one side and our contacts and conflicts and associations with other nations and races during different epochs of our past history, on the other. These ideals and institutions aim at certain results which have been the special quest of all our social endeavours. On the other hand is the new culture which the British have brought to us. That also aims at certain results which have been the quest of all their social endeavours for centuries past. But the characters of these two cultures are different.

205. The keynotes of these two civilisations are in more or less conflict with one another. Fellowship is the key-note of Hinduism. Legalism, on

the other hand is the key-note of Christianity. Collectivism or socialism in the widest sense of the term, is the key-note of our Social organisation. Individualism is the key-note of modern European Social economy. Co-operation is the key-note of our economic life. Competition is the key-note of that of Europe. The way of renunciation has been our eternal way. That of assertion and appropriation has been the way of Europe.

206. Truth is a matter of intellectual conviction or what we call rational belief. And this truth is always relative. What is acceptable and convincing to one person is not necessarily acceptable to others. Our intellectual convictions are always regulated by our experience, training and temperament. A thought or idea to be acceptable to me must fit in with the general scheme of my thinking and reasoning; must conform to the particular cast of my mind. It is therefore that what seems to be very good reason to one person, appears as utterly unreasonable to another. Faith really is not a matter of volition, but of cognition and

emotion. And our faith always accommodates itself to the general scheme of our thought and the general habits and avocations of our life.

207 The self is as much subject to the law of natural selection, as any animal organism. What my self chooses for me is my highest and best choice.

208. As it is with individuals, so also, with nations. Every nation must first and foremost of all, be true to its ownself. Whatever its state of progress, or stage of evolution, it must above all things, be true to the special laws of that state or stage. For upon its faithful fulfilment of that law only will depend every chance and possibility of its ascent to the next higher state or stage. And this is true nationalism. It is the loyalty of a nation to its own genius, its own nature, its own proper and true self.

209. The genius of our old civilisation gave preference to moral and spiritual acquisitions over earthly powers and enjoyments. Ours was the straight way. That of the new culture imported

into our country now is much broader and easier and more tempting. Nationalism has therefore a very positive value to us. Loyalty to our national ideals and institutions means really our only chance of living as a distinct and individual nation. It constitutes our only title to live as an individual nation among the nations of the modern world.

35. Indian Nationalism & British Imperialism.

210. The true empire-idea is not a merely political, but is essentially a social idea. It offers the largest formula of human fellowship so far discovered by our social movements and speculations and it is therefore the largest vehicle and instrument of that Universal Humanity towards which social evolution is always moving as its ultimate ideal end. The empire must therefore reconcile within its larger life, all conflicts of the narrower life and interests of the different nationalities comprised within it. This is the true regulative idea

in the evolution of the empire. This Imperialism is therefore an essentially humanitarian and moral ideal.

211. Freedom is the very soul and essence of all human fellowship and co-operation. Where this freedom is absent either in feeling or in fact, there the real moral value of these relations is also lost. And it is just here, in the very primary need and condition of the moral life, that the profound ethical significance of the principle of self-government actually lies—in the administration of the common affairs, whether of a community, or a church or a state.

212. The expansion and evolution of human freedom is always restricted in some direction while reaching out to higher and higher forms.

213. The family, the tribe, the race, the nation, these form the ascending series of social evolution. In this series each succeeding term is larger and more complex than each and all the preceding terms. Each succeeding stage is reached also by simultaneously restricting and expanding the freedom

enjoyed by the social units in the preceding stage. Man has, thus, both individually and collectively to always lay down his freedom to gain it. Every human association encroaches upon our freedom, and even by encroaching upon it, it enlarges its bounds and increases its quality, and strength.

214. No nationalist propaganda has any moral worth or significance which does not work towards its own fulfilment in the larger life of some Federal Empire which is the next higher step in the process of social advancement towards the Universal Humanity, which is the Ideal-End of all social evolution.

215. British statesmanship must, in the interests of the British Empire itself, devise adequate means for the admission of India into the Imperial Federation as a rightful co-partner of the Empire, and as an equal among equals in relation to its other partners. This Federation, when and if it is built up, will own its existence absolutely to an intelligent estimate of the self-interests of the different nations composing it.

vi. The Religious Basis of our Socio-Political Ideal.

36. The Ideal of Human Unity.

216. We believe in the constant progression of humanity and we hold that that progression is the working out of a Thought in Life which sometimes manifests itself on the surface and sometimes sinks below and works behind the mask of external forces and interests.

217. We recognise that this is a world of life and action and developing organism, but the life that seeks to guide itself only by vital, and material forms is a slow, dark and blundering growth. It is an attempt to approximate man to the method of vegetable and animal existence. The earth is a world of Life and Matter, but Man is not a vegetable nor an animal, he is a spiritual and a thinking being who is set here to shape and use the animal mould for higher purposes, by higher motives, with a more divine instrumentation.

Therefore by his very nature he serves the working of a Thought within him even when he is ignorant of it in his surface-self. The practical man who ignores or despises the deeper life of the Idea is yet serving that which he ignores or despises.

218. Intellectual and materialistic Europe found India, the Asia of Asia, the heart of the world's spiritual life, in the last throes of an enormous experiment, the thought of a whole nation concentrated for centuries upon the pure spiritual existence to the exclusion of all real progress in the practical and mental life of the race.

219. The entering stream of Eastern thought found in Europe the beginning of an era which rejected religion, philosophy and psychology and resolved to devote the whole intellectual faculty of man to a study of the laws of material nature of man's bodily, social, economic and political existence and to build thereon a superior civilization.

220. The salvation of the human race lies in a more sane and integral development of the

possibilities of mankind in the individual and in the community. The safety of Europe has to be sought in the recognition of the spiritual aim of human existence. The safety of Asia lies in the recognition of the material mould and mental conditions in which that aim has to be worked out.

221. The synchronism and mutual interpretation of the two great currents of human effort at such a crisis in the history of the race is full of hope for the future of humanity, but also full of possible dangers.

222. The hope is the emergence of a new and better human life founded on a greater knowledge, a pursuit of the new faculties and possibilities opening out before us and a just view of the problem which the individual, the society, the race have to solve.

223. Mankind has been drawn together by the developments of material science and for good or evil its external future is henceforth one. Its different parts no longer develop separately and in independence of each other. There opens out at the

same time the possibility that by the development and practice of the science and life of the soul it may be made one in reality and by an internal unity.

224. The idea by which the enlightenment of Europe has been governed is the passion for the discovery of the Truth and Law that constitutes existence and governs the process of the world, the attempt to develop the life and potentialities of man, his ideals, institutions, organisations by the knowledge of that Law and Truth and the confidence that along this line lies the road of human progress and perfection.

225. The idea is completely just, but its application has been erroneous. For the Law and Truth that has to be discovered is not that of the material world—though this is required, nor even of the mental and physical, though this is indispensable, but the Law and Truth of the Spirit on which all the rest depends. For it is the power of the self of things that expresses itself in their forms and processes.

226. The message of the East to the West is a true message, only by finding himself can man be saved and what shall it profit a man though he gain the whole world if he lose his own soul. The West has heard the message and is seeking out the law and truth of the soul and the evidences of an inner reality greater than the material. The danger is that with her passion for mechanism and her exaggerated intellectuality she may fog herself in an external and false phychism or in intellectual, unspiritual and therefore erroneous theories of the Absolute.

227. The idea by which the illumination of Asia has been governed is the firm knowledge that truth of the spirit is the sole real truth, the belief that the psychological life of man is an instrument for attaining to the truth of the spirit and that its laws must be known and practised with that aim paramount and the attempt to form the external life of man and the institutions of society into a suitable mould for the great endeavour. This ideal too is absolutely just. But in its application

and in India most, it has deviated into a divorce between the Spirit and its instruments and a dis-paragement and narrowing of the mental and external life of the race. For it is only on the widest and richest efflorescence of this instrumental life that the fullest and most absolute attainment of the spiritual can be securely based. This knowledge the ancients of the East possessed and practised. It has been dimmed in knowledge and lost in practice by their descendants.

228. The message the West brings to the East is a true message. Man also is God and it is through his developing Manhood that he approaches the Godhead. Life also is the Divine, its progressive expansion is the self-expression of the Brahman and to deny life is to diminish the Godhead within us. This is truth that returns to the East from the West translated into the language of the highest truth the East already possesses and it is an ancient knowledge. The East also is awaking to the message. The danger is that Asia may accept it in the European form,

forget for a time her own law and nature and either copy blindly the West or make a disastrous amalgam of that which she has in its most inferior forms and the crudenesses which are invading her.

229. The problem of thought therefore is to find out the right idea and the right way of harmony, to restate the ancient and eternal spiritual truth of the self so that it shall re-embrace, permeate and dominate the mental and physical life; to develop the most profound and vital methods of psychological self-discipline and self-development, so that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own richness, power and complexity and to seek for the means and motives by which his external life, his society and his institutions may remould themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity.

230. This must be our ideal. There is room for an effort of thought which shall frankly

acknowledge the problem in its integral complexity and not be restrained in the flexibility of its search by attachment to any caste, creed or extant system of philosophy.

231. The effort involves a quest for the truth that underlies existence and the fundamental law of its self-expression in the universe, the work of metaphysical philosophy and religious thought, the sounding and harmonising of the psychological methods of discipline by which man purifies and perfects himself, the work of psychology, not as it is understood in Europe, but the deeper practical psychology called in India Yoga; and the application of our ideas to the problems of man's social and collective life.

232. Philosophy or religious thought must be the beginning and the foundation for any such attempt for they alone go behind appearances and processes to the truth of things. Man will always think and generalize and try to permeate behind the apparent fact, for that is the imperative law of his awakened consciousness, man will always turn his

generalizations into a religion, even though it be only a religion of positivism or of material law. Philosophy is the intellectual search for the fundamental truth of things. Religion is the attempt to make the truth dynamic in the soul of man. They are essential to each other. A religion that is not the expression of philosophic truth, degenerates into superstition and obscurantism and a philosophy which does not dynamise itself with the religious spirit is a barren light, for it cannot get itself practised. Our first preoccupation must therefore be with the deepest thought that we could command on the philosophical foundations of this problem. Without this basis, nothing we could say would have any real, solid and permanent value.

233. Our second preoccupation must be with the psychological discipline of Yoga.

234. Our ideal therefore must be—The Unity for the human race by an inner oneness and not only by an external association of interests.—The resurgence of man out of the merely animal and economic life or the merely intellectual and æsthetic

into the glories of the spiritual existence.—The pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that supermanhood which shall exceed our present state, as much as this exceeds the animal state from which science tells us that we have issued. These three are one, for Man's Unity and Man's Self-Transcendence can come only by Living in the Spirit.

APPENDIX.

1. The Pranava AUM.

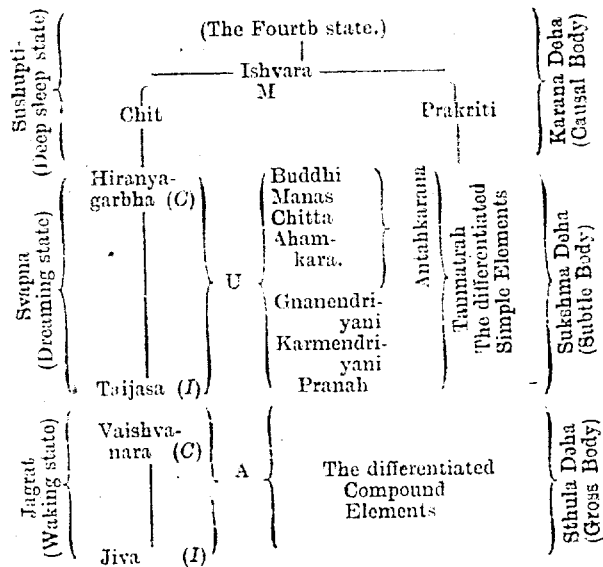
The chief Scriptures of Hinduism are the Vedas, Rig, Yajus, Sama and Atharvana. They have two parts, the Karma and Gnanakandas. The Upanishads form the Gnanakanda of the Vedas and are called the Vedanta. They are codified in the Vedanta Sutras. The Upanishads, the Vedanta Sutras and the Bhagavad Gita are the Prasthanatraya or the Tripod of Vedanta. Of the Upanishads Mandukyopanishat is the chief one, dealing as it does, with the Sacred Word, the Pranava AUM.

God-consciousness, the consciousness of the Self, is reflected in three forms in the universe. The three are summed up in what is called the fourth though the fourth is the summation of the three, merged into the one Reality. The partless AUM, the one syllable is the summation. The

letters A, U and M are the three states of consciousness. The three states of consciousness are the waking consciousness, called the vital self or vital soul, the personal self, that which exists whenever there is consciousness embodied in physical matter. That is the all-pervading, the letter A. Then there exists in the subtle worlds the superwaking consciousness, a state higher and more real than the waking consciousness, existing in all subtle worlds, however many, the individualised self, the Monad. That is the second stage of the God-consciousness, the letter U. And the third, as it is revealed in its utmost splendour in the highest world of all, the God-world, where God Himself unfolds His powers. That is the all-knowing, perfect in knowledge, the supreme. That is the third state and is the letter M. The partless One, the All, then the loftiest manifestation, which truly is God Himself manifesting with attributes; thirdly the individualised selves scattered through the worlds wherein consciousness exists and all is consciousness and then fourthly the manifestation

called the vital self, the ordinary waking consciousness of man, of beasts, of plants, of stones, in the wheel of births and deaths, of all that is. All this is the manifestation of the One and is summed up in the One. The three summed up in One—the A, the U, the M pronounced as one syllable—is the Absolute. The letters A, U and M represent the first, the middle and the last sounds, are uttered with mouth open, with mouth half-open and half-shut and with mouth shut and are pronounced as A, the first U and M in the word Vacuum while the whole syllable AUM pronounced as OM symbolises the unity of all.

A U M.

Brahman.

[The left-hand column represents the Subject and the right the Object side of the Universe, the

Vijnana and Kriyashakti sides of Ishvara or manifested Brahman. Chit or Pure consciousness in its first stage in contact with Prakriti, root-objectivity (the Primordial Creative Power, called also Maya and Avidya, unwisdom) is called Ishvara, the Lord or, Powerful one; also Prajna (Consciousness Proper when regarded from an individual point of view.) There is however said to be no distinction between Cosmic (C) and Individual (I) Consciousness at this stage. The five Tanmatrah, root-elements or Great Beings (Mahabhutani) are the prototypes of Ether, Fire, Air, Water and Earth. These are combined to form the subtle vehicle and these again recombined to form the gross. Chit, in its second stage in contact with the Sukshma Deha, is called Hiranyagarbha, the resplendent germ or Sutratma, the thread-soul cosmically and Taijasa or the bright individually. The Antahkarana or inner organ called also Antar-Indriyani or the inner powers, consists of four faculties, Buddhi, reason or intellect, the deciding power; Manas, impulsive mind, the vacillating or doubting

element. Chitta, the grasping of perceptions and ideas thus supplying the matter of thought, sometimes called imagination; Ahamkara, the I-making faculty which refers everything to the individual also called the Karta or doer. The five Gnanendriyani are the powers of hearing, touching, seeing, tasting and smelling. The five Karmendriyani are the powers of speech, handling, locomotion, excretion and procreation. The five Pranah are vital ethers or currents, the upper, lower, equilibrating, distributing and projecting. Chit in its third stage in contact with Sthula Deha is called Vaishvanara where all men live, cosmically and Jiva or the living one, individually.]

(1) That Aum, the word which never dies, this all its meaning is. What was, What is, what will be, all is but Aum. What else besides which triple time transcends, that too is Aum.

(2) All this is surely Brahman. This Self is Brahman. This Self is fourfold too.

(3) Whose field is waking life, whose consciousness is outward, of seven members, nineteen

mouths, devourer of gross things, where all men live is state the first.

(4) Whose field is dreaming life, whose consciousness is inward, of seven members, nineteen mouths, of subtle things devourer, the shining one is state the second.

(5) Where no desires of any kind the man asleep desires, no dream of anykind beholds, that is deep sleep life, atoned, of consciousness ingathered, nothing else, of bliss composed, devouring bliss, whose mouth is thought alone, the one of consciousness is state the third.

(6) This is the Lord of all, all-knowing this, the inner ruler this, this is the womb of all, the start and finish surely of all creatures.

(7) Nor inwards conscious nor outwards conscious nor conscious (yet) both ways, nor (yet) ingathered as to consciousness, nor (even) conscious nor (yet) unconscious, what none can see nor grasp nor comprehend, void of distinctive mark, unthinkable, past definition, naught but self-consciousness alone, that ends all going-out (the

cessation or end of evolution) peaceful, benign, (and) secondless (this) men think of as fourth. He is the self. It is He who must be known.

(8) This Self then is the Aum, both as concerns the word itself (and) as concerns its parts, states parts, parts states, the A, the U, the M.

(9) Whose field is waking consciousness, the one where all men live is letter A, part first, from covering all or being first; he surely gains all his desires and first becomes who knoweth thus.

(10) Whose field is dreaming life, the shining one is letter U, the second part, from being better or between the two; he better surely makes his knowledge-range and equal-minded grows; in that man's clan there is none who knows not Brahman, who knoweth thus.

(11) Whose field is deep sleep life, the one of consciousness is letter M, part third from measuring or being final. All this he surely measures and reaches to the end, who knoweth thus.

(12) The partless fourth, incomprehensible, that ends all going out, benign (and) secondless,

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Aum, such as this is Self indeed, By Self he enters
Self who knoweth thus, who knoweth thus—
Mandukyopanishod.

AUM! the One-syllabled Eternal, reciting
thinking upon Me, he who goeth forth, abandoning
the body, he goeth on the highest path—*Bhagavad
Gita, VIII. 13*.

II. The Bhagavad Gita.

The Bhagavad Gita has 18 Chapters.—which may be divided into three divisions, Chapters I to VI dealing with the Two-fold Path, VII to XII with God, Universe and Man and XIII to XVIII with Bondage and Liberation. The Bhagavad Gita deals with both the Karma and the Jnanakandas. The teaching of the Bhagavad Gita begins really with the Second Chapter. Chapter I—the Yoga of Arjuna's Despondency—is the first step to spiritual life. Ignorance of the reality of things leads to attachment to the things of the world and therefore to sorrow. True spiritual knowledge removes Ignorance and consequently attachment and sorrow. The Bhagavad Gita gives the true knowledge that leads to Eternal Peace. The teaching of the Bhagavad Gita may be briefly known from the following 154 Shlokas out of the total number of 701.

1

Chapter II deals with the Twofold Path of Sankhya or knowledge and Yoga or action. The

name of this Chapter Sankhya Yoga does not mean as in the other Chapters the Yoga of Sankhya but Sankhya and Yoga.

[The unreal hath no being; the real never ceaseth to be; the truth about both hath been perceived by the seers of the essence of things. (16) Know That to be indestructible by whom all this is pervaded. Nor can any work the destruction of that imperishable One. (17) Those bodies of the embodied One, who is eternal, indestructible and immeasurable are known as finite. Therefore fight, O Bharata. (18) This teaching set forth to thee is in accordance with the Sankhya; hear it now according to the Yoga, imbued with which teaching O Partha, thou shalt cast away the bonds of action (39). Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached (47). Perform action, O Dhananjaya, dwelling in union with the divine, renouncing attachments and balanced evenly in success and failure; equilibrium is called Yoga (48.)]

Chapters III and IV deal more fully with the Twofold Path, as Arjuna thinks wrongly that there is a difference between the two. Chapter III deals with action and IV with knowledge. It is significant that though the Chapters deal with the one or the other of the two paths, Sri Krishna, in dealing with each, refers to the other also, to show that there is no real difference between the two paths. Sri Krishna does the same in Chapter II in dealing with both Sankhya and Yoga.

[In this world there is a twofold path, as I before said, O sinless one; that of Yoga by knowledge, of the Sankhyas; and that of Yoga by action, of the Yogis (3). The world is bound by action, unless performed for the sake of sacrifice; for that sake, free from attachment, O son of Kunti, perform thou action (9). Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme (19). As the ignorant act from attachment to action, O Bharatha

so should the wise act without attachment, desiring the welfare of the world. (25)]

Chapter IV deals with the path of knowledge but as above observed Sri Krishna refers to action also thus showing the inter-relation and non-difference between the two.

[Though unborn, the imperishable Self, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born through My own Power (6). He who thus knoweth My divine birth and action, in its essence, having abandoned the body cometh not to birth again, but cometh unto Me, O, Arjuna (9). The four castes were emanated by Me by the different distribution of qualities and actions; know Me to be the author of them, though the actionless and inexhaustible (13). Verily there is no purifier in this world like wisdom; he that is perfected in Yoga finds it in the Self in due season (31.)]

Chapter V is devoted to the reconciliation of knowledge and action for in spite of Sri Krishna's

clear exposition Arjuna feels doubt about the twofold Path.

[Children, not sages, speak of Sankhya and Yoga as different; he who is duly established in one obtaineth the fruits of both (4). That place which is gained by Sankhyas is reached by Yogis also. He seeth, who seeth that the Sankhya and the Yoga are one (5). The harmonised man, having abandoned the fruit of action, attaineth to the eternal Peace; the non-harmonised, impelled by desire, attached to fruit, are bound (12). He whose self is unattached to external contacts and findeth joy in the Self, having the self harmonised with the Eternal by Yoga, enjoys imperishable bliss (21).]

Chapter VI deals with at—one—ment or meditation which is the necessary supplement to both the Sankhya and the Yoga paths. That meditation is supplemental is seen from Chapter XIII, Shloka 25 where it is said that knowledge of the Self is attained by meditation as well as by Sankhya and Yoga.

[Let the Yogi constantly engage himself in Yoga, remaining in a secret place by himself, with thought and self subdued, free from hope and greed (10). There having made the mind one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practice Yoga for the purification of the self (12). The Yogi ever united thus with the Self, with the mind controlled, goeth to Peace, to the supreme Bliss that abideth in Me (15). As often as the wavering and unsteady mind goeth forth, so often reigning it in, let him bring it under the control of the Self (26). The self, harmonised by Yoga, seeth the Self abiding in all beings, all beings in the Self; everywhere he seeth the same (29). He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living (31). Without doubt, O mighty-armed, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion (35)]

2

Chapter VII deals with the relation between God, Universe and Man.

[Earth, water, fire, air, ether, Mind and Reason also and Egoism these are the eight-fold division of My nature (4). This the inferior. Know My other nature, the higher, the life-element, O mighty armed, by which the universe is upheld (5). Know this to be the womb of all beings. I am the source of the forthgoing of the whole universe and likewise the place of its dissolving (6). There is naught whatsoever higher than I, O Dhananjaya. All this is threaded on Me, as rows of pearls on a string (7). The natures that are harmonious, active, slothful, these know as from Me: not I in them, but they in me (12). All this world, deluded by these natures made by the three qualities, knoweth not Me, above these, imperishable (13). This divine illusion of Mine, caused by the qualities is hard to pierce; they who come to Me, they cross over this illusion (14). By the delusion of the pairs of opposites, sprung from attraction and

repulsion, O Bharata, all beings walk this universe wholly deluded, O Parantapa (27). But those men of pure deeds in whom sin is come to an end, they freed from the delusive pairs of opposites, worship Me, steadfast in vows (28). They who refuted in Me, strive for liberation from birth and death, they know the Eternal, the whole self-knowledge, and all action (29). They who know Me as the knowledge of the elements, as that of the Shining Ones, and as that of the Sacrifice, they harmonised in mind, know Me verily even in the time of forth-going (30)].

Chapter VIII is the continuation of Chapter VII as the concluding Shloka of Chapter VII and the opening Shlokas of Chapter VIII show. Chapter VIII refers to Pranaya meditation also.

[The Indestructible, the Supreme is the Eternal; His essential nature is called Self-knowledge; the emanation that causes the birth of beings is named Action (3). Knowledge of the Elements concerns My perishable nature, and knowledge of the Shining Ones concerns the

life-giving energy; the knowledge of Sacrifice tells of Me as wearing the body, O best of living beings, (4). And he who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being; there is no doubt of that (5). The worlds, beginning with the world of Brahma they come and go, O Arjuna; but he who cometh unto Me, O Kaunteya, he knoweth birth no more (16). From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in That called the unmanifested (18). This multitude of beings, going forth repeatedly, is dissolved at the coming of night; by ordination, O Partha, it streams forth at the coming of day (19). Therefore verily there existeth, higher than that unmanifested, another unmanifested, eternal, which in the destroying of all beings, is not destroyed (20). That unmanifested, "the Indestructible," It is called; It is named the highest Path. They who reach It return not. That is My supreme abode (21). Light and darkness, these are thought to be the world's everlasting

paths ; by the one he goeth who returneth not, by the other he who returneth again (26).]

Chapter IX deals with the Immanence of God, which is worked out fully in the Xth Chapter and is shown actually to Arjuna in the XIth.

[Kingly Science, kingly Secret, Supreme Purifier this ; intuitional, according to righteousness, very easy to perform, imperishable (2). Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death (3). By Me all this world is pervaded in My unmanifested aspect ; all beings have root in Me. I am not rooted in them (4). Nor have beings root in Me ; behold My sovereign Yoga ! The support of beings, yet not rooted in beings. My Self, their efficient cause (5). All beings O, Kaunteya, enter My lower nature at the end of a world-age ; at the beginning of a world-age again I emanate them (7) Hidden in nature, which is Mine own, I emanate again and again all this multitude of beings, helpless, by the force of nature (8). Under Me as supervisor, Nature sends forth the moving and

unmoving ; because of this O Kaunteya, the universe revolves (10).]

Chapter X deals with the Immanence of God in the Universe in detail. Sri Krishna does so on being questioned by Arjuna.

[He who knoweth Me, unborn, beginningless, the great Lord of the world, he, among mortals, without delusion, is liberated from all sin (3). I am the Generator of all ; all evolves from Me understanding thus, the wise adore Me in rap ; emotion (8). I, O Gudakesha, am the Self, seated in the heart of all beings ; I am the beginning, the middle and also the end of all beings (20). And whatsoever is the seed of all beings, that am I, O Arjuna ; nor is there aught, moving or unmoving that may exist bereft of Me (39). There is no end of My divine powers, O Parantapa. What has been declared is illustrative of My infinite glory (40). But what is the knowledge of all these details to thee O Arjuna ? Having pervaded this whole universe with one fragment of Myself, I remain (42)]

Chapter XI gives the description of the universal form of Ishvara shown to Arjuna by Sri Krishna on his request. Being unable to see it with the ordinary eye, spiritual sight is given him by the Lord. This Chapter deals with the personal realisation of the Universal Self by Arjuna. This is the Vision of the union of the many seen in the One. Having heard in Chapters I to VI of the Twofold Path, and of God, Universe and Man in Chapters VII and VIII and having been told in detail of the Immanence of God in the Universe in Chapters IX and X Arjuna is naturally desirous now of personal realisation which is given him by the grace of the Lord Sri Krishna.

[Here, to-day, behold the whole universe movable and immovable, standing in one in My body, O Gudaresha, with aught else thou desirest to see (7). There Pandava beheld the whole universe, divided into manifold parts, standing in one in the body of the Deity of Deities (13). This Form of Mine beholden by thee is very hard to see. Verily the Shining Ones ever long to behold this

form (52). Nor can I be seen as thou hast seen Me, by the Vedas, nor by austerities nor by alms, or by offerings (53). But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa (54).]

Chapter XII deals with Devotion to God, which subject fitly comes after the personal conviction of Arjuna by seeing the universal Form of Ishvara. This is true Bhakti that comes on the Vision of the Supreme. The question naturally arises whether the Unmanifested or the Manifested Ishvara should be worshipped. This Chapter reconciles the two forms of worship. Bhakti Yoga is considered as a separate path generally, but truly it is not separate but is necessary for both the Gnana and the Karma Margas. It is the connecting link between the two paths. These three paths correspond to Intellect, Desire and Activity or Gnana, Ichchha and Kriya, the Gnana Marga to Intellect, the Bhakti to Desire, the connecting link between Intellect and Activity, and the Karma Marga to Activity. These three aspects of the

Self correspond to the three qualities of Matter, Satva, Rajas and Tamas. This dual triplicity is the reflexion again of the triplicity of Ishvara, Sat, Chit and Ananda and of the original trinity of the Self, the Not-Self and the relation between them. The full truth is therefore the quarternary viz the Absolute, the Self, the Not-Self and the Relation between the Self and the Not-Self which may be symbolised by the circle, the two halves of it and the diameter that divides and connects them.

[They who with mind fixed on Me ever harmonised worship Me, with faith supreme endowed, these, in My opinion, are best in Yoga (2). They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent, and Unthinkable, the Unchanging, Immutable, Eternal (3). Restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me (4). The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach (5). Those verily who, renouncing

all actions in Me and intent on Me, worship meditating on Me, with whole hearted Yoga (6). These I speedily lift up from the ocean of death and existence, O Partha, their minds being fixed on Me (7).]

3

Chapter XIII deals with the relation between God, Universe and Man first and then with the question of Bondage and Liberation. It is the qualities of Matter that bind, and Liberation consists in transcending them.

[This body, son of Kunti, is called the Field; that which knoweth it, is called the Knower of the Field by the Sages (2). Understand Me as the Knower of the Field in all Fields, O Bharata. Wisdom as to the Field and the Knower of the Field, that in My opinion is the wisdom (3). Know thou that Matter and Spirit are both without beginning; and know thou also that modifications and qualities are all Matter-born (20). Matter is called the cause of the generation of causes and effects; Spirit is called the cause of the

enjoyment of pleasure and pain (21). Spirit seated in Matter useth the qualities born of Matter; attachment to the qualities is the cause of his births in good and evil wombs (22). He who thus knoweth Spirit and Matter with its qualities, in whatsoever condition he may be, he shall not be born again (24). Whatsoever creature is born, immobile or mobile, know thou, O best of the Bharatas, that it is from the union between the Field and the Knower of the Field (27). They who by the eyes of Wisdom perceive this difference between the Field and the Knower of the Field, and the liberation of beings from Matter they go to the Supreme (35).]

Chapter XIV deals with the three qualities of Matter that bind Man to the wheel of births and deaths.

[My womb is the great Eternal; in that I place the germ; thence cometh the birth of all beings, O Bharata (3). In whatsoever wombs mortals are produced; O Kaunteya the Great Eternal is their womb, I their generating father (4). Harmony, Motion, Inertia, such are the qualities,

Matter-born; they bind fast in the body, O great armed one, the indestructible dweller in the body (5). Of these Harmony, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one (6). Motion, the passion-nature, know thou, is the source of attachment and thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action (7). But Inertia, know thou, born of unwisdom, is the deluder of all dwellers in the body; that bindeth by heedlessness, indolence and sloth, O Bharata (8). Harmony attacheth to bliss, Motion to action, O Bharata, Inertia, verily, having shrouded wisdom, attacheth on the contrary to heedlessness (9). Now harmony prevaieth, having overpowered Motion and Inertia, O Bharata; now Motion, having overpowered Harmony and Inertia and now Inertia having overpowered Harmony and Motion (10). When the Seer perceiveth no agent other than the qualities, and knoweth That which is higher than the qualities, entereth into My Nature (19). When the

dweller in the body hath crossed over these three qualities, whence all bodies have been produced, liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality (20.)]

Chapter XV recurs to the subject of the unity of the self, lest the teaching of the previous Chapter should lead to the forgetting of the unity of the self amidst the multiplicity of phenomenal manifestation. Sri Krishna does it especially because in the succeeding Chapters. He is going to work out fully the Triplicity of Manifested Life.

[With roots above, branches below, the Asvattha is said to be indestructible; the leaves of it are hymns; he who knowth it is a Veda-knower (1). Downwards and upwards spread the branches of it, nourished by the qualities; the objects of the senses its buds; and its roots grow downwards, the bonds of action in the world of men (2). There are two Energies in this world, the destructible and the indestructible; the destructible is all beings, the unchanging is called the indestructible (16). The highest Energy is verily Another,

declared as the Supreme Self, He who pervading all sustaineth the three worlds, the indestructible Lord (17). Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit (18).]

Chapter XVI deals with qualities from the ethical point of view, because Ethics forms the most practical part of any synthetic Philosophy based on Religion viewed in the light of Science. Ethics affects practical life and sociology most. Hence this Chapter is devoted to it. This Chapter deals with two sets of qualities, the Demoniactal that bind and the Divine that liberate Man.

[Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom; almsgiving, selfrestraint and sacrifice and study of the Scriptures, austerity and straightforwardness (1). Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness (2). Vigour, forgiveness, fortitude,

purity, absence of envy and pride—these are his who is born with the divine properties, O Bharata (3). Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Partha, with demoniacal properties (4). The divine properties are deemed to be for liberation, the demoniacal for bondage. Grieve not, thou art born with divine properties, O Pandava (5).]

Chapter XVII takes up again the subject of Chapter XIV, the three qualities of Matter. The triplicity is worked out fully in Manifested life both in this Chapter and in Chapter XVIII except in its last portion which forms really the conclusion of the Gita itself. This Chapter ought to be called properly Triplicity in Life, but it is called the Threefold Faith, for Arjuna opens the Chapter with a question about Faith or Shraddha. This Chapter traces Triplicity not only in (1) Faith but also in (2) Worship (3) Food (4) Sacrifice (5) Austerity of body, speech and mind and (6) Alms.

[Threefold is by nature the inborn faith of the embodied—pure, passionate, and dark. Hear

thou of these (2). The faith of each is shaped to his own nature, O Bharata. The man consists of his faith; that which his faith is, he is even that (3). Pure men worship the Gods; the passionate, the gnomes and giants; the others, the darkfolk, worship ghosts and troops of nature-spirits (4). The food also which is dear to each is threefold, as also sacrifice, austerity and almsgiving. Hear thou the distinction of these. The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable are dear to the pure. The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning and which produce pain, grief and sickness. That which is stale and flat, putrid and corrupt, leavings also and unclean, the food dear to the dark (7—10). The sacrifice which is offered by men without desire for fruit, as enjoined by the ordinances, under the firm belief that sacrifice is a duty is pure. The sacrifice offered with a view verily to fruit, and also indeed for self-glorification O best of the Bharatas; know thou

that to be of passion. The sacrifice contrary to the ordinances, without distributing food, devoid of words of power and without gifts, empty of faith, is said to be of darkness (11—13). Worship given to the Gods, to the twice born, to the teachers and to the wise, purity, straightforwardness, continence and harmlessness, are called the austerity of the body. Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of the Scriptures are called the austerity of speech. Mental happiness, equilibrium, silence, selfcontrol, purity of nature—this is called the austerity of the mind (14—16). This threefold austerity, performed by men with the utmost faith, without desire for fruit, harmonised, is said to be pure. The austerity which is practised with the object of gaining respect, honour and worship and for ostentation, is said to be of passion, unstable and fleeting. That austerity done under a deluded understanding, with self-torture, or with the object of destroying another, that is declared of darkness (17—19). That alms given to one who does nothing in return,

believing that a gift ought to be made in a fit place and time to a worthy person, that alms is accounted pure. That given with a view to receiving in return or looking for fruit again, or grudgingly, that alms is accounted of passion. That alms given at unfit place and time, and to unworthy persons, disrespectfully and contemptuously, that is declared of darkness (20—22).]

Chapter XVIII is called the Yoga of Renunciation, as Arjuna puts a question about it at the beginning. After answering the question Sri Krishna continues the Triplicity of Life and finally closes the Chapter in a few Shlokas which give in brief the whole teaching of the Bhagavad Gita. In this Chapter the Triplicity is traced in (7). Relinquishment (8). Knowledge (9). Action (10). Actor (11). Reason (12). Firmness and (13). Pleasure and in (14) the Fourfold Caste.

[Sages have known as renunciation the enouncing of works with desire; the relinquishing of the fruit of all actions is called relinquishment by the wise (2). Acts of sacrifice, gift and austerity

should not be relinquished, but should be performed; sacrifice, gift and also austerity are the purifiers of the intelligent. But even these actions should be done leaving aside attachment and fruit. O Partha; that is my certain and best belief (5—6). Verily renunciation of actions that are prescribed is not proper; the relinquishment thereof from delusion is said to be of darkness. He who relinquisheth an action from fear of physical suffering, saying "Painful," thus performing a passionate relinquishment, obtaineth not the fruit of relinquishment. He who performeth a prescribed action, saying. "It ought to be done," O Arjuna, relinquishing attachment and also fruit that relinquishment is regarded as pure (7—9). That by which one indestructible Being is seen in all beings, inseparate in the separated, know thou that knowledge as pure. But that knowledge which regardeth the several manifold existences in all beings as separate, that knowledge know thou as of passion; While that which clingeth to each one thing as if it were the whole, without reason, without

grasping the reality, narrow, that is declared to be dark (20—22). An action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, that is called pure. But that action that is done by one longing for desires or again with egoism, or with much effort, that is declared to be passionate. The action undertaken from delusion, without regard to capacity and to consequences—loss and injury to others—that is declared to be dark (23—25). Liberated from attachment, not egoistic endued with firmness and confidence, unchanged by success or failure, that actor is called pure. Impassioned, desiring to obtain the fruit of actions, greedy, harmful, impure, moved by joy and sorrow, such an actor is pronounced passionate. Discordant, vulgar, stubborn, cheating, malicious, indolent, despairful, procrastinating, that actor is called dark (26—28). That which knoweth energy and abstinence, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that Reason is pure, O Partha. That by which one

understandeth awry Right and Wrong and also what ought not to be done, that Reason, O Partha, is passionate. That which, enwrapped in darkness, thinketh wrong to be right and seeth all things subverted, that Reason, O Partha, is of darkness (30—32). The unwavering firmness by which, through Yoga, one restraineth the activity of the mind, of the life-breaths and of the senseorgans, that firmness, O Partha, is pure. But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast duty, desire and wealth, that firmness, O Partha, is passionate. That by which one from stupidity doth not abandon sleep, fear, grief, despair, and also vanity, that firmness, O Partha, is dark (33—35). And now the threefold kinds of pleasure hear thou from Me, O bull of the Bharatas. That in which one by practice rejoiceth and which putteth an end to pain ; Which at first is as venom but in the end is as nectar ; that pleasure is said to be pure, born of the blissful knowledge of the Self. That which from the union of the senses with their objects at first is as nectar,

but in the end is like venom, that pleasure is accounted passionate. That pleasure which both at first and afterwards is delusive of the self, arising from sleep, indolence and heedlessness, that is declared dark (36—39). Of Brahmanas, Kshatriyas, Vaishyas and Shudras, O Parantapa, the duties have been distributed, according to the qualities born of their own natures. Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, wisdom-knowledge, belief in God, are the Brahmana duty born of his own nature. Prowess, splendour, firmness, dexterity and also not flying from battle, generosity, the nature of a ruler, are the Kshatriya duty born of his own nature. Ploughing, protection of kine, and trade are the Vaishya duty, born of his own nature. Action of the nature of service is the Shudra duty, born of his own nature (41—44). He whose Reason is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation (49). United to the Reason, purified, controlling the self by

firmness, having abandoned sound and the other objects of the senses, having laid aside passion and malice (51). Dwelling in solitude, abstemious, speech, body and mind subdued, constantly fixed in meditation and Yoga, taking refuge in dispassion (52). Having cast aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the Eternal (53). Becoming the Eternal, serene in the Self, he neither grieveth nor desireth; the same to all beings he obtaineth supreme devotion unto Me (54). By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme (55). Though ever performing all actions, taking refuge in Me, by My grace he obtaineth the eternal indestructible abode (56). Merge thy mind in Me, be my devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to Me (65). Abandoning all duties come unto Me alone for shelter; sorrow not, I will liberate thee from all sins (66).]

III. The Secret of the Hindu Scriptures.

i. The Secret of the Veda.

Vedic Hymns are the origin and standard of all that can be held as authoritative and true in Brahmana and Upanishad, in Tantra and Purana, in the doctrines of great Philosophical Schools and in the teachings of famous saints and sages. The Vedic formulas and ceremonies are overtly the details of an outward ritual, covertly the sacred words, the effective Symbols of a spiritual experience and knowledge and a psychological discipline of self-culture. The secret words of the Veda were spoken for the purified in soul and the awakened in knowledge. This Hypothesis elucidates simply and effectively the parts of the Upanishads that remain yet unintelligible or ill-understood, as well as much of the origins of the Puranas. It will justify and explain rationally the whole ancient tradition of India. The Vedanta, Purana, Tantra,

the philosophical schools and the Great Indian Religions do go back in their source to Vedic origins. We can see there in their original seed or in their early or even primitive forms the fundamental conceptions of later Indian thought. The Veda takes rank among the most important of the world's early scriptures. The Veda has a double aspect. The Rishis arranged the substance of their thought in a system of parallelism by which the same Deities were at once internal and external Powers of Universal nature and they managed its expression through a system of double values by which the same language served for their worship in both aspects. But the psychological sense predominates and is more pervading, close-knit and coherent than the physical. The Veda is primarily intended to serve for spiritual enlightenment and self-culture. The Veda is throughout the scripture of a great and antique religion already equipped with a profound psychological discipline, a scripture not confused in thought or primitive in its substance, not a medley of heterogeneous or barbarous

elements but one, complete and self-conscious in its purpose and in its purport, veiled indeed by the cover, sometimes thick, sometimes transparent, of another and material sense, but never losing sight even for a single moment of its high spiritual aim and tendency. The Vedas have been the source not only of some of the world's richest and profoundest religions, but of some of its subtlest metaphysical philosophies. The name Veda is the received name for the highest spiritual truths of which the human mind is capable. The Veda is perhaps only the last testament of the ages of Intuition, the luminous dawns of the Forefathers to their descendants, to a human race already turning in spirit towards the lower levels and the more easy and secure gains—secure perhaps only in appearance—of the physical life and of the intellect and the logical reason.

ii. The Secret of the Ithihasas and the Puranas.

The formulas to solve the problems contained in these valuable literature were forgotten, bequeathed as they are by the ancient and omniscient sages to their beloved and less favoured posterity and the keys furnished to unlock the secrets for the purpose of utilising the hidden treasures were almost lost or unconsciously thrown away, with the natural result that all rude and wrong processes now employed to open, unavoidably end in breakage and damage.

The Ramayana and the Mahabharata are classed under the ancient literature, technically known as the Ithihasas, differing but slightly from the Puranas. The origin, status, customs, religion and all else that constitute the peculiarity of the Indian nation greatly depend upon the fate of these epics and Puranas.

The supposition of the sacred religious texts as historical or geographical treatises is in

itself an egregious blunder, ignorantly committed by our Eastern pandits and the consequent floods of criticisms by Western scholars as superstition, mythology, old-world simplicity, sectarianism, bigotry and what not, have been simple waste of energy and skill in the wrong direction. There are and still will be plenty of valuable material to admire as unfathomed scientific lore for all earnest seekers of truth in the East or West, North or South. There is a fundamental difference in the treatment of our philosophy itself as compared with that of the West. The purely theoretical portion has a scientific and practical counterpart going hand in hand with it which is probably yet unknown in the West.

Eastern architecture, astronomy and several other sciences, like the Histories and Geographies, are all founded upon practical Philosophy, Psychology, and Psycho—Physiology and have absolutely nothing to compare with the corresponding subjects, elsewhere. Descending further to more practical subjects of Sociology, Law or Politics, the

same ideal will be found more concretised. The ancient literature consists of the highest productions of the wisest of men treating unanimously as they do, of the most important subject in the world to which man alone in creation is entitled to. Man's elevation to Godhead was considered the sole object worth his life-long trial. Our ancient Rishis had the common sense and enormous practical experience to understand that the loftiest ideals of philosophy could not suit the generality of mankind, owing to their incapacity to grasp them. They therefore descended with love and sympathy to the platform of the less abstract style, providing them at the same time practical instructions to help them in ascending higher and higher by gradual progress. This process was resorted to as a matter of necessity for the benefit of the lower orders of society and it is a sheer sinful mistake to attribute superstitious belief or ignorance on their part. The unique and extreme skill and scientific knowledge displayed by them in giving a concrete

shape to their philosophical ideals are perhaps unequalled in any foreign literature.

Different grades of intellect have been taken to consideration by the wise sages in the treatement of religious subjects without losing sight of the main goal for reaching which all the requirements were provided step by step to all possible varieties of mankind. Every bit of ancient literature is cosmopolitan in the widest sense of the term and contains virtually nothing but the highest philosophical truths, whether the outer garb is philosophical, historical, geographical, political, moral or legal. Unless this fact is clearly kept in view none of these literary productions could be found to convey reasonable or consistent meaning. The modern method of interpretations disregarding this important point cannot but land us in absurdities. Gnana or the actual perception or knowledge of the reality is the ultimate aim of our philosophy and religion. This knowledge is not possible to be attained without proper preparation and qualification by

Yoga and Karma specially prescribed for the purpose, by the Rishis or seers who have acquired perfection by necessary and long practice of devotion. In the interest of suffering humanity they have detailed various processes suited to different grades of intellect and turn of mind, which would all tend to produce the intended effect of qualifying them to the gradual but sure attainment of perfection. The proper scientific method of procedure for religious development is described in the garb of Histories and Geographies, Law and Politics. As the subject matter pertains to the highest of abstractions imaginable there was no other go but to resort to human affairs for description in words. The language of the One had to be translated into that of the Many and the tale of the philosopher had to be told as the history of the worldly man.

The attempt to identify Geographical descriptions in the Puranas with localities known by those names in India are entirely misleading and futile. The question of time fares equally in the same class of ancient literature. Even a cursory

examination of the general outline of the stories in the Puranas and other ancient literature convinces us of the fact that the descriptions of time and place found in them are inexplicable riddles demanding other than current methods of interpretations, to arrive at their correct methods. Besides the quicksands of time and place found in ancient literature, we have those of the peculiar personalities commonly figuring in them.

There is a wrong impression prevailing in some quarters that the Vedas alone contain the purest and the oldest ideas of Hindu Religion and that the Puranas and Ithihasas are subsequently added and are to a great extent interspersed with mythical stories and rituals as well as extraneous and sectarian matters. In fact the Ithihasas and Puranas serve the purpose of commentaries to the Vedas. Partial knowledge without a study of them is dangerous.

The descriptions of Places, Times and Personalities as found described in the ancient religious literature do not refer actually to any of

them as such, but specify more philosophical and scientific matters—call them mythologies or allegories, they nevertheless convey definite instructions based upon Scientific and Philosophical facts.

The religious Geography has absolutely nothing to do with India or even the mother earth as a full globe. It deals with far more serious and subtler facts. The Jambudvipa in the middle of the seven-islanded earth is the devotional sphere mentioned in our religion and has no reference to any earthy or material stuff. The Bharata Varsha, one of the nine divisions of this Jambu Dvipa, represents the Karmakanda or sphere of religious karmas ordained for the pious Hindus. The 14 lokas making up the Brahmanda is only one tenth of the Prithivi or earth described in the Puranas. Round this Prithivitatvam is the water Tatvam ten times greater than the Prithivi and is said to contain the Puranic Nimisa, Pushkara &c. Similarly ten times greater in extent is each of the remaining elemental Tatvams, Ahankara, Buddhi &c. In each of these several of the Puranic centres are mentioned.

This is the plain description of our technical religious Geography, dealing with the pure divine Tatvams prescribed for religious and philosophical meditation on the real glories of God. Tatvam means Thatness or that which pertains to the real and eternal Eswara.

The divine energy that creates time itself is known as Time. Three distinct varieties of this Time are here clearly explained as the Sthula, the Sukshma and the Satva. The Satva refers to the involutions of the religious Tatvas which are entirely unknown factors. The Sukshma is mentioned as pertaining exclusively to the Devas, Brahma, Gnani, and Yogis. We ignorantly misapply the Sukshma time to the Sthula variety. The calculation of time found detailed in the sacred texts clearly refer to its Sukshma form and represent the functions of thought and breath as regulated by Yogic processes. The general terms of measurement however are retained as the same in the treatment of both Sthula & Sukshma varieties, and a sort of analogical comparison is maintained

with a view to utilise the Sthula form for the practical benefit of the less qualified classes. The concretised forms and the ritualistic ceremonies of the Karmakanda are based upon these analogical formulas and are consciously prescribed for the purpose of attaining certain definite aims in the gradual progress of religious practice.

The whole affair is a simple rendering of the Infinite in the language of the Finite, the abstract fact in the form of the concrete arithmetic for the express purpose of showing the immensity and magnitude of the object described.

The Manus and Manvantras are matters of vital importance in our religion. They refer to certain definite psychological principles advantageously utilised in the religious practices prescribed.

Every term used in the texts appearing as descriptions of time extending from Lava or the minutest portion to Parardham and Param, the highest figures in the Arithmetical notation, none of them have any reference to the ordinary reckoning of time so as to lead us to the belief in their

applicability to the periods of Historical incidents as commonly interpreted amongst us. The Historical, archaeological or geological proofs now-a-days offered to establish the irrelevancies and inconsistencies in the Puranic statements, go therefore only to show the ignorance of the contents of our religious literature without meaning anything derogatory to the scientific importance of the subjects.

In the matter of religious evolution as well as involution, the Gods and other personalities more or less allude to the efficient causes or spiritual agencies and the holy centres and the so-called Geographical specifications refer to the material causes in general. They are known as the Nîmithha and Upadanakaranas. Time stands in the position of a connecting link between the two.

Apparent Geographical descriptions and specifications of time as well as religious personalities treated in our ancient religious literature refer to serious and religious matters and their modern interpretations are not only unsatisfactory but are also irrelevant and incoherent that they furnish

no respectable information of any kind useful to mankind.

The Puranas and Ithihasas clearly refer to the treatment of Sabda Brahman, Apra Brahman or Purana Purusha and its latent energies and glories discovered and utilised by the ancient sages for religious advancement by meditations on their evolutionary and involutionary effects. The Puranic stories containing apparent descriptions of places, times and personalities as well as of creations, preservations and destructions of worlds such as 14 Lokas, Brahmandas &c., tell tales of far more serious matters than those connected with this evanescent material world and its still more transient and pigmy inhabitants.

There are two main divisions in the classification of instructions furnished, namely Yoga or Karma Yoga and Gnana or Gnana Yoga. The former refers to the process of removing all obstructions caused by mental agitations and disturbances and the latter refers to the process of

intellectual exercises leading to the correct perception of truth and the acquirement of proper knowledge. These two Yogas are puranically described as the Dakshinayana and the Uttarayana Margas or the southern and the northern paths. The two Yogas are further described as the Pitriyana and the Devayana, the former alluding to the region of Soma and the latter to the region of Surya.

The two important subjects named Karma-yoga and Gnanayoga are treated in the garb of Histories of the rulers of the two illustrious dynasties known as Soma and Surya. The Soma Vamsa starting with Ila alludes to Karmayoga and the Surya Vamsa starting with Ikshvaku alludes to the Gnanayoga. This is the most logical, scientific and philosophical religion in the form of histories of Surya and Soma Vamshas.

Mahabharata includes the work of Jivatma for its own purification by the process of Karma Yoga. Rāmayana requires the work of discovering the Paramatma by the process known as Gnanayoga. Krishna and Rama are technical names for the

Divine bases for Karma Yoga and Gnana Yoga respectively. They also denote the highest stages of development attainable by the two processes.

The History of Surya Vamsha refers to the processes adopted for knowing the Para Brahman and that of the Soma Vamsha refers to the knowledge of Kshetragna or individual self. The latter knowledge no doubt has to be first attained before attempting for the former. Thus the Mahabharata which treats of the Soma Vamsha should be previously studied and practiced for qualifying oneself for the study and practice of the Ramayana which describes the Surya Vamsha.

The exact knowledge of Tatpada and Tvam-pada should be separately obtained both in theory and practice before they are united together into the Mahavakya Tatvamasi, the merging of the individual self into the universal self. The two epics therefore deal with this most important subject, furnishing complete details of procedure in the usual Puranic style, comprising of the processes to be adopted and the obstructions to be overcome

together with their necessary remedies. The Mahabharata and the Ramayana are therefore the original and real commentaries on the sacred Vedas, the repository of our ancient and invaluable philosophy. The study of the Vedas will not only be incomplete without a knowledge of the Puranas and Itibasas but will also prove dangerous by misapplication and misinterpretation.

The Ramayana and the Mahabharata particularly refer to the processes of Gnanayoga and Karmayoga and deal with the universal soul and the individual soul respectively and until the latter is attained by process of Yoga we are not qualified for the former which has to be obtained by the Sankhya. The spiritual agencies to be invoked for the purpose of passing through these two paths to the ultimate end are Rama and Krishna. The object of the Karmayoga is to eliminate all obstructions to the religious advancement caused by worldly attachments to the individual self, the thou or I. When these obstacles to progress are removed the

idea of the self is merged in the Universal by Karma-yoga. The higher process of Sankhya has only to deal with the Universal soul alone, whereas throughout the process of the Karmayoga the ideas of both are combined. In the Ramayana process we have to deal only with Brahman in some form but in the Mahabharata process we have to exert ourselves to destroy the crude ideas of the Thou and I keeping Brahman of course in view, in some appropriate form suited to the lower process. The main topic of the Ramayana is thus single in character comprising only of the search after Brahman and all the necessary practices to attain and maintain the same, whereas in the Mahabharata it is double having to deal slightly with universal soul and more with individual soul called Kutastha which is practically not different from Brahman. The Mahabharata directly deals with Jivatma as combined with Paramatma and Ramayana deals with the latter alone.

I. POSTSCRIPT.

From Blind Orthodoxy through Agnosticism to Rational Orthodoxy.

I was born in an Orthodox Telugu Brahman family at Negapatam in the Tanjore District. My Grandfather joined the Sannyasa Ashrama at the end of his life. My father, Rao Bahadur N. Krishnaswami Aiyar, Deputy Collector, Tanjore, led an Orthodox life till the end. My eldest uncle who was highly Orthodox and also well-versed in Vedanta, was a special disciple of my grandfather, who was himself a great Pandit. Bred up in such a family, I was trained in Orthodox life from my youth. My Upanayanam was duly performed at the proper age and I was taught Sandhyavandana, Rudra Namakam, Rudra Chamakam, Purusha Suktam and Sri Suktam. I underwent Athyayanam

regularly for a year after Upanayanam. In spite of all this, my School surroundings were such that I did Sandhyavandanam only out of fear for my parents and not with the proper faith. In my 13th year I began study of Physics and Chemistry. I have had great aptitude for Science from then. I Matriculated in my 15th year. I then joined the F. A. Class and began study of Physiology. This appealed to me more and made me take greater interest in Science. When I joined the College, I came under the direct personal influence of my eldest uncle, which made me follow rigorously Orthodox Hinduism. I did Sandhyavandanam regularly and also took up Siva Panchaksharam as well as Puja. I studied also Sri Sankaracharya's Atma Bodha under my uncle. I was extremely Orthodox in my College days so much so I was called Sastri by my fellow-students and teachers. For B. A. I took up Philosophy. I became a passionate student of Philosophy which I found to be my own element. I passed B. A. in January 1886 when I was 19.

My study of Western Science and Philosophy made me an Agnostic in 1886. My chief favorite Philosopher was Herbert Spencer. I continued my Scientific, Philosophical and specially Agnostic and Freethought studies for 10 years at the end of which I started a Freethought Journal, entitled the "Awakener of India." Immediately after starting it, Swami Vivekananda came to Madras, from Chicago. I had an interview with him when he told me that a proper study of Vedanta, especially Advaita Vedanta, would open my eyes and enable me to accept Hinduism. He also advised me to study Theosophy but warned me against its Esoteric Section and Mahatmic Cult. I then devoted my journal to a study of Vedanta and Theosophy. In 1896 I joined the Congress, after giving up Government Service after 10 year's stay in it. I also joined the Social Reform movement. In 1904 I stopped my journal, having accepted Vedanta and Theosophy but not the Varnashrama Dharma. I was first attracted to Philosophic Hinduism, I joined the Esoteric Section of the

Theosophical Society twice but I gave it up on both occasions, having not been able to accept their Mahatmic Cult. From 1904 I practised Pranava meditation according to Mandukyopanishad but found no perceptible progress even after 10 years' practice thereof. My further studies in Science, Philosophy, Religion and Sociology made me accept Orthodox Hinduism and Varnashrama Dharma in 1915. Having given up Varnashrama Dharma and even Sandhyavandana for 30 years i. e., from 1886, I underwent Prayaschittam at Rameswaram on the Maha Sivaratri last year. I went to Gaya for Sraddha as well as to Benares and Prayag. This year I performed Punar Upanayanam also. Since last year I have been an Orthodox Brahman and have given up Theosophy and Social Reform. Theosophy is now anti-Hindu by its attack of Varnashrama Dharma and the Hindu Marriage Ideals. I propose to devote the rest of my life to Varnashrama Dharma work. Politically I gave up the Congress this year, though I was in it even after I joined the New Party in 1907. I

have taken up Home Rule work. I find Home Rule i. e., Federalism in Politics to be but an aspect of Varnashrama Dharma which is an application of the Federal Idea to Religion, Sociology and Politics alike. It is the highest Synthesis of Science, Philosophy, Religion, Sociology and Politics.

Besides doing Sandhyavandanam regularly I perform now Brahmayagnam with Deva Rishi Pitri Tarpanam, Panchayatana Puja with Mahadeva in the centre, Siva Panchakshara Japam and Gurudhyanam (of Sri Sankaracharya Swami) as well as Aupasanam and Vaisvadevam. Sri Krishna, Mahadeva with his symbol Lingam and the Pranava AUM, as well as Parvati and Gayatri are now my chief Gods.

I am reading regularly the following religious works, as a part of my daily Orthodox ceremonial discipline.

Mandukyopanishad, Rudra Namakam, Rudrachamakam, Purushasuktam, Srisuktam, Taitriyopanishad, Narayanopanishad, Gaudapada Karika, At-

ma Bodha, Dakshinamurti Stotram, Bhaja Govindam, Vedanta Churnika, Linga Stotram, Nirvanastotram, Brahma Sutras, Bhagavad Gita (which I read always), Vigneshvara Ashtottaram, Subramania, Siva, Lalita, Vishnu, Lakshmi, Gayatri Sahasranamam and Ashtottaram, Rama, Krishna, Sarasvati, Surya and Sankara Ashtottaram, five chapters in the last section of Devi Bhagavatam dealing with Gayatri, Devi Gita also a part of Devi Bhagavatam, and Siva Gita.

I publish this personal note simply with a view to enable my fellow English-educated Hindus, especially Brahmans, to benefit by the story of my passage "from Blind Orthodoxy through Agnosticism to Rational Orthodoxy".

N. K. R.

II. THE CREED OF ORTHODOX HINDUISM.

Orthodox or Real Hindus as opposed to Heterodox or Nominal Hindus.

- (1) Believe in the Divine authority of the Vedas, the Smritis and the other Shastras.
- (2) Maintain Varnashrama Dharma.
- (3) Accept the Hindu Samskaras.
- (4) Perform at least Sandhyavandanam and Shraddha.
- (5) Follow the long-established Hindu usages and Acharas.
- and (6) Are against.
 - (a) The view that one can be a Hindu not by birth but by adoption of Hinduism and that Caste is not by birth but by Guna and Karma alone.
 - (b) Interdining between Brahmans and other Hindu Castes and between Hindus and non-Hindus.
 - (c) Sea-voyage, especially for Brahmans.
 - (d) Post-puberty and Widow-marriages among Brahmans and
 - (e) Inter-marriage between the different castes of the Hindus and between Hindus and non-Hindus.

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