

# The Vade Mecum of Vedānta<sup>^</sup>

OR A COMPENDIUM OF VEDIC PHILOSOPHY,

BY

**A. Govindāchārya**

*Author of the English Translations of 'Bhagavadgītā, with Rāmānuja's Commentary', the 'Life of Rāmānuja', the 'Lives of South India Saints', their 'Divine Wisdom', 'Ideals of Ind', "Vedantism and Theosophy". Editor of "Jñānī" &c. &c. &c.*

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# ERRATA.

Page	Line	For	Read
5	21	language and	and language
10	13	Satapatha	Satapatha
35	29	examples	example
38	2	ænoic	æonic
44	27	Disolution	Dissolution
46	6	eschemed	eschewed
"	26	philosophony	philosophy
47	19	fall	fell
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54	30	relation	in relation
64	18	intuitive	intuitive,
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95	27	Raju	Krishna-Yajur
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104	5	Vakshânitya	Vakshâ Nitya
104	6	Gada	Gadâ
104	8	involves	involves

Account of Scott's Orisona (beginning of modern)  
philosophy and religion are substantially one.  
philosophy written in the form of tradition being  
religion, and religion divorced from the form of  
tradition by reason being philosophy.

Scott's Orisona  
Philosophy = religion

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# A VADE MECUM OF VEDANTA.

## INTRODUCTORY.

The attempt to write Vade Mecums, Compendiums or Outlines on such a vast subject as Philosophy reminds us of an anecdote related in Muslim books :—  
“ A novice went to a disciplinarian teacher, and, standing on one foot, asked to be instructed in Theology, before it pained him. The teacher, wroth at the audacity of the novice, dismissed him with a rebuke. For, as said Archimedes, there is no royal road to learning. The novice, thereupon, made an exactly similar application to a milder sage, and was graciously edified with the following answer : “ Love thy God, love thy neighbour. Farewell.”\* In the spirit of this milder sage, therefore, we shall present a Vade Mecum view of the Vedânta Philosophy. In doing this, we shall divide the subject-matter of our discourse into two parts, the *Pramāna* or the Evidences, and the *Prameya*, or Truths established by such Evidences.

## PRAMANA.

Philosophy means “ Love of Wisdom.” We call it *Tattva-jñāna*. All philosophy therefore is the endeavour to find truth. Before we can find truth, we have necessarily to ascertain what are the means pro-

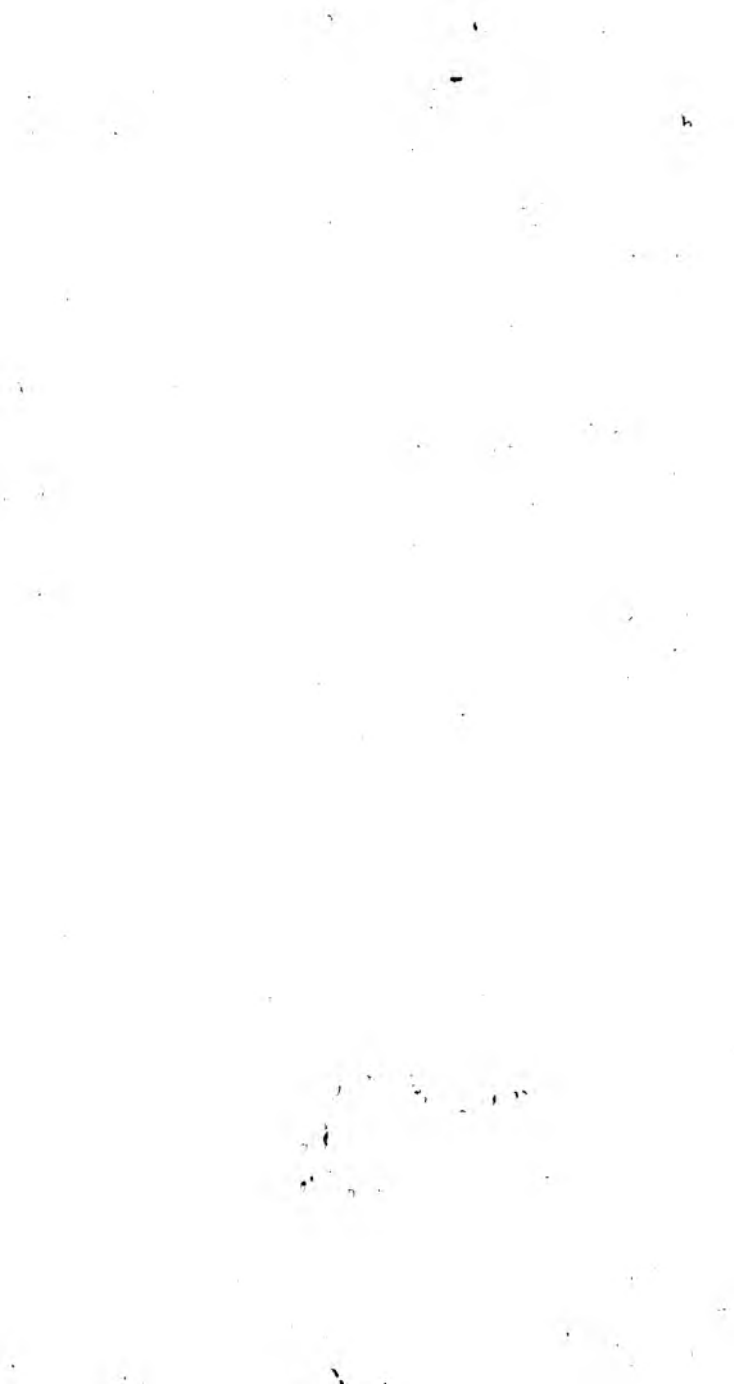
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\*Cp. Matt. xxii. 37-40. (1) “ Thou shalt love the Lord thy God . . . . And (2) thy neighbour as thyself.” “ On these two commandments dependeth the whole law and the prophets.”

vided for us by Nature to discover it. Truth is the *Pramēya* of the Hindu philosophers, and the means to discover it, is their *Pramāna*. All Hindu philosophers first made their foundations of knowledge firm, viz., *Pramāna*; i.e. they first went into the question of what is technically called Noëtics. Their philosophy is *â posteriori*, or of the nature of induction, in relation to certain departments of knowledge; and *â priori* or of the nature of deduction in relation to certain other departments. The *â priori* sources are their Authorities†; the *â posteriori* sources are the Percepts, based on sense; and inferences therefrom, viz. Concepts formed from the Percepts. In our language, these sources are called respectively, *Sabda-pramāna*, *Pratyaksha-pramāna*, and *Anumāna-pramāna*. The various facts of the Kosmos, in which we live, grouped under convenient categories, are the *Prameyas*, discovered by these several sources, or means, or channels of knowledge. The Hindu Philosophers thus avoided much confusion in their search for truth. "It has sometimes been said that Hindu philosophy asserts, but does not prove; that it is positive throughout, but not argumentative. This may be true to a certain extent and particularly with regard to the Vedānta-philosophy, but we must remember that almost the first question which every one of the Hindu systems of philosophy tries to settle is, How do we know? In thus giving the Noëtics the first place, the thinkers of the East seem to me," says

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†Or Evidences such as Scriptures and other Revelations.





Max Muller, "again superior to most of the philosophers of the West. Generally speaking, they admitted three legitimate channels by which knowledge can reach us, perception, inference, and authority, but authority freely chosen or freely rejected. In some systems, that authority is revelation, Sruti, Sabda, or the Veda, in others it is the word of any recognized authority, *Apta-vachana*.\* Thus it happens that the Sāṅkhya philosophers, who profess themselves entirely dependent on reasoning (*manana*), may nevertheless accept some of the utterances of the Veda as they would accept the opinions of eminent men or *Sishtas*, though always with the proviso that even the Veda could never make a false opinion true. The same relative authority is granted to *Smṛiti* or tradition, but there with the proviso that it must not be in contradiction with *Sruti* or revelation."

"Such an examination of the authorities of human knowledge (*Pramāṇas*) ought, of course, to form the introduction to every system of philosophy, and to have clearly seen this, is, as it seems to me," says Max Muller, "a very high distinction of Indian philosophy. How much useless controversy would have been avoided, particularly among Jewish, Mahomedan, and Christian philosophers, if a proper place had been assigned *in limine* to the question of what constitutes our legitimate or our only possible channels of know-

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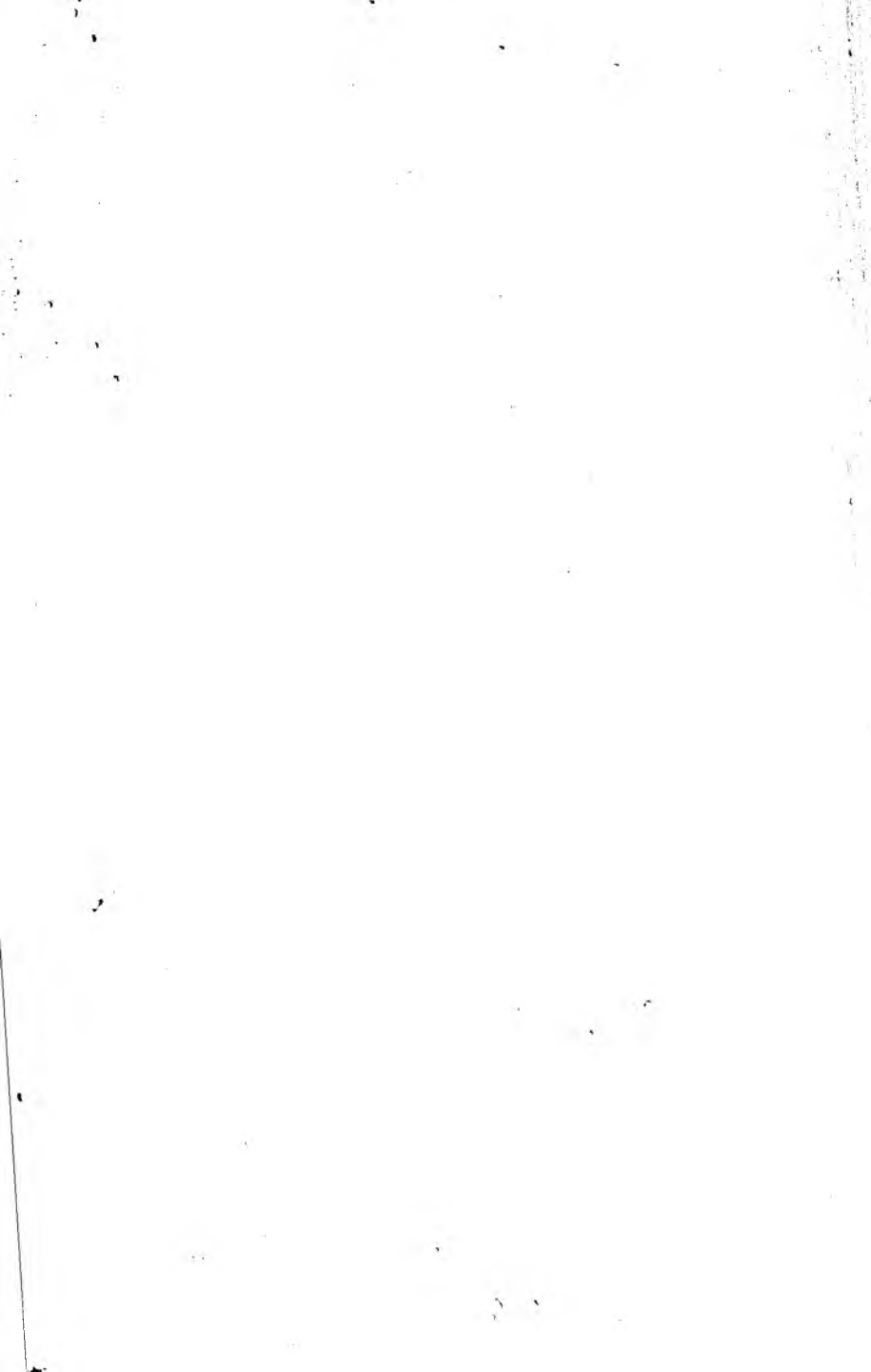
\**Apto nāma anubhavaṇa vastu-tatvāsya kārtsnyena nischayaṇān, rāgādī vasādapī nānyathārvādi yah sa iti.*

ledge, whether perception, inference, revelation, or anything else !”†

“Supported by these inquiries into the evidences of truth, Hindu philosophers have built up their various systems of philosophy, or their various conceptions of the world, telling us clearly what they take for granted, and then advancing step by step from the

† “There are two ways of gaining a knowledge of the universe. There is the scientific way, by studying the effects of hidden causes, and reaching the causes by induction. The other way is the metaphysical, beyond the physical, and that reaches principles by the Reason and then argues deductively from the general principles thus recognised, to particular applications, which may then be observed by the senses. If we could have a perfect study of the world, we should have metaphysics, to begin with, where general principles would be laid down by the Reason; and then scientific observation to conclude with, verifying that which the Reason had deduced from unchangeable and eternal principles. That would be perfect knowledge, metaphysical and physical, wedded together and united into one, through the exercise of intellect making deductions, and the keenest observation of the senses to test and verify those deductions.”

“At present, however, metaphysical and physical sciences are rather at war. They are inclined to treat each other with mutual contempt. The metaphysician looks down upon the scientist as a mere crawler on the earth; and the scientist sees in the metaphysician a mere balloonist soaring in the impalpable atmosphere. We want to bring the two together in the service of Religion.” (Pp. 92-93. A. Besant's *Theosophy in relation to Human Life*). But this service has been the basic idea throughout the Vedānta Philosophy, in its instruments of knowledge having been subsumed under *Pratyaksha, Anumāna and Sabda*.







foundations to the highest pinnacles of their systems.”\*

Philosophy is a general term for all knowledge, but has special reference to the basic truths underlying the cosmos. Philosophy relegates to physical science the investigation into the mysteries of manifested nature, or the objective side of it, and to psychology the investigation into its subjective side, and reserves to itself, by preference, the researches into those mysteries of truths underlying these two departments of the objective and subjective sides of cosmos. Also, while the methods of Science and Psychology are conducted on experimental lines, the method of Philosophy proper is of the order of metaphysics ; and Indian Philosophy in particular partakes more of this nature, and rests more on intuitional than on empirical foundations ; and Vedānta is pre-eminently so. The Evidences for Vedānta are thus comprised of what are classified as the *Sruti*, or what is heard, or the Revelations not spoken by man ; the *Smritis*, or what is remembered, or the import or purport of the *Srutis* reduced into the style/language and familiar to the person remembering : the *Purāṇas*, or the narratives of æonic cosmic and geological events recorded by sages ; *Itihāsas*, or particular events, such as the *Avatāras*, narrated in greater detail, and the *Āgamas* of the *Bhāgavata* School referred to in the Vedānta-(or Brahma-) *Sūtras* such as :—

’ *Utpattī-asambhāvāt* (II-2-40).

\*P. xiii ff. Preface to Max Muller’s “Six Systems of Indian Philosophy.”

The sum total of our Pramānas are thus these.—omitting, as not serving our present purpose, the consideration of the *Pratyaksha-Pramāna*, or the sensuous Evidences and of the *Anumāna-Pramāna* or the Inferential Evidences;—these, viz., the *Sruti*, *Smṛiti*, *Purāna*, *Itihāsa*, and *Agama*. The relative importance of these Evidences has largely been discussed in Vedantic dialectic treatises, to which our readers are referred. Briefly in a Vade Mecum, the following landmarks alone can be indicated:—

Itihāsa-puranābhyām  
Vedam sam-upabarihmayet,  
Bibhety-alpa-srutad Vedo,  
Mām ayam pratarishyati. (*Maha-Bhārata*)  
F. 322

i.e. “By the exegetics of the *Itihāsas* and *Purānas* (including *Agamas*) understand the sense of the *Vedas* (i.e., *Sruti* and *Smṛiti*). Else,” the *Veda* says, “I fear that the man unversed in all such lore, misunderstands or abuses me.”

The canons for judging, or discriminating between, the relative importance of these several groups are postulated in such verses as:—

Sruti-dvaidham tu yatra syāt,  
... Tatṛa dharmāv ubhau smṛitau;  
Ubhāv api hi tau dharmau,  
Samyag uktau manīṣibhih. (Manu).

i.e., “Where differentia are discovered in the *Sruti* (i.e. *Vedas*), both may be accepted as of alternative importance. So say the wise.”





Sruti smṛityor virodhe tu,  
Srutir eva baliyāsī. (Logákshi).

i.e. "Where Smṛiti differs from Sruti, Sruti is relatively of higher authority."

As to the importance and infallibility of the Vedas, many standard works have been written, to which must resort the inquirers. A popular article also was written by ourselves 'On Vedic Evidence', in the *Visistadvaitin* for March 1906, Pp. 206-213, which may be consulted. The Vedas are the Rik, Yajus, Sáman and Atharvāna. The Smṛitis are many, such as *Manu* and *Parāsara*; so are the *Purānas* such as *Vishnu* and *Sri Bhāgavata*; and so are the *Āgamas* such as are the *Sātvata*, *Paushkara*, *Bhāradvāja*,—*Samhitas*; and so again are the *Itihāsas*, the *Grand Rāmāyana* and the *Great Mahābhārata*.

The quintessence of the teachings contained in all this vast lore of Vedāntic literature is epitomised in the *Purusha-sūkta* amidst the *Srutis*, *Manu* amidst the *Smṛitis*, the *Vishnu* amidst the *Purānas*, and the *Bhagavad-Gīta* amidst the *Itihāsas*, according to the verse:—

Vedeshu Paurusham sūktam.  
Dharma-Sāstreshu Mānavam;  
Bhārate Bhagavad-gītā.  
Puraneshu cha Vaishnavam.

Designed as a *Vade Mecum* is, only a conspectus of things can we present. Hence details are for specialists available elsewhere.

The summary given here goes under the general de-

signation of Sanatana-Dharma, which means Eternal Truths, or truths which do not come into existence at man's call and bidding, but which eternally *are*, despite his theism or atheism, gnosticism or agnosticism.

This summary then of Vedântic Evidences for eternal truths, which may not necessarily answer to the cognition of those truths which is the province proper of Sensuous evidence and Inferential evidence, is what constitutes his testimony, which extrudes as beyond its orthodox pale, what might constitute testimony to others on subjects of similar import, according to the verse :—

Ya Veda-bâhyâs Smritayo,

Yâscha kâscha kudrishtayah,

Sarvâs ta nishphalâh pretya

Tamo-nishtha hi tas smritah.†

To an inquirer of the Vedanta, we say, here are our Authorities ; these constitute our credentials and testimonies for transcendental knowledge ; these are our *Aptavakyas*, i.e. what our elders and well-wishers have bequeathed to us as our spiritual patrimony ; and if he refuses to accept them, then we ask him fairly to show his reasons for rejecting them, and the grounds of his beliefs as against ours, according to Yama's Smriti passage :—

Vedah Pramānam Smritayah Pramānam,

Dharmartha-yuktam vachanam Pramānam,

Yasya Pramānam na bhavet Pramānam,

Kas tasya kuryad vachane Pramānam ?

† See Br. Su. II-1-1, 'Smriti etc'.







With him who does not agree with us as to the trustworthiness of the records exhibited, we can hold no useful discussion, as stated by Rāmānuja in his *Vedārtha-Sangraha* thus :—

Sarvada sad-upayanam,  
Vada-margah pravartate,  
Adhikaro (a)-nupayatvat  
Na vade sūnya-vadinah.†

A word about the Purāṇas and the Itihāsas seems necessary to disperse various misconceptions about them which have been gaining currency, that they are fabrications, or mythology to put it in respectable language. But they are not so. They are a record of cosmic events as old as the Vedas. The very meaning of Purāṇam is *Purapi-navam*, i.e., though old, new; or that embodiment or record of cosmic events recurring again and again according to the Revelational passage :—

Dhata yatha pūrvam akalpayat. (*Taitti-Up.*)

To the outside critic, the question of the dates of not only our Purāṇas, but all our Scriptures, and of the Purāṇas as post-Vedic products, causes much speculative vexation, but to us, whose guiding star is ancestry and faith, Scriptures are of equal value and effectiveness, with dates or with no dates, as per verse :—

† “The less they know about a thing, the more emphatically do they deny it. It is a great advantage to know nothing when you want to be what an English school boy would call “cock-sure.” . . . the ignorant person will deny with a vigor proportioned to the depth of his ignorance.” (P. 23. A. Besant's *Proofs of the existence of the Soul*).

Tadatve nūtanam sarvam, ayatyancha puratanam,  
Na doshay aitat ubhayam, na gunaya cha kalpate.  
(*Sankalpa-Sūryodaya*).

Purāṇas are conterminous with the Vedas, according to what such Vedic passages state :—

Atharvangiraso Brahmanan Itihasan Puranani Kalpan Gātha  
Narasamsih. (*Tait. Ara. II-11*).

Āpastamba and other Kalpa-sūtras often refer to them thus :— Atrā Purāṇa-sloka bhavanti etc.,

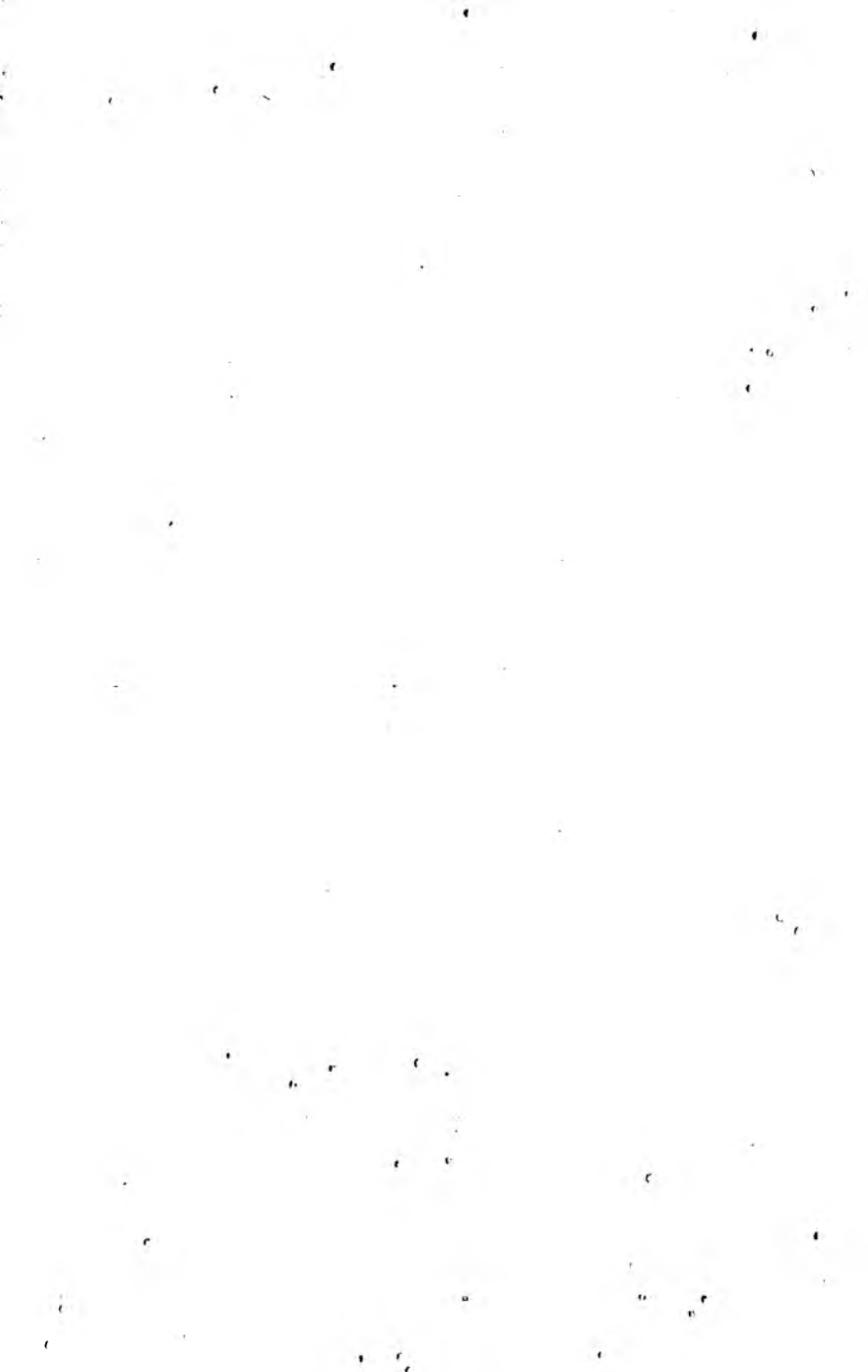
That the Purāṇas are as old as the Vedas and possess equal authority may be further seen from *San-khayana-Sūtra* XVI, *Asvalayana-sūtra* x.7, *Sātapatha-Brahmana* XIII-3-1-1 and *Chandogya Upanishat*. Such expressions as *Itihasa*, *Akhyana*, *Sloka*, *Gatha*, *Narasamsi* frequently occur in Vedic passages.†

† The following foot-notes are interesting controversy :—

1. H. H. Wilson misunderstanding certain passages in the Purāṇas as referring to the Muhammadans, enunciated the opinion that *Vishnu-Purāṇa* was composed in or about 1045 A.D. This error was excusable in Wilson's time ; but unfortunately it continues to be repeated frequently, although refuted by patent facts many years ago (by Col. Kennedy for example. Ed). For instance, it has gained fresh currency by its reappearance in the late Sir William Hunter's popular book, *A Brief History of the Indian People* (22nd Edition 1897, P. 103) which requires revision in the pages dealing with ancient history. The persistent repetition of Wilson's mistake renders it desirable to bring together, a few intelligible and decisive proofs that the Purāṇas are very much older than he supposed.

Albaruni who wrote his scientific account of India in 1030 A.D. gives a list of the eighteen Purāṇas composed by the so-called Rishis and had actually seen three of them. He also gives a vari-





There are eighteen of these Purânas, and eighteen more, supplementary to the same. In the event of determining as to the relative importance and authoritativeness of these voluminous writings, canons have been laid down, in which the question of the *Gunas*, as modifying or qualifying the utterances of authors, while acting under the influence of those *Gunas*, viz., *Satva*, *Rajas*, and *Tamas*, has been entered into by the dialecticians. This is what in modern days is called the Personal Equation. *Maitrâyanîya* or *Maitrî Up-nishad* says :—

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ant list of the eighteen works, as named in the *Vishnu-Purâna*. It is therefore certain that in 1030 A.D. the Puranas were, as now, eighteen in number and were regarded as coming down from immemorial antiquity when the mythical Rishis lived.

*Bana*, the author of the *Harsha-Charita*, or panegyric on King Harsha, who wrote about 620 A.D. carries the proof of antiquity of the Puranas four centuries back. When he went home to his village on the *Sôn* river, in the country now known as the Shahabad District, he listened to *Sudrishti* who read 'with a chant' the *Vâyu-Purâna* (*pavana-prokta*). Dr. Buhler believes that he could prove the use by *Bana* of the *Agni*, *Bhâgavata* and *Mârkandeya Purânas* as well the *Vâyu*.

Independent proof of the existence of the *Skanda-Purana* at the same period is afforded by a Bengal Manuscript\* of that work written in Gupta hand to which as early a date as the middle of the seventh century can be assigned on paleographical grounds.

The Puranas in some form were well known to the author of the questions of *Milinda* (*Milinda-panha*), as ancient sacred writings grouped with the Vedas and epic poems. Book I of that work in which the first reference occurs is undoubtedly part of the original composition and was almost certainly composed earlier than 300 A.D.,

Atha yo ha khalu . . . tamaso (a) mso . . . Rudro,  
 Yo ha khalu . . . . . rajaso . . . . . Brahma,  
 Yo ha khalu . . . . . satviko . . . . . Vishnuh &c.

i.e. There are three groups under which works may be summed, dark, mixed and pure. To each of these respectively belong the Deities, Rudra, Brahmâ and Vishnu.

Râmânuja enters largely into this disquisition in his standard work the *Vedârtha-Sangraha*, which

Many other early quotations from or references to, the Puranas have been collected by Buhler, who points out that the account of the future Kings in the *Vishnu-Purâna*, *Mâtsya-purâna* and *Brahman-da-purâna* seems to stop with the imperial Guptas and their contemporaries.

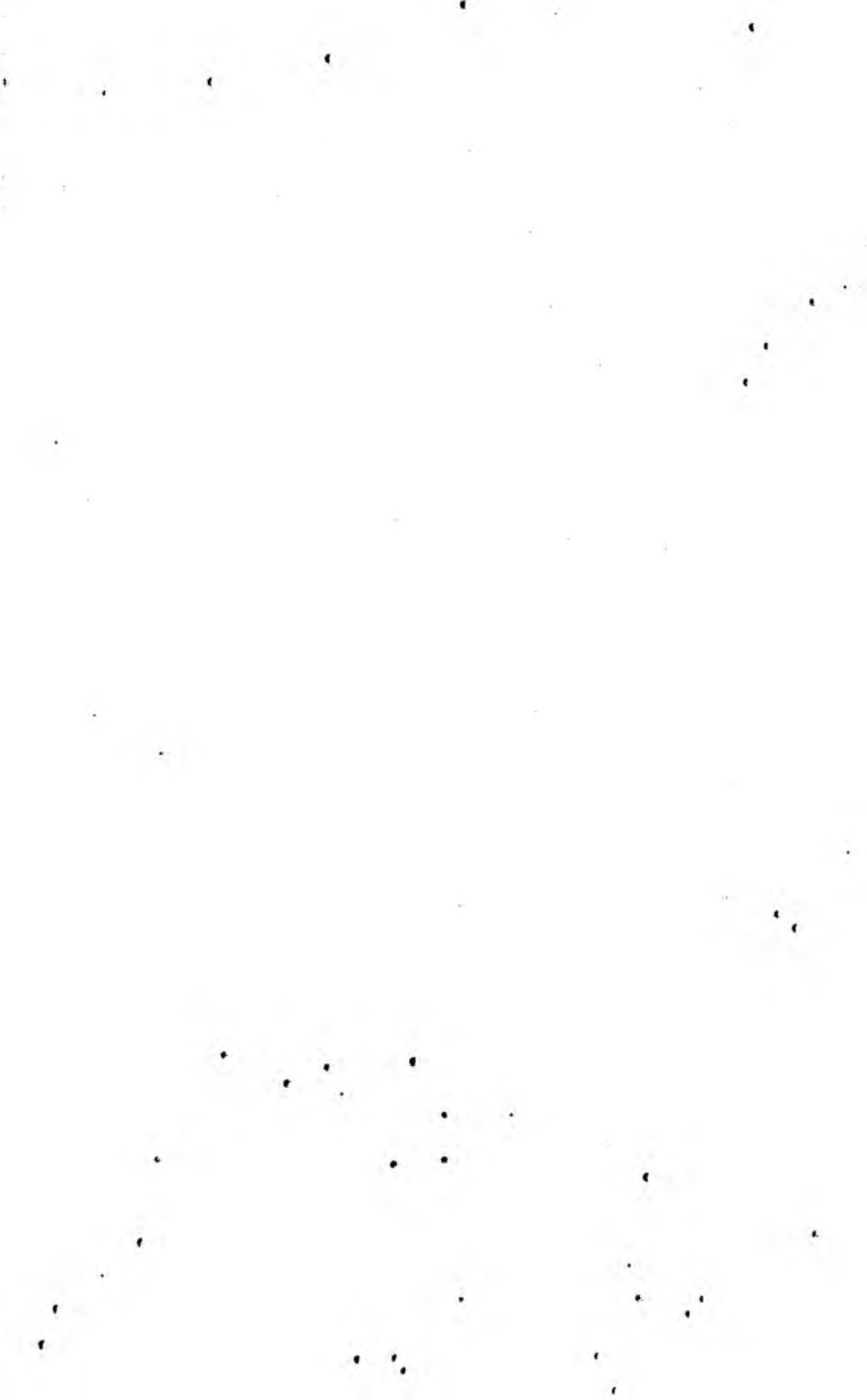
This last observation indicates that the date of the reduction of the four works named cannot be very far removed from 500 A.D. the imperial Gupta dynasty having ended about 480 A.D. Buhler speaks of "future Kings" because all the historical statements of the Puranas are given in the form of prophecy in order to maintain the appearance of great antiquity in the books, which in their oldest forms were undoubtedly very ancient.

The *Vayupurana* in its present shape seems to be referred to the fourth century A.D. by the well known passage describing the extent of the Gupta dominions which is applicable only to the reign of Chandra Gupta I in 320-6 A.D.

The principal Puranas seem to have been edited in their present form during the Gupta period when a great extension and revival of Sanskrit Brahmanical literature took place." (Vincent Smith's *Early History of India* P. 18-19). (—)

2. "The Secret Doctrine . . .", says Annie Besant, "was sent out to the world before its time. It makes a large number of statements regarding scientific truths, and, although most accurate, some

Q. 8. The Author by Henry Calkins; Boston.  
Revelation from the Cherokees. Pp. 323. 7<sup>th</sup> ed.  
Indian Antiquary, Vol. XXV. 1896.





may be read by those who have leisure. Rūdra himself in the Pādma-purāṇa, expresses himself thus:—

The Sātvika group consists of:—

Vishnavam, Nāradyam cha, tathā Bhāgavatam param,  
Gārudam cha, tathā Padmam, Varaham sobhanam smritam.

of them have been very much ridiculed because they were not in accord with the then reigning science. Many are drawn from the ancient Hindu Puranas and other Sastras, so that in justifying the *Secret Doctrine*, we are justifying, at the same time, the ancient scriptures of all the ancient religions, who all teach the same fundamental facts as to the visible and invisible worlds. (P. 94. Theosophy in relation to Human Life).

3. The Puranas, when they speak of the earth and its six globes, draw you that strange picture at which I am afraid many an Indian graduate has often laughed—the seven zones, or the seven Dvīpas as they are called, and the curious oceans of milk and curd's &c. dividing the one from the other.

"What foolish tales these old men write," our modern critics say. Yet they wrote much more wisely than the scientists of the 19th century, for they give you, through a graphic picture an idea of the appearance of the planetary chain, and that which is called the ocean is the matter which is between each globe and the next, dividing them by a sea that none can cross, save those who have built their higher Upādhis, and are therein able to navigate those wondrous seas of matter. And if you could stand, on some higher plane and look down on the chain from above, you would see exactly what is figured in the Puranas—the seven Dvīpas and the seven oceans that surround them: billowy masses of matter of varying densities heaving between the globes and named according to the early liquids they most resemble in their general appearance. The mistake has been that men have tried to identify these with things on the physical globe, whereas they are seven worlds of the chain differing utterly from each other, and the Jambudvīpa of that chain

The Rājasa group consists of :—

Brahmandam, Brahma-Kaivartam, Markandeyam tathaivacha,  
Bhaviṣhyad, Vamanam, Brahman, rajasani nibodha me.

The Tāmasa group consists of :—

Saivam, Agneyakam chaiva, Laiṅgam, Skandam tathaiva cha,  
Kaurmam chaiva, tatha Matsyam, tamasani prachakshate.

About Mahābhārata and Rāmāyana,—the former being called the fifth Veda,—a few remarks will not be devoid of interest. The Rishis asked Sūta thus :—

Vedais chaturbhis sahitam Vyasasy adbhuta-karmanah,  
Samhitam srotum icchamo dharmyam papa-bhaya-paham.

(Mahābhārata, Adi-Pārva 1-22).

“(O Sūta), we wish to hear from thee, that great Samhitā (Mahābhārata) made up of the Four Vedas, sung by that mighty Vyāsa &c. And Sūta answers :—

Tapasa brahmacharyena vyasya Vedam Sanatanam  
Itihasam imam chakre punyam Satyavati-sutah.

(Ibid Id. 1-61).

“By virtue of austerities and continency did Vyāsa exegetise the Vedas into this holy Itihasa the Mahābhārata.”

is our earth, our own world. These descriptions may not be according to modern ideas of precise and accurate scientific nomenclature, but they convey vivid and graphic ideas to the ordinary mind for which they were intended, and the modern seer recognises the objects described, when from the standpoint at which the Puranic writer surveyed the scene, he also lets his gaze wander over the wondrous panorama, and sees the seven globes and their encircling oceans of unorganized matter.” (Pedigree of Man. P. 52-53, by Annie Besant).

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Britain and England, April 1909. Professor <sup>Max Müller</sup> Pischel J.:-  
"x x x. In 1889 was issued the 1st Vol. of the now  
famous Vedische Studien, a series of essays by  
Pischel and Goldner upon the interpretation of  
single hymns, phrases, and words of the Rigveda.  
The two friends started from a principle which  
in the eyes of the dominant school was a hopeless  
and senseless heresy. This doctrine was, in short,  
that the Vedas, their language, their theology,  
and their moral ideas, must be interpreted  
from later Hindu literature. "India for the  
Indians" was a maxim with Pischel, not  
because he was an uncritical admirer of  
things Indian, but because he and Goldner  
recognized that the gulf between the earliest  
culture of the European Aryans and that of the  
Vedic age was one which no amount of phonetic  
equations could bridge. Vedic culture, they rightly  
maintained, was the result of a long, genuine  
development, specifically Indian in character,  
and the key to the understanding of Vedic  
literature is to be found in the earliest ana-  
lysis of the post-Vedic literature. Such Pischel  
and his school had contemptuously rejected  
from their premises. With brilliant wit and  
ingenuity the two friends analyzed word after  
word and phrase after phrase of the Rigveda  
and showed how beneath their Aryan clothes  
had unconsciously lived expression in the British  
man: the later religious handbooks, the grihas,

Itihāsa-purāṇābhyām Vedam samupabvīhmayet,  
Bibhety alpa-srutād Vedo mān ayam pratarishyati.

(Id. I. 273). (C)

“Learn the meaning of the Vedas by means of Itihāsas (such as the Mahābhārata) and Purāṇas. Otherwise the Vedas think they are disgraced by the man who is ill-learned in such lore.” (C)

• Krishna-Dvaipāyanam Vyāsam  
Viddhi Nārāyaṇam prabhum,  
Ko'nyo hi bhuvi Maitreya!

Mahābhārata-kṛt bhavet. (*Vishnu-Fur.*, III-4-5).

“O Maitreya! (says Parāśara), know that Krishna-Dvaipāyana Vyāsa is Lord Nārāyaṇa Himself (incarnate). Who else indeed could be the maker of a Mahābhārata?”

Krishna-Dvaipāyano Vyāso  
Veda-Vyāso Mahān Rishih,  
Vedān adhyāpayāmāsa

Mahabharata pañchamān. (*Sānti-Moksha*).

“Veda-Vyāsa taught the Vedās having for their Fifth the Mahābhārata.”

The Itihāsas and Purāṇas may either be considered as evolutes from the Vedas, which constitute thus their evolvent, or literature co-existent with the Vedas themselves,—a part and parcel as it were thereof. For example the Itihāsas and Purāṇas (which are our Sacred Revealed History) are regarded as a constituent portion of *Vidyā*, which is Veda, as in the passages of Chandogya-Ūp.-III-4; VII, 1, 2 and 7. Also read Atharvasiras and Mahopanishads. Prof. H. Oldenberg writes:—

“Finally an attempt has been made—or rather an attempt will have to be made, for even at this time the work is in its beginnings—to discover amid the masses of Vedic prayers and sacrificial hymns something which must be an especially welcome find to scientific curiosity—the beginning of the Indian Epic.”

“There could be no doubt that in so poetical a period, the pleasure of romancing produced abundant fruit. Short narratives, short hymns must then have existed, enclosed, as it were, in narrow frames. Thus, in general, are the beginnings of epic poetry shaped, before poetic ability (like that of Vyāsa, or Vālmīki) rises and ventures to narrate in wider scope and with more complicated structure the fate of men and heroes.”\*

Hence it is written of Ramayana :—

Veda-vedye Pare Pumsi, jate Dasarath-atmaje

Vedah Prachetasad asit sakshad Ramayanatmana. (Parasara-Upa-Purana, Ramayana-Mahatmya, V-41, Siva's say).

i.e. ‘When the Supreme, the Veda-known, became incarnate as the son of Dasaratha (Rama), the Veda became incarnate as the Ramayana. Also Ramayana itself tells us :—

Ved-opa-brihmanarthaya tavagrahayata prabhuh (I-4-6).

i.e. “Valmiki chose Lava and Kūṣhā (sons of Rama) as the fit disciples for propagating the meaning of the Vedas by means of Ramayana.”

“There are two large poems in Sanskrit,” says Mrs. Manning, “which, from century to century, have been so loved and valued by the natives of India, that it would not be preposter-

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\*Pp. 31-32. “Ancient India” (Religion of Science Library, Chicago).

prejudices naturally raised a  
Controversy. But now, as the dust of battle  
is settling down, scholars are beginning to  
realize the truth of the fundamental principle  
for which Pischel and Goldner contended,  
that the Veda must be interpreted in the  
light of Hinduism, the vast and many-  
sided native culture of India, of which  
the Veda is the earliest literary monument.

[L. D. Barnett].  
Prof. Sanskrit, London College,  
London.





ous to describe Hindustan as the country which possesses the Rāmáyana and the Mahābhārata."† In the Vedas and the Upanishads it will further be noted that old *Gāthas* and *Slokas* are frequently referred to, as well as legends. These legends are the prototypes for those expanded in the *Purānas*. Albrecht Weber writes:—"Now these legends possess great value for us from two points of view. First, because they contain, to some extent at least, directly or indirectly, *historical data*, often stated in a plain and artless manner, but at the other times disguised and only perceptible to the eyes of criticism; and, secondly, because they present connecting links with the legends of later times, the origin of which would otherwise have remained almost entirely obscure."‡

Also read *Isis Unveiled* on the Antiquity of the *Mahabharata* and the *Puranas*.

A. A. Macdonell in his *Brihad-devata*, a work by Rishi Saunaka, in which he collects many Vedic legends, writes thus:—

"Its (*Brihad-devata*'s) text bears an intimate relation to that of the *Naighantuka*, the *Nirukta*, &c. . . .; its connexion with the text of the *Rig-Veda* is necessarily very close; the *Maitrāyani Samhitā*, the *Kausītaki* and the *Aitareya-Brāhmaṇas* occasionally throw light on it; and several of its legends are historically linked with those of the *Mahābhārata*."\*

\* \* \* \* \*

"The comparatively large proportion (one-fourth) of narrative which it (*Brihad-devatā*) contains, in illustration of the hymns of the *Rig-veda*, is thus the earliest collection of epic

† P. I. Vol. II. "Ancient and Medieval India."

‡ P. 47. History of Indian Literature.

\* Introduction, pp. xxi.

matter which we possess, dating as it does from a period when the Mahābhārata could only have been in an embryonic state.”†

\* \* \* \* \*

“About 300 slokas, or approximately one-fourth of the whole work, are devoted to those legends. This is the most important, as well as the most interesting portion of the book, for it compresses the oldest systematic collection of legends which we possess in Sanskrit. Narrated in an epic style, they are historically connected with a number of stories told in the Mahābhārata.”‡

The third Adhyaya of the Kaushitaki Brahman-ōpanishat is of value in connection with the history and development of the epic. The Purānas are not merely a record of cosmogonic events but constitute an encyclopædia of knowledge. And Mahābhārata is said to be the essence of all our Pramāṇas, as said by Sri-Madhva :

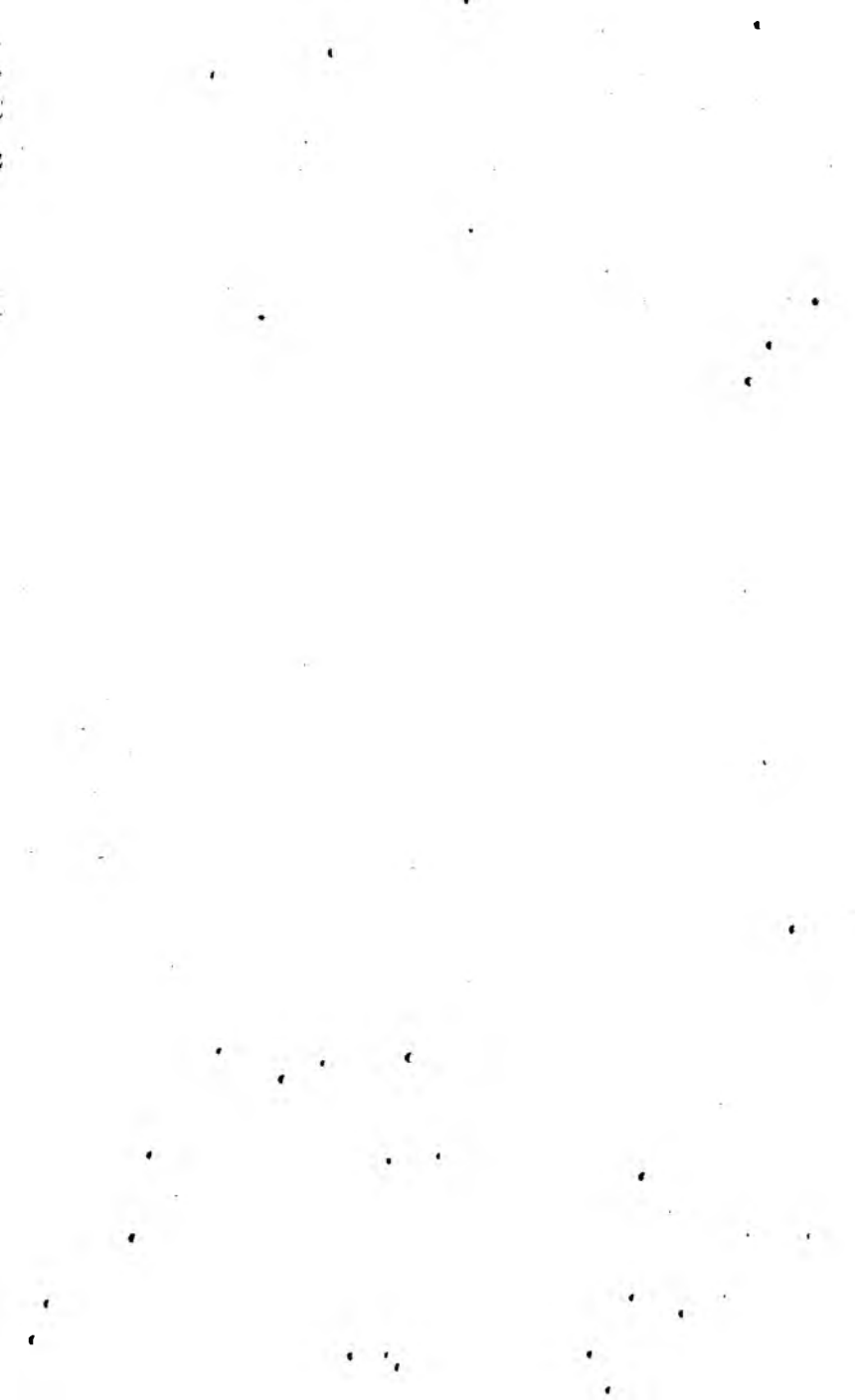
Nirṇayas Sarva-Sāstrānam Bharataḥ parikīrtitah. (M. Bh.  
Tatparyā Nirṇaya I-9).

There is as usual in these modern days much controversy about the Rāmāyana and the Mahābhārata. For example we would draw the attention of inquirers

† *Ibid.* pp. xxiii.

‡ *Ibid.* pp. xxix. Albrecht Weber writes:—“. . . the Brahmana frequently appeals to Gāthas, or stanzas, preserved by oral transmission among the people. It is evidently in these legends that we must look for the origin of the more extensive Itihāsas and Purāṇas, works which but enlarged the range of their subject, but which in every other respect proceeded after the same fashion, as is shown by several of the earlier fragments, e.g., in the Mahābhārata.” (P. 24 *Indian Literature*).

3. The 23rd volume of the Great Britain  
Imperial Gazetteer, vol. 2, p. 343. <sup>India</sup>  
Indian Antiquary, vol. XXV. 1896.



to the article : "The original shape of the Mahabharata," by T. G. Kale, in the Indian Review, May 1908, from which we content ourselves by making an extract :—

The Asvalayana Grihya-Sûtras mention a 'Bharata' and 'Maha-Bharata' and the Aitareya-Brahmana refers to its incidents. This Asvalayana is the author of the fourth book of Aitareya Aranyaka and he was the pupil of Saunaka. Mr. V. Gopal Aiyar,\* from internal evidence, concludes that the Taittiriya and Aitareya Brahmanas, like the Vajasaneya and Atharva Samhitas date from the 11th century B.C. So, we have seen that the Asvalayana Sûtras of about the 11th century B. C. contain a reference to 'Bharata' and 'Maha-Bharata.' The Sûtra is as follows :—

"Sumantu Jaimini Vaisampayana Paila Sûtra-bhashya  
Bharata Maha-bharata Dharmacharyas."

Also we invite our readers to the works : "Eso-teric Notes on the Mahabharata" and "The Mahabharata" a criticism, by C. V. Vaidya, M.A.

As regards Ramayana being an allegorical story and no more, the remarks of Lala Baij Nath in his *Hinduism, Ancient and Modern*, are interesting ;—

"The theory that Sita represents the furrow ; Rama, Indra ; and Ravana, Vritra, of Vedic mythology, Hanuman, the Maruts ; and the abduction of Sita, the stealing of cows by Indra, is also a little far-fetched, and owes its origin to the reluctance of European writers to give the Hindus credit for any history. Valmiki deals with Rama's adventures as with those

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\*Chronology of Ancient India.

of a contemporary hero, and it would be too much to conclude that they are all a creation of his imagination. But, all these theories, however attractive to a European reader, are not so to an Indian who loves and follows Rama and Sita, repeats their names in life and in death all the same, caring little whether they may, or may not, have been historical personages in the European sense of the term. (P. 28.)

In addition to asking our readers to refer further on such controversies to our *Lives of the Saints, the Divine Wisdom of the Saints, and the Ideals of Ind.* one remark on the Mahabharata also by the author above named we subjoin :

There is much controversy as to the date of the Mahabharata. The ordinary Hindu is content with being told that the war took place at the ends of the Dvapara Yuga and that its close marked the commencement of the present "Kali-Yuga."

The Chapter on "Indian Sages" in the Web of Indian life by Sister Nivedita (Miss M. E. Noble), is most interesting to read in this connection. "Thanks to the long-established culture of the race," says she, "and the prestige which all literature enjoys [as "sacred," the Mahabharata is to this day the strongest influence in the shaping of the lives and ambitions of Hindu boys." (P. 107). So is the Ramayana, the sacred epic 'which', says Hon'ble V. Krishnaswami Aiyar, 'has moulded the lives and guided the aspirations of hundreds of generations in this vast continent [Preface to *Arya Charitra*], has :

We have a few words now to say about the Agamas, another set of evidences for Vedanta. Already we referred to this evidence referred to by Vyasa in the Brahma-sutra :

Utpatty-asambhavat (II-208).







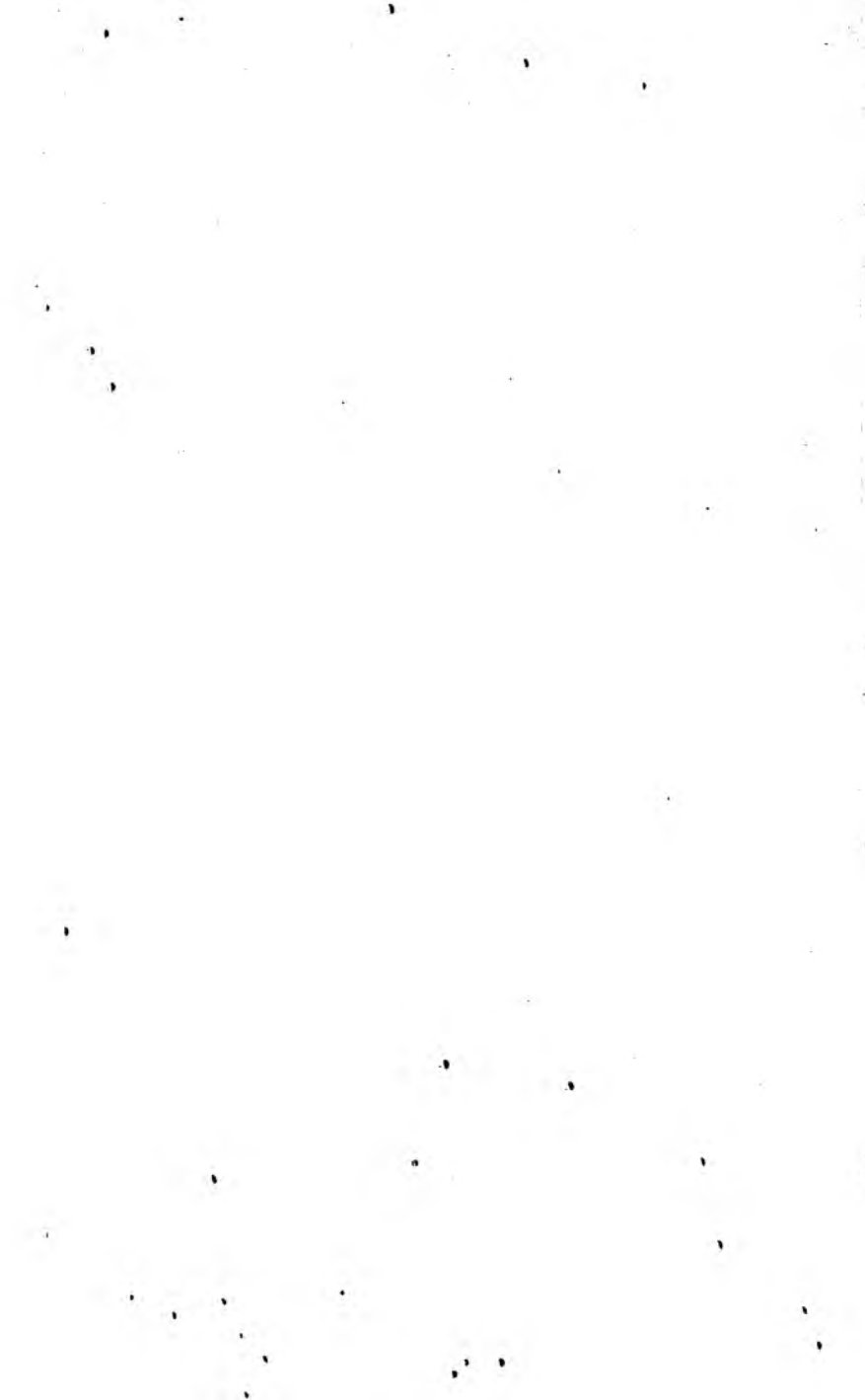
The Mahabharata, about which we have just spoken, refers to these Agamas as the Pancharatra Tantras (*vide*, Santi-Parva, Moksha-Dharma, 350-67); where it is written that Narayana Himself is the Author of these:—*Pancharātrasya Kṛtsnasya vaktā Nārāyaṇasvayam*. Our Acharyas, Yamuna, Ramanuja, Vedānta-Desika, Madhva and others have written special treatises on this subject. These form the basis of our Temple-Worship, by the Path of Bhakti, showing thus that Bhakti is an Indian product, not imported from the Bible as the Christian Missionaries presume.

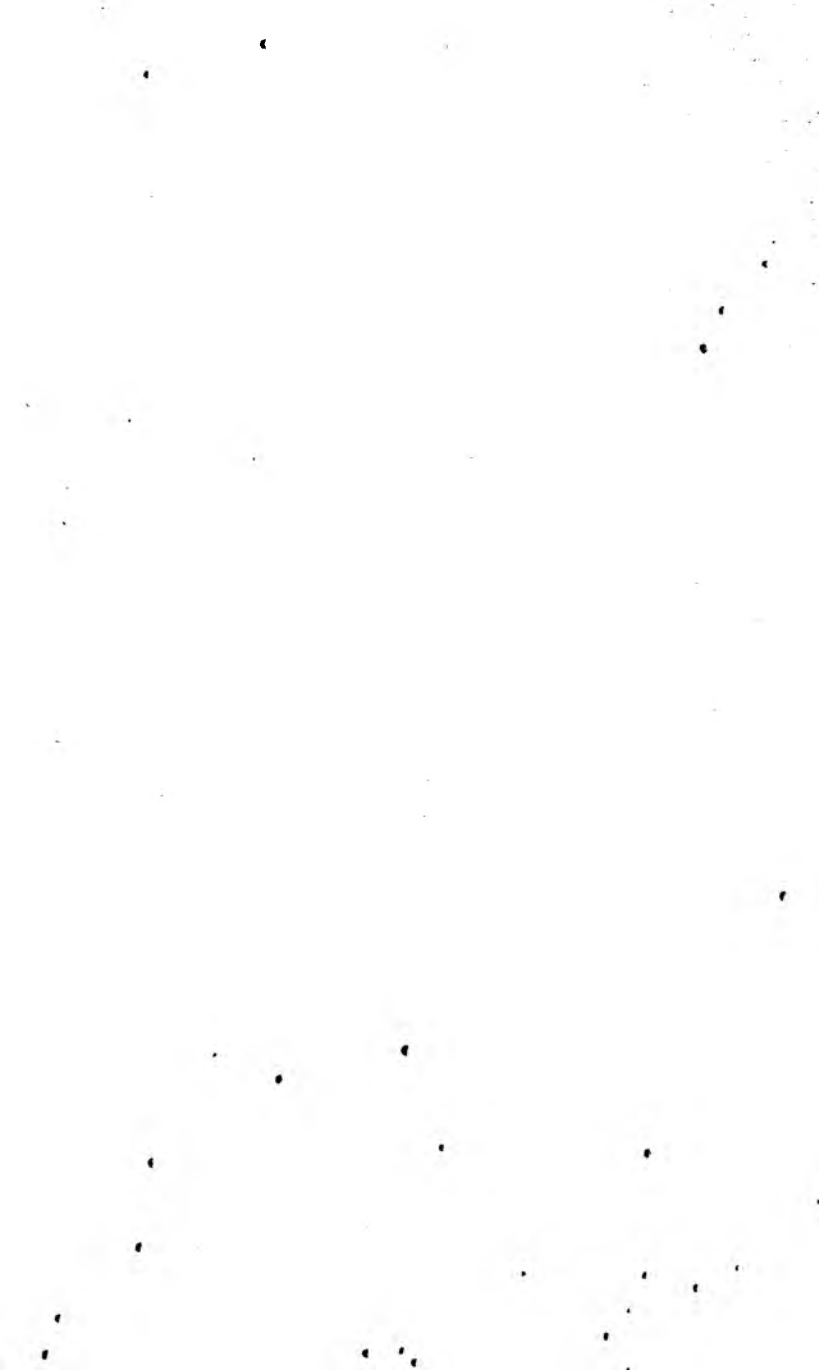
The following from Richard Garbe's Philosophy of Ancient India (Pp. 83-84) is noteworthy:

"An entirely different character from the doctrines hitherto discovered is borne by another product of Indian intellectual life which comes within the sphere of our consideration,—a product known to most of my readers not even by name probably, yet presenting in content and development the most important problems in the history of religion: the doctrine of the Bhagavatas or Pancharātras. By these names, the first being the older and original, a sect of Northern India designated itself, the existence of which is verified from the fourth century before Christ, but which in all probability reaches back into earlier, pre-Buddhist times. The Bhagavatas, professed a popular monotheism independent\* of ancient Brahman tradition, and worshipped the divinity under various names: Bhagavat "the Sublime"—from which word their own designation is derived—Narayana, "Son of man," Purushottama, "the Supreme Being," but chiefly as Krishna Vasudeva, i.e. son

\*It is concurrent or coextensive with the Vedas (*Ed.*):—

of Vasudeva. This worship bore such a character that out of it was developed a feeling quite identical with the Christian feeling of believing love and devotion to God. The Indian word for this feeling is "bhakti," and for the one filled with the feeling, "bhakta." As no reliable instance of the use of the word 'bhakti' is known from Indian literature of the pre-Christian time, or at least has yet been found, some investigators, notably Professor Weber who has won high praise for his investigation of the Krishna-cult, are inclined to regard the 'bhakti' as borrowed from Christianity. In various publications, and especially in a highly interesting article on Krishna's birthday festival, Weber has shown that numerous Christian elements have crept into the later Krishna myths—the outward occasion for this being the similarity in sound of the names Krishna and Christ—: the accounts of the birth of Christ among the shepherds, of the stable, of the manger as his birth-place, and many other features of this sort. Nevertheless I cannot adopt the opinion that the 'bhakti' was transplanted from a foreign land into the exceedingly fertile soil of the realm of Indian thought, because its earliest appearance is in a time for which in my opinion Christian influences in India have not yet been demonstrated. As a detailed discussion of this very interesting question is not possible without the introduction of all sorts of erudite material, I must in this place limit myself to the observation that for one who is intimate with the intellectual life of ancient India, the doctrine of the 'bhakti' is entirely conceivable as a genuine product of India. Not only are monotheistic ideas demonstrable in India for the earliest antiquity, but the Indian folk-soul has always been marked by a powerful aspiration for the Divine—and especially so in the times we are here considering (*Pancharatra*) so that we need not be surprised if this intensely ardent trait expresses itself, in





a popular religion not resting on a philosophical basis, as devotion to God and love for God."

For the first time as we are aware, has Prof. Garbe honestly walked through the prejudice of all his antecedent oriental scholars that Krishna is an edition of Christ. Here is evidence that *bhakti* was known centuries before Christ, not only from the testimony furnished by the *Pancharâtras*, but from *Panini* who speaks of Krishna and Arjuna: and whose age has been ascertained to be centuries before Christ. The root *bhaj* from which *bhakti* is formed is as old as language. Sri Madhva of the Dvaita School quotes a *Mathara Sruti* itself containing the word *bhakti* :

Bhaktir ev-ainam nayati ; bhaktir ev-ainam darsayati ;  
bhakti-vasah purusho, bhaktir eva bhūyasi.

(under Br. Sūtra III-3-53: *Nasamanyāt* &c).

And more, this word is traceable in other Vedic literature by its synonyms such as *Dhyāna*, *Vedana*, *Samrâdhana*, *Upāsana* and so forth.

That *bhakti* or ardent longing for God was wanting in the Vedic Rishis, whose Rig Vedic and other hymns afford proof positive of their hearts pouring forth to God in effusions of melting and pining love is therefore a statement which emanates from the height of bias.\*

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\*This Christian bias is however giving away under *Lux Oriente*. For says the *Statesman* in reply to Rev. J. P. Jones of Madura :—  
" If the Hindu peoples are at all human, it must happen that in their religion the emotional, no less than the intellectual, has a place. *Bhakti* justifies to the capacity for emotion possessed by our common human nature."

Prof. Garbe says the name Narayana is derived from Bhagavath. Here however, he has missed the Taittirīya, Maha, and Mahanarayana Upanishads; nor are the *Pancharatras*, as he says, independent of ancient Brahman tradition. They go hand in hand as evidenced by the *Brahma-Sūtra* : *Utpattyaśambhavāt* (II-1-9), already quoted. The term *Ekāyana*, occurring in the Vedas is also said to refer to the *Pancharātras*. The Bhakti school is thus the school of the *Pancharātras* or the *Bhāgavatas*, as ancient as the Vedas. Also read Thebaut's *Vedānta-Sūtra* Vol. I, pp. C and CXV and Barth's *Religions of India*.

This *Agama* (or *Tantra*, as it is called) is based on *Sruti* or the Vedas, according to the verse :—

*Sruti-mūlam idam tantram*  
*Pramanam Kalpa-sūtravat.* (*Padma-Saṁhita* I-88).

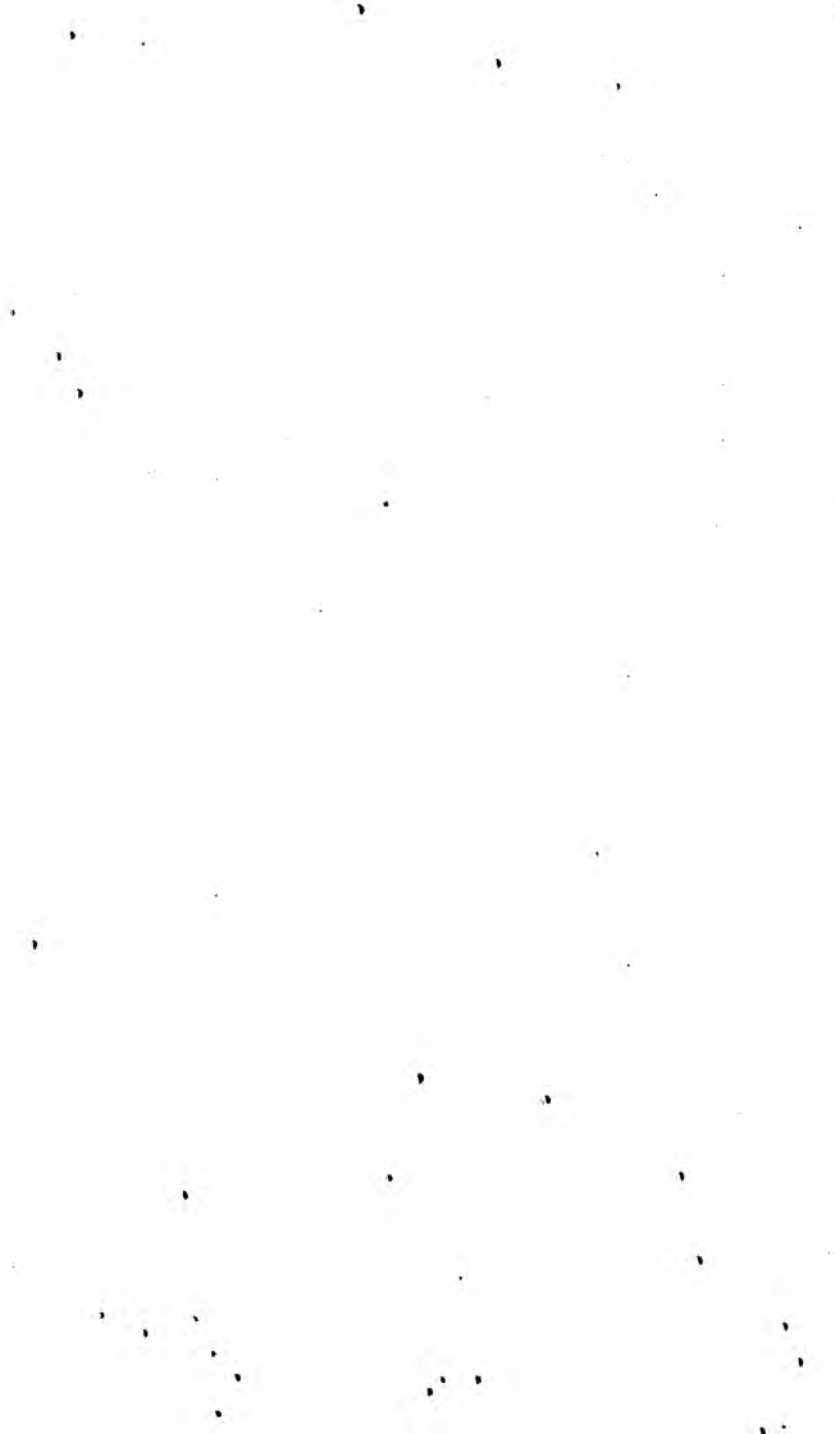
i.e. 'This *Pāncharātra-Tantra* is based on the Vedas and is of equal authority as the *Kalpa-Sūtras*.' Generally, *Srī Madhva* tells us :—

*Vaishnavani Purāṇāni Pancharatr-ātmakatvataḥ,*  
*Pramanany eva Manv-adyaḥ Smṛitayopy anūkūlataḥ.*

(*Maha-Bha-Tat-nirnaya* I-32).

i.e. 'The *Purāṇas*, *Vaiṣṇava* &c. are based on the *Pancharatras*, and *Manu* and other *Smritis* follow suit.'

We shall now make a few general remarks on the subject of the *Pramānas* or *Evidences*. There are men who question that there can be anything beyond







the testimony of the senses, that the sensible is the limit to our knowledge. But if we ask them to explain why things are really different from how the senses ken them, they will find themselves at a loss to explain. For example, the sun, moon, stars and all things are really different from what they appear to the senses. The ground upon which the man of sense alone stands is thus shaky. Then comes the man of reason. We have in these days voluminous rationalistic writings. But we are all aware of how reason also leads men astray. Reason is clouded by fallacy ; syllogism by sophistry ; and what is misapprehension, and reversed apprehension is often mistaken for right apprehension. Hence has our great Vyâsa devoted a whole aphorism in the Brahma-Sûtras as to the range and worth of reason, viz., *Tark-âpratishthànàdapi* (Br. Sû. II-1-11) i.e. mere reasoning, supported by no other more cogent evidences, has no legs to stand upon. Reasoning by itself, or rationalism left to itself, begets the agnostic. That agnostic, who is not agnostic however of money, fame and name, is a fraud: so said Vivekânanda once. Indian thought however specially claims for it, Revelation, the name that is assigned to the sum of evidence made up of Sruti, Smriti, Itihâsa, Purana and Agama. Indian thought penetrates beyond sense and reason, and seeks for what is beyond. It admits the value of sensible testimony, and rational testimony, as far as they can safely go ; but beyond these come and necessarily so, the testimony of a faculty, which

may be called super-sense and super-reason, subsumed under the array of terms *Sruti* and so forth already enumerated. In some fashion or other, this three-fold principle of evidence may be traced in all nations, though not clear statements of the same may be expected as in our Aryan Sâstras.

Pramāna is thus three-fold, or is that which consists of *Pratyaksha*, or the instrument of perception by which mostly truths in the world of matter are discoverable; *Anumāna* or the instrument of inference by which mostly truths in the world of thought are discoverable; and *Sruti* or the instrument of revelation by which all truths, but especially those beyond the range of sense and reason, (in the way we humanity are ordinarily endowed with,) are discoverable; all the three thus constituting the Pramāna by which to discover the truths of the cosmos; and what these truths are constitute our Prameya.

We shall therefore bear in mind the wise counsel given by our patriarch Manu :—

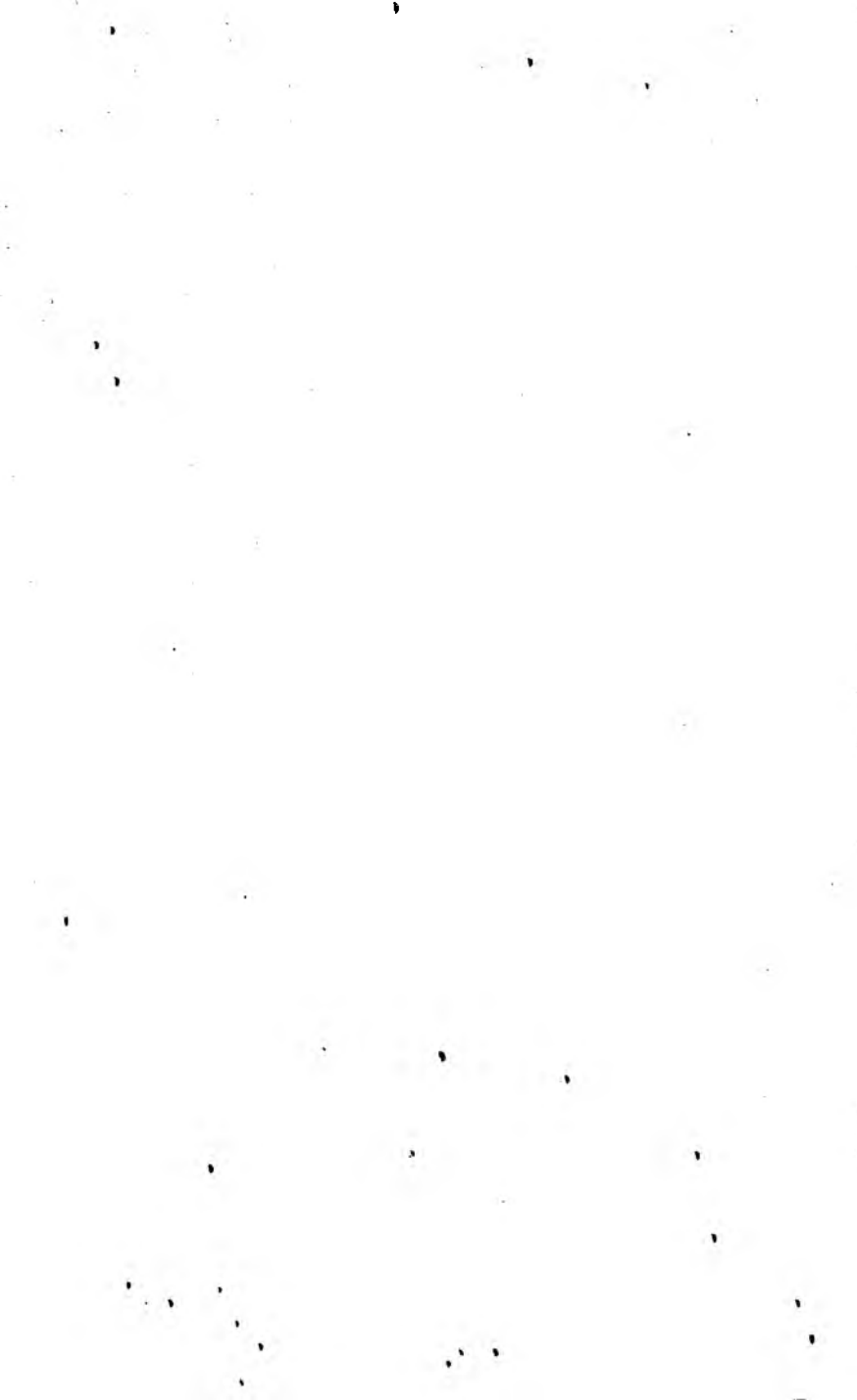
Arsham dharm-opadesam cha Veda-Sastrāvirodhina  
Yas tarken-anusandhatte sa dharmam veda n-etarah.

(Manu, XII-106).

i.e. 'the ratiocinative faculty may be certainly employed so long as it does not conflict with the Scriptural evidence.'

Another verse warns us thus :—

Pratyakshen-anumitya va yas-t-ùpayo na buddhyate  
Etam vidanti Vedena tasmad Vedasya Vedata.



① Fowler, in his "Christian Ethics" says:  
"Fortitude has been treated and discarded  
as in Holy Writ, and it is not necessary to  
treat it but should be treated in many  
other ways; and he also takes both the  
text and the spirit of it, is changed from a duty  
to a virtue and is treated as a virtue."  
— Fowler's "Psychological Ethics"

i.e. 'Where sense and reason fail to discover truth, there comes the Veda to help. Hence it is Veda, knowledge itself.'

Thus are our Evidences described. They are our birthright. In bequeathing the same to us, our elders had no sinister motives swaying them at the time, such as *Khyāti*, *Lābha*, or *Piṇa*, i.e. Fame, Gain or Worship ; nor were they afflicted with *bhrama*, *vipra-* *lambha* or *karanāpātava* i.e. delusion,deceit or decrepitude. Hence they are called *Aptavākya*, characterized as :

*Matā-pitri-ṣaṭebhyopi vatsalataram hi Sastram,*  
i.e. 'The Sāstra loves us more than one hundred mothers and fathers put together.'

Occidentals write thus about us. Max Muller :—

"While we, overwhelmed with newspapers, with parliamentary reports, with daily discoveries and discussions, with new novels and time-killing social functions, have hardly any leisure left to dwell on metaphysical and religious problems, these problems formed almost the only subject on which the old inhabitants of India could spend their intellectual energies. Life in a forest was no impossibility in the warm climate of India, and in the absence of the most ordinary means of communication, what was there to do for the members of the small settlements dotted over the country but to give expression to that wonder at the world which is the beginning of all philosophy? Literary ambition could hardly exist during a period when even the art of writing was not yet known, and when there was no literature except what could be spread and handed down by memory, developed to an extraordinary and almost

incredible extent under a carefully elaborated discipline. But at a time when people could not yet think of public applause or private gain, they thought all the more of truth; and hence the perfectly independent and honest character of most of their philosophy.”\*

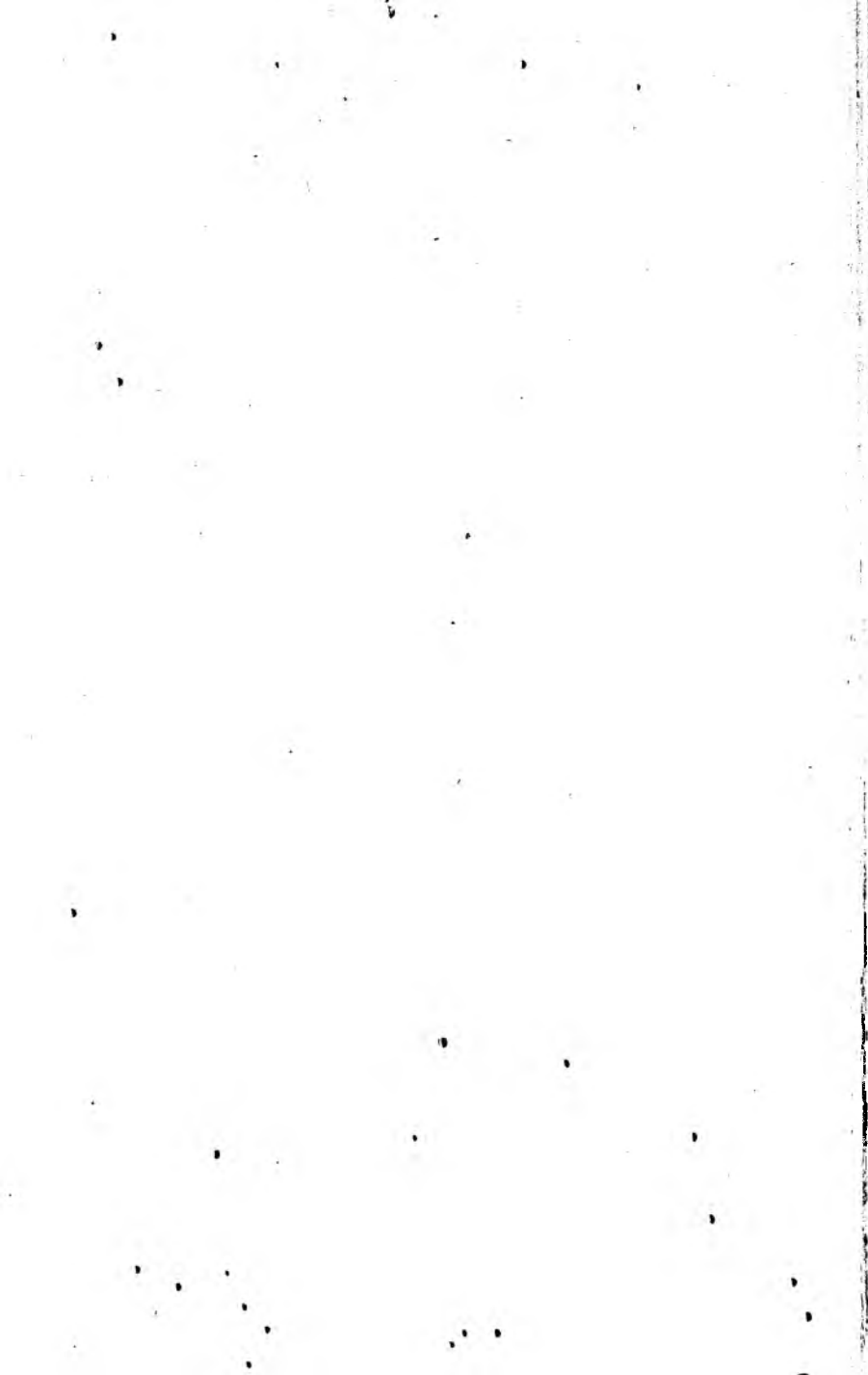
“... India has always been a nation of philosophers. . . . Why should these accounts (these sacred books) have been invented, unless they contained a certain verisimilitude in the eyes of the people? It is quite clear that they were not composed, as some people seem to imagine, in order to impose after two thousands of years on us, the scholars of Europe, or on any body else. The idea that the ancient nations of the world wished to impose on us, that they wished to appear more ancient than they were, more heroic, more marvellous, more enlightened, is an absurd fancy. They did not even think of us, and had no word as yet for posterity. Such thoughts belong to much later times, and even then we wonder rather how a local, not to say, provincial poet like Horace should have thought so much of ages to come. We must not allow such ideas of fraud and forgery to spoil our faith and our interest in ancient history. The ancients thought much more of themselves than of the nations of the distant future.”†

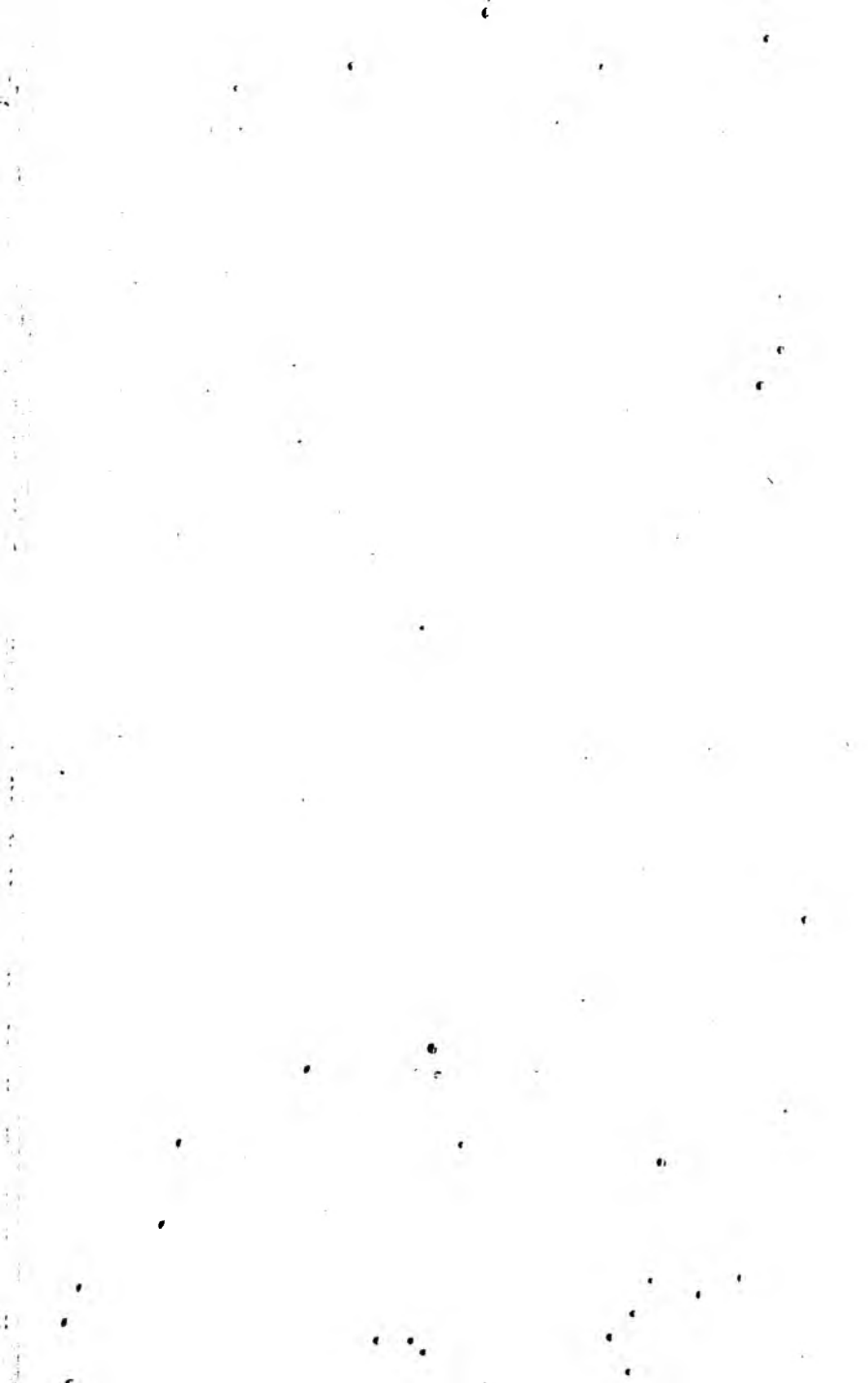
Mrs. Manning writes:—

“The Upanishads, which are numerous, are composed by thinkers who were independent of each other, and who wrote at various times. . . . The writers’ names are never mentioned. This is a marked characteristic of the Upanishads. The authors were men who wrote simply and earnestly, with absolute belief in the truth of the statements which they made. They had no advantage to gain by writing anonymously, but

\*P. VIII. Max Muller's *Six Systems of Indian Philosophy*.

†Pp. 9 to 10. *Ibid*.







Yet Brāhman-phobia is still the prevailing sentiment in India, and the word *priest-craft* is another stock in trade in the mouths of the so-called Social Reformers of India. A reply is thus given by Dharendra Nath Pal to all who hold such opinions:—

Cicero said: *Damnante quod non intelligunt.*

† P. 127. Vol. I. Ancient and Mediæval India.

\*P. 121. Part IV, Compreh; Hist. of Hindu Rel.

① *T. Panglossia* type, I saw about a dozen  
I found the *Panglossia* consistent in all respects and  
in other respects. I saw a child from the

"There is something noble in a jealousy, of authority when the intention is to substitute for it a strong persistent course of mental labour. Such labour involves sacrifice, and sacrifice dignifies much error. But unhappily the rejection of authority is too often a cover for indolence as well as wantonness of mind; and the rejection of solid and venerable authority is avenged by lapse into the most ignoble servitude." (P. 22 Vol. I. *Nineteenth Century*).

"Tennyson tells us that what he found not in controversies and subtle investigations, nor even in the outward universe, he found by a warmth within the breast answering "I have felt." Mind and soul must make "one music." They that divorce the head from the heart, that separate intellect, emotion, conscience, too often suffer the consequence in moral ship-wreck. Doubt and faith have both their functions,—the one in enlarging, correcting, purifying our knowledge; the other in concentrating our efforts and uniting us with the higher life." (R. Scott, *Authority and Inquiry*).

Said Coleridge :—

"There is little chance of truth at the goal, if there is not humility at the starting point." On this R. Scott says: "let us not lack reverence—reverence for the traditions of the ages."

And our elders write :—

Susrúsha-rahita vidyā

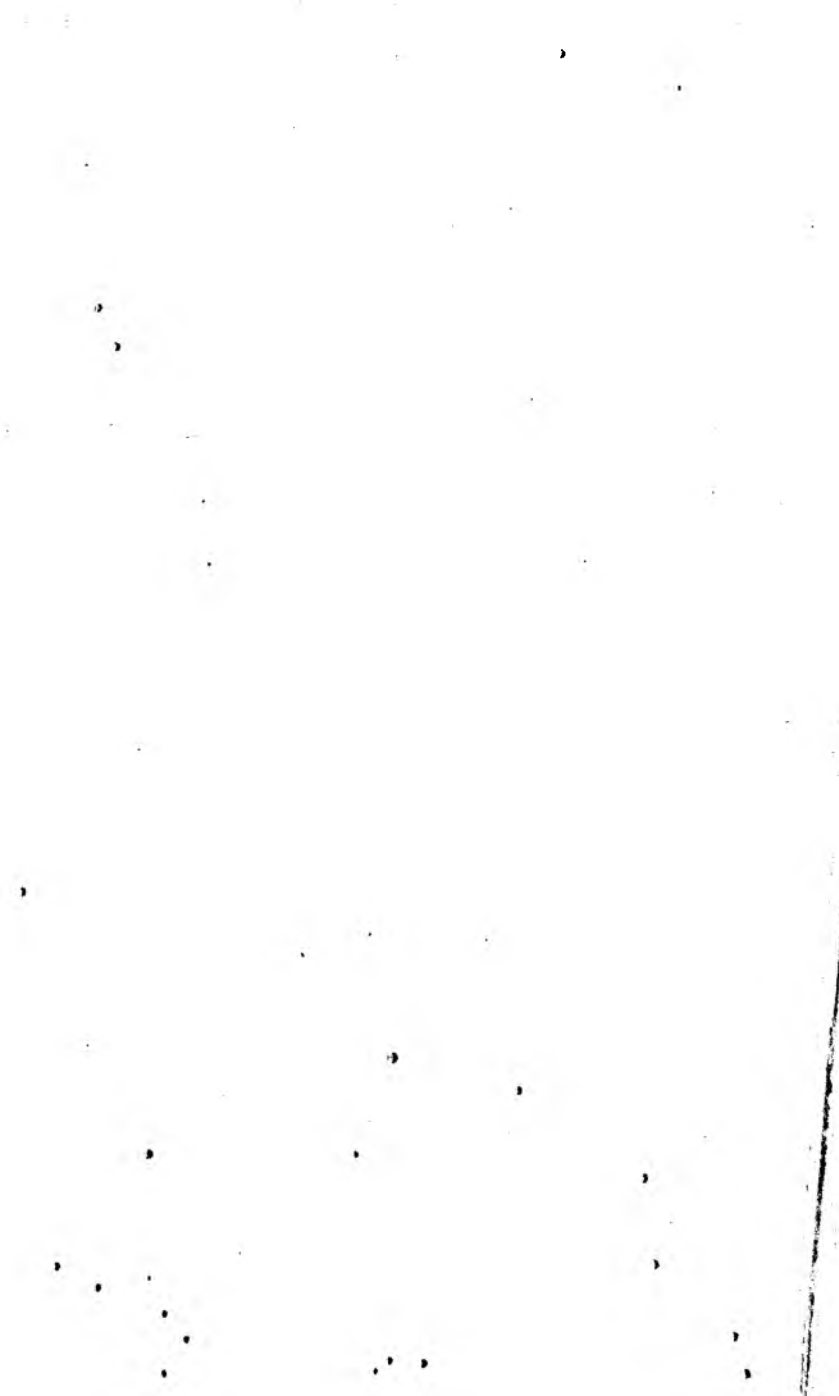
Yadyapi medha-gunais samupayati

Vandhy eva yauvanavati

Na tasya yidyā phalibhavati.

"One may without humility and reverence, or undergoing the conditions of discipleship, learn many things by the might of his own intellect; but all learning thus acquired is like the youthful damsel, but who is barren."

Perseus cried in the same strain :—





‘*Tecum habita et noris quam sit tibi curta supellex,*’ which means according to Max Muller’s translation :— Dwell with thyself and you will know how small thy household is! Hence, let us bow before the wisdom of ages, which a benevolent God permits His Aryan children to inherit.

Our Elders have also written :—

’ Avisrantam anāmbam

Apatheyam, adesikam

Tamah-kantaram adhvanam

Katham eko gamishyati.

i.e. ‘How can one single man thread through the dark wilderness, without taking bearings, without help, without food, and without guide?’

Knowledge is so wide and intricate that the single man stands in need of the help of all the cosmos surrounding him.

“Philosophy,” says F. Thilly, the translator of A. Weber’s History of Philosophy, “often follows false paths and loses itself in blind alleys. Yet this does not mean that it is a wild-goose chase.”

’ In controverting Bain’s materialism, J. Cook wrote thus :—

“When you trace a mind which rejects axioms up to its last refuge of oleaginousness, or ignorance, or weakness, you, can ask, ‘Are you sure that you know nothing with certainty?’—“yes,” he replies, “I am sure.”—“But then there is one thing you know with certainty.”—“No, I am sure that I know nothing surely.” “But how are you sure that you are sure?”\*

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\*Biology.

Here we would ask our controversialists to dwell on the verse :

Pratyaksha Srutir artha-dhischa na tathā doshiā &c.

(Srirangaraja Stava-II-5).

○ Periyavaccham-billai in his commentary on verse II-6-5 of Periya Tirumozhi says :—The atheists (Buddhas) deny God and deny Revelations ; but while doing so set up a man for God and invest him with *Sarvajnatā* i.e. omniscience, and when we in turn ask them for proofs for their deified man's omniscience, they blink ! So then let us not sell our monotheistic Vedānta, our birthright, for a mess of pottage.

Certainly we cannot so sell in the face of declarations by consummate Oriental Scholars like Max Muller, such as :—

“... in the present state of philological, historical and philosophical research, no literary work was of greater importance and interest to the philologist, the historian, and philosopher, than the Veda, the oldest literary monument of the Indo-European world.”\*

Of the Pramāṇa's, *facile princeps* comes the Rig Veda. Says Max Muller :—

“... After the latest researches into the history and chronology of the books of the Old Testament, we may now safely call the Rig-Veda the oldest book, not only of Aryan humanity, but of the whole world, and we may hope that :

Yavat sthasyanti girayah, saritascha mahātale

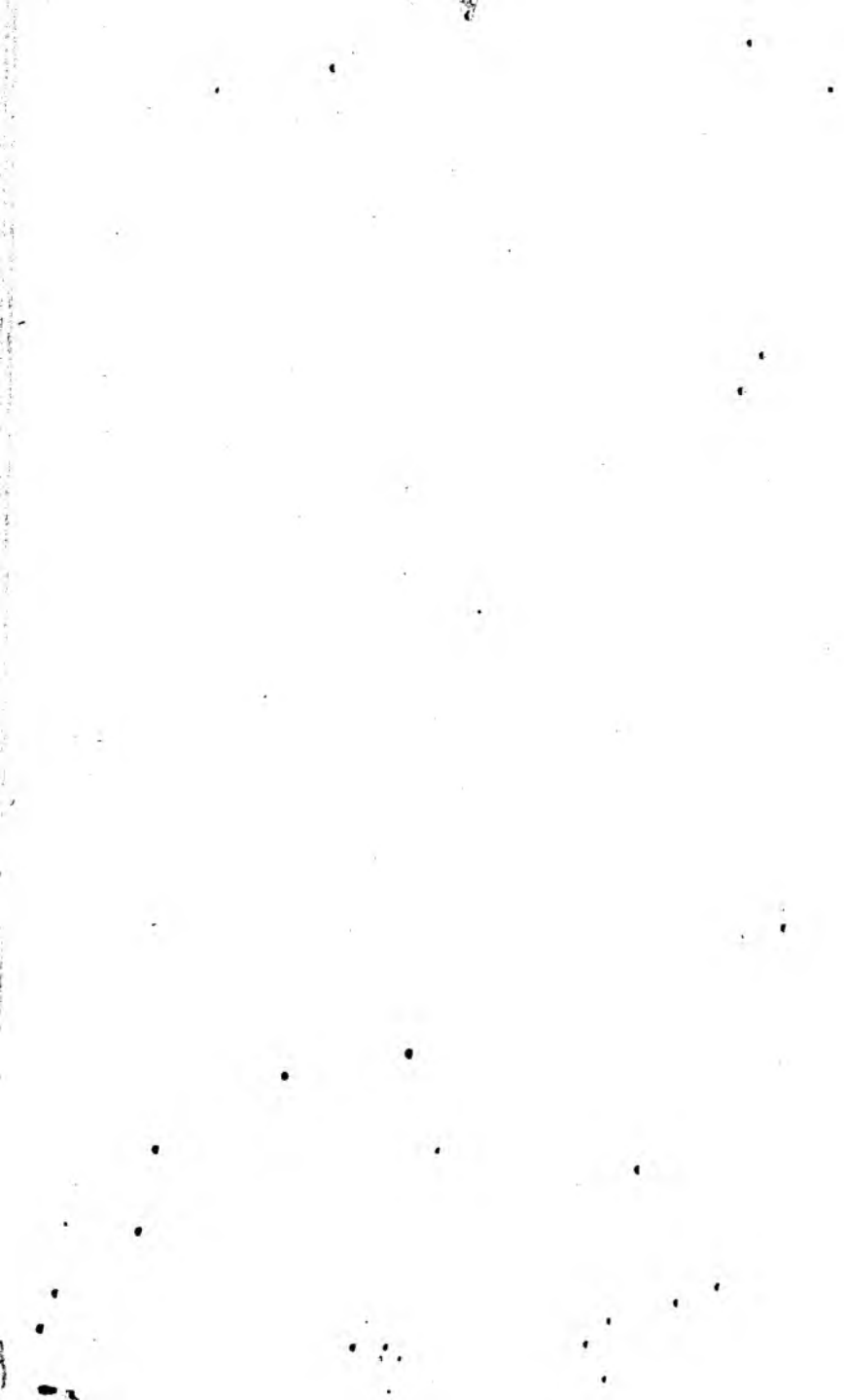
Tavad Rig-Veda-mahima lokeshu pracharishyati.†

\*P. VII. Preface to Rig Veda 1st Vol. 1st Ed.

†Pp. cl xxxvi. Preface to the 2nd Edition of Rig Veda.

① See also Hall's Life Vol I. p. 222 (1868) on  
Rootham :- "Rootham who denied the divinity  
or at least the divine nature of the Jesus  
worshipped by the Churchmen was raised  
himself to the rank of a deity."

And see Life p. 225: "Rootham's Religion? :-  
"He who had left no place in the whole  
universe for a Living Being was deified him-  
self by the multitude who wanted a person  
whom they could worship &c."





"The Rig Veda . . . I consider the oldest literary monument of the whole Aryan family. As we all, as you know, belong to this Aryan or Indo-Germanic family, the Rig-Veda, is, so to speak, our own oldest inheritance, and to make such an inheritance and jewel accessible again to the European Scientific world after many thousand years seemed to me a work worthy the labour, even should its completion occupy my whole life."

(P. 77-78. Vol. II. Max Muller's Life and Letters.)

Of the other Vedas, Max Muller writes :—

"The Rig-Veda and the Sama-Veda are like fresco-paintings, whereas the Yajur-Veda is the wall on which they stand."

(P. 175. Anc. Sans. Lit.)

Of Vedanta, he says :

"I claim even more for the Vedanta, and I recommend its study not only to the candidates for the Indian Civil Service, but to all true students of philosophy."

(M. M's 'India, what can it teach us?' P. 251.)

Also see Introd. to M. William's Preface, "Indian Wisdom." (P. VIII-IX).

So much has been speculated upon about the date of the Vedas. But we Aryans do not waste our wits over dates. For whether it be eternal and God-made, or temporal and man-made, does not in the least affect our belief in, and respect for, it. If it be the former, there is no question; if it be the latter, when was man made and who made him will be the query? The finality of answer to this query necessarily abides in God and eternity. Supposing that God did not reveal directly but through Rishis, the Satapatha Brahmana

VI, 1, 1, asks, "who are these Rishis?" The answer is: "They are breaths, because, before this universe was, desiring this universe, they strove (*arishan*) with toil and austerity." Also Cp. Taitti: Aranyaka II-9:—

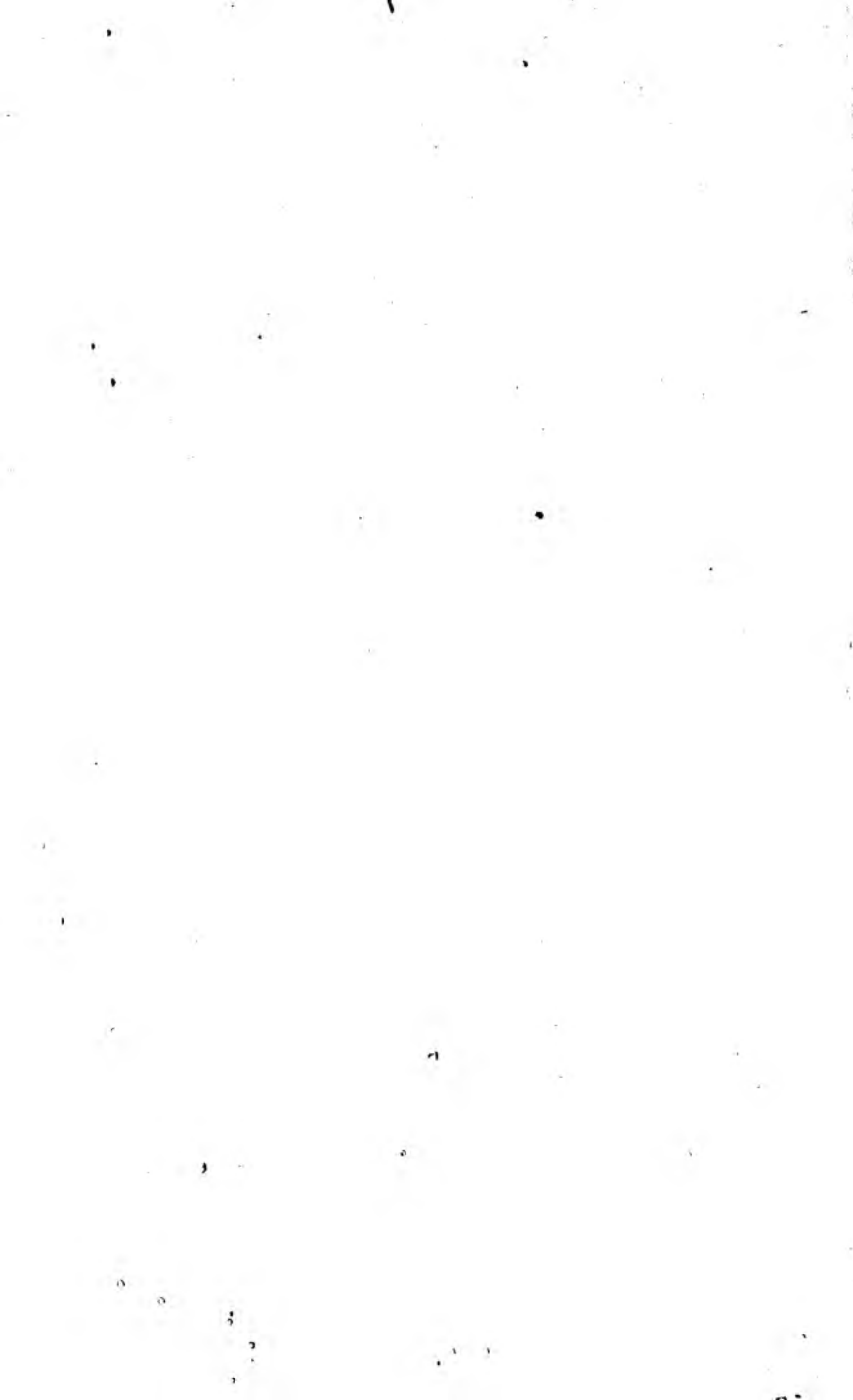
Svayambh-v-abhyānarshat, ta Rishayo bhavam tad-Rishinām  
Rishitvam.

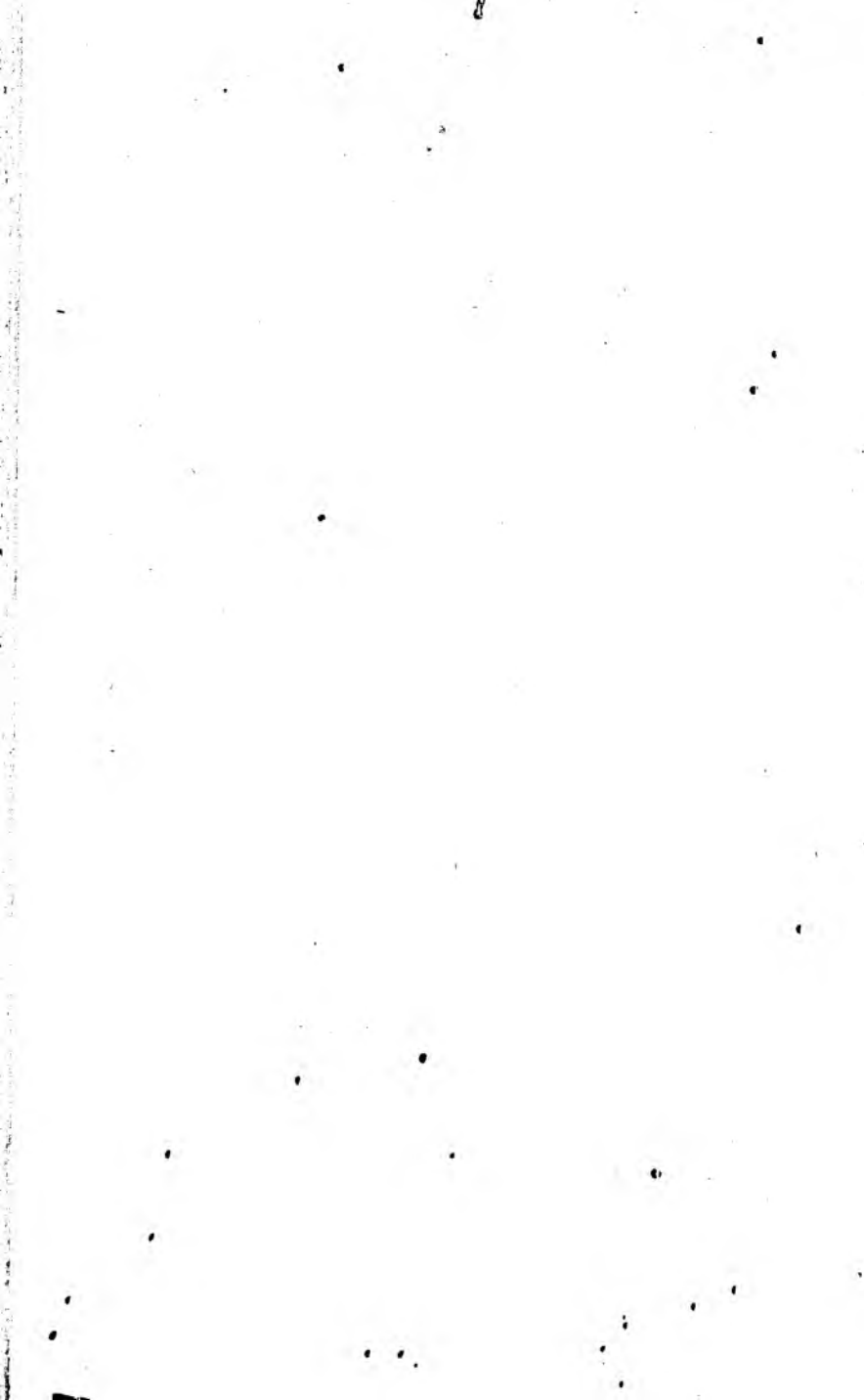
Whichever way it be, therefore, the Revelational or Inspirational character of the knowledge is assured to us, and a means somehow provided us with which to realise the Highest Truth and the *summum bonum*.

How hopeless is the task of assigning a date to the Vedas is evident from what Prof. H. Oldenberg writes:—

"There was found in a work, classed as one of the Vedas, an astronomical statement which has served as a basis for such computations. The result attained was that this particular work dated from the year 1181 B.C. (according to another reckoning 1391 B.C.). Unfortunately, the belief that in this way certain data are to be acquired had to vanish quickly enough. It was soon found out that the Vedic statement is not sufficient to afford any tenable basis for astronomical computations. Thus it remains that for the times of the Vedas there is no fixed chronological date. And to anyone who knows of what things the Hindu authors were wont to speak, and of what not, it will be tolerably certain, that even the richest and most unexpected discoveries of new texts, though they may vastly extend our knowledge in other respects, will in this respect make no changes whatever."

[Ancient India, P. 38].





The Vedas however are eternal, as language itself is eternal. "Language", says Hamann, the German, "is the foundation for the whole faculty of thinking". Herder, another German declared: "without language man could never have come to his reason". And Max Muller impresses upon this by saying: "without language man could never have come even to his senses".

[P. 54, Science of Thought.]

The language of God, therefore, *viz.* the Vedas, is *a fortiori* eternal.

One more point has to be touched upon. Are our Vedic Mantras, said to be our *Pramāṇa*, efficacious?

In the Brihadāranyaka-Upanishat VIII-3, Uddālaka-Aruni tells his disciple that consecrated water sprinkled on a dried up stick, makes it alive, the thing sprouting &c:—

Sushke sthānau nishinchet jāyeran, Sākhāḥ praroheyuḥ  
palāsāni &c.

In the Madhva-vijaya (XVI-2 to 5,) an incident is thus chronicled:—There was a king, who met Madhva, discoursing upon the trustworthy nature of the Vedas (i.e. as *Pramāṇa*.) The king asked for a demonstration, as otherwise the Vedic lore was but madman's balderdash. But Madhva repeated a Vedic Mantra, and by sprinkling waters thus empowered, seeds immediately threw out shoots. The king from that day became his disciple. The Vedas are full of such miracles, for example Visvāmītra's address to the rivers to allow his

chariots to pass, water reaching no higher than the axle-tree and the yoke [Rig-Veda, III-33]. If the Christians' Lord's Prayer, and the Muslim's Namaz are answered by God, there is nothing to prevent our Mantras being efficacious. Srî Madhva himself, however, tells us in his Tatva-sàra [IV-46] that in the Kali-yuga, the power of the Mantras is obstructed or screened away :—

Drishtârtha eva mantrâṇāṃ kalau víryam tiraskṛitam.

But God never dies, and His commands must be obeyed. His commands come to us as our Sâstras or the Sanâtana-Dharma. Whoso mutinies against them and behaves at random, fails to secure any good, as Bhagavad-gîta says :—

Yas Sâstra-vidhim utsrîjya vartate kâmakàrataḥ

Na sa siddhim avâpnoti na sukham na parām gatim.

Tasmât Sâstram Pramanam te karyakarya-vyavasthitau.

Jñâtva Sastra-vidhanoktam karma kartum ih arhasi.

(XVI-23-24)

For exhaustive literature which has sprung up on the subject of the Pramànas, we refer our readers to Sâyana's Introduction to the Rig-Veda, the Pûrva-mîmâṃsâ-Sûtras such as :—

Autpattikas tu sabdasya (I-1-4ff) &c.

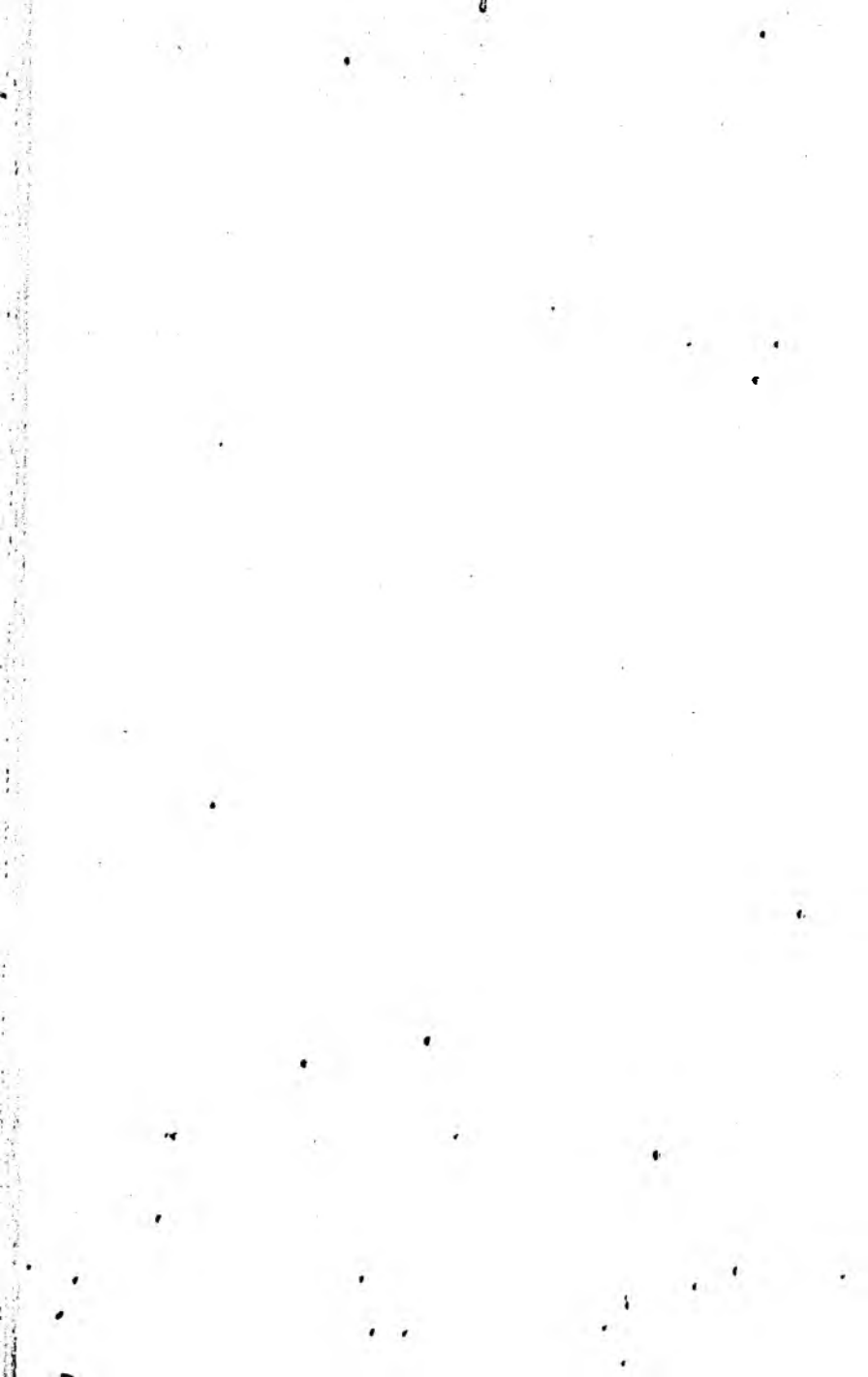
the Uttara-mîmâṃsa Sûtras, such as :

Sastra-yonitvat (I-1-3)

Ata eva cha nityatvam (I. 3-228) &c. ;

and Sri Embâr's or Madhūramangalam Jîya's Purâna-mârga-pradîpikâ, Madhvâchârya's Tâtpâr्या-Nirṇayas/ Yâmunâchârya's Agama-Pramànya and others.

⑥ I feel sure of the intention of the  
author to make the reader understand the  
fact more clearly than the usual  
mode of stating it. The author  
of the "History of the English Language"  
P. 100. writes in a letter  
(3rd ed. 1855)  
to Glacius:  
"Kumbote has a duple - Prinien,  
Prinien, alluding to the origin of  
the word, which is clear; of  
the word, however, a slight change. The  
first syllable, So, has been changed  
into Prinien. P. 100. The author has been  
very careful."





## PRAMEYA.

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Prameya as already explained is the objective of Pramāṇa, or the sum of truths, which are revealed by Pramāṇa, or instruments which God puts in possession of us to know those truths. What these instruments are according to Vedānta, and what are the opinions, both Oriental and Occidental which have gathered round them, have been treated in the previous section on Pramāṇa.

The modern educated Hindu mind has, while it has gained in breadth of knowledge, lost in depth. The pendulum of its intellect has swung so far towards the pole of heterodoxy that all the beauty and safety provided by the pole of orthodoxy are either lost sight of, or if within sight, ridiculed. The product of this temper of the Hindu mind is illustrated by such rhetorical blandishments as: "extravagant garniture and false aureole of sacredness".\*

We have had a surfeit of such destructive criticism. What is wanted is construction, in other words, the sage-like ability to guide; and the saint-like love to command sympathy. Freedom from vitiating modern conceits will smoothen the way to India's redemption and renovation. We have had enough homage paid to these destructive Rudras of our age; it would seem now

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\*P. 360. Mysore Review, Vol. III 1907, *The Present Situation of India*.

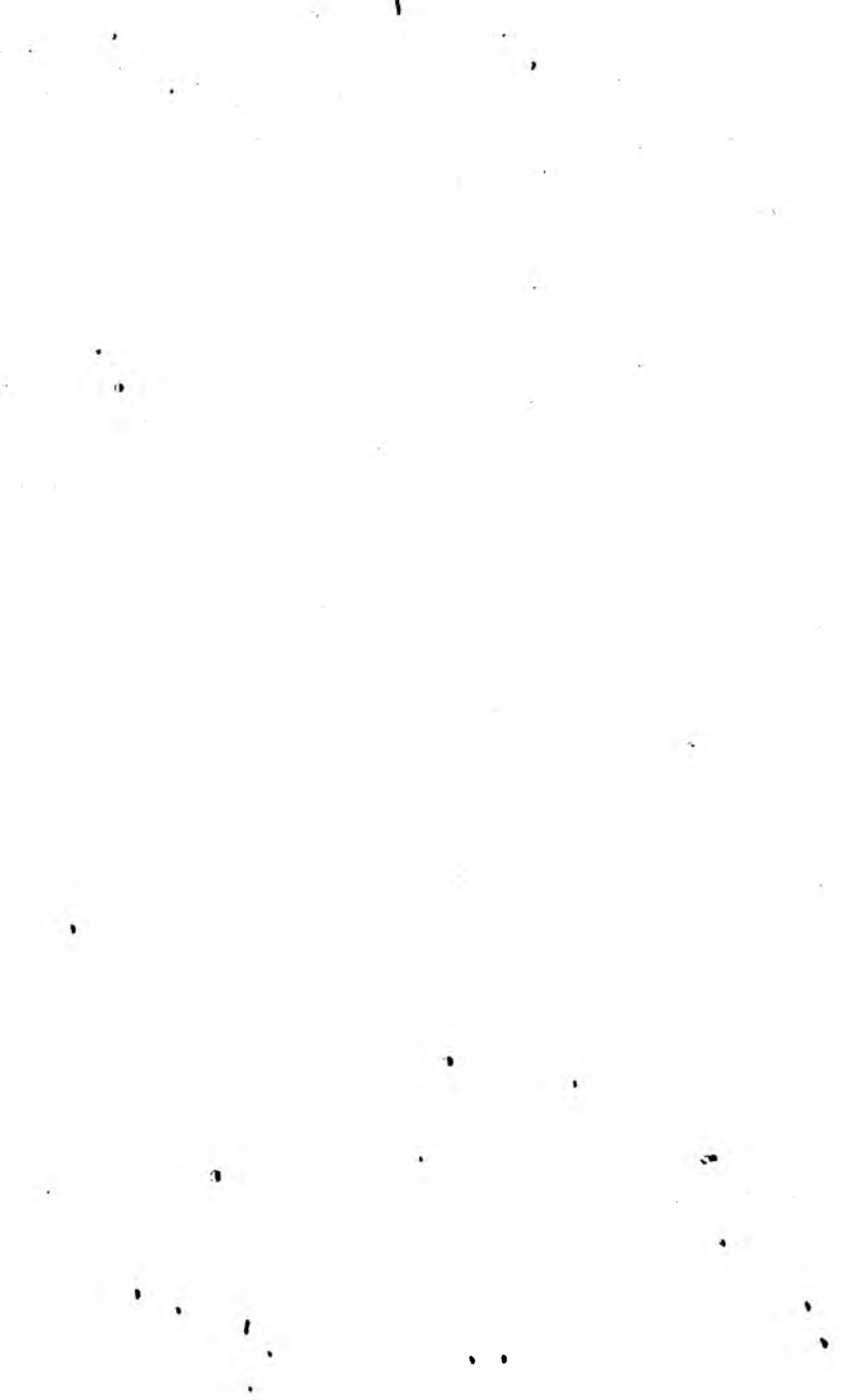
that we surely need some constructive Brahmas instead. The rank scepticism which regards æonic events in the world's history, recorded by patriarchs, as nothing better than fable and forgery, indicates an over-confidence which sober-minded persons are inclined to consider as bordering beyond the sane. Men who moved the world, Men whom no selfish thoughts entered, Men whose guiding principle was love, these sway the hearts of mankind, not those who talk joke, and scoff incoherently. A fine verse to this effect runs thus:—

Na drashtaro vaibhavyasy' asya sakshat  
 Naiva' abhyasas tat-kritish-v-asti yesham  
 Yesham nityam manasam sabhyasūyam  
 Tesham bhaktis syat katham Venkatese ?

i.e. These critics 'were neither co-temporaneous with those great men, nor are they well-learnt in their lore. Their hearts are cankered ever by the carping spirit ; how then could they hope to love or see God' ?

Those sweep cleanest that make the least dust.

All knowledge leads to God, the Highest Truth—be the knowledge, obtained by various means (instruments) placed in our hands, called scientific or theological, physic or metaphysic, pragmatic or philosophic. There are two facts in nature, the essence and the form ; and Vedānta busies itself with both. The quintessence of all essence and form is called God. God then is the highest Prameya which all departments of knowledge strive to attain to, each in its own specific fashion. Emile Burnouf, the French Oriental Scholar says:—



hypochloris, or reflex (pl: kel: no)

See Am. J. Hyg. 1900, p. 77-78.

“ Among those eternal thoughts there is one, the centre of all others, the promoter of different forms of thoughts ; it is the thought of the absolute, it is the principle of science. The efforts of the brain to elucidate it is what is called the science (*veda*) ; speech which expresses it is the most exalted and comprehensive of all speeches, it is the word *par excellence* ; and the voice which emits it is a sacred psalm. That psalm, that word, that speech, that science, that reason, that thought, all are in all the prevailing element of things that exist ; that element is at the same time the agent of life and the first motor. All these collected characteristics belong to one and the same being, which has nothing abstract nor anything individual, according to human notion. Every science, every worship, every tongue gives it a different name ; but its real name is God, the universal Father and Author of life, *Ahura. Brahma*’.\*

This Brahma is otherwise the “ spirit brooding over the waters”, i. e. Nārāyana, who is Vishnu, who again is Krishna and Rāma, considered from the principle known to Vedānta as the *hypostasis*. It is this Prameya or Dharmi, which is but the Pramāna or Dharma itself embodied.

Regarding this viz., the connection between Dharma and Dharmi, one may remember the great philosophical truth of the relation existing between thought and word or things and deeds or as it is otherwise termed *pada-padārtha-samyoga*, which develops itself again into the Vedāntic truth on which the whole of Rāmanuja's philosophy is mainly pivoted, viz., the truth

called the *kàrya-kāraṇayôr ananyatva*, or the identity of effect and cause, which will appear later on in our discourse. One may again see how this subject is discussed again in Vedantic works in another aspect, viz., *nāma-rūpa*. The Greeks had one word *Logos* for both language and thought. In the Bible language, one will come across again expressions like “the word became flesh.” Our poets like Kalidasa speak of *Vāg-arthāv-iva sampriktau*, i.e., as word and word’s meaning (i.e. idea or thought) are connected. In the Srīvaishṇava’s language, this philosophy again appears in such dress as *Srīman-Narayana*, i.e. *artho-Vishnur iyam Vānī*. Max Muller says :—

“The two are one and inseparable. We may distinguish them as we distinguish the obverse from the reverse of a coin ; but to try to separate them would be like trying to separate the convex from the concave surface of a lens.” [P. 50. *Science of Thought*]. From these several ways of expressing the same universal truth one can understand how *Dharma* and *Dharmi* go together ; and therefore understand what *Srī Vyasa* meant when he wrote in the *Mahabharata* :—

*Sakshat Devah Purāṇo’sau, sa hi dharmas Sanatanah,*

*Yecha Veda-vido vipra yecha’dhyatma-vido janah,*

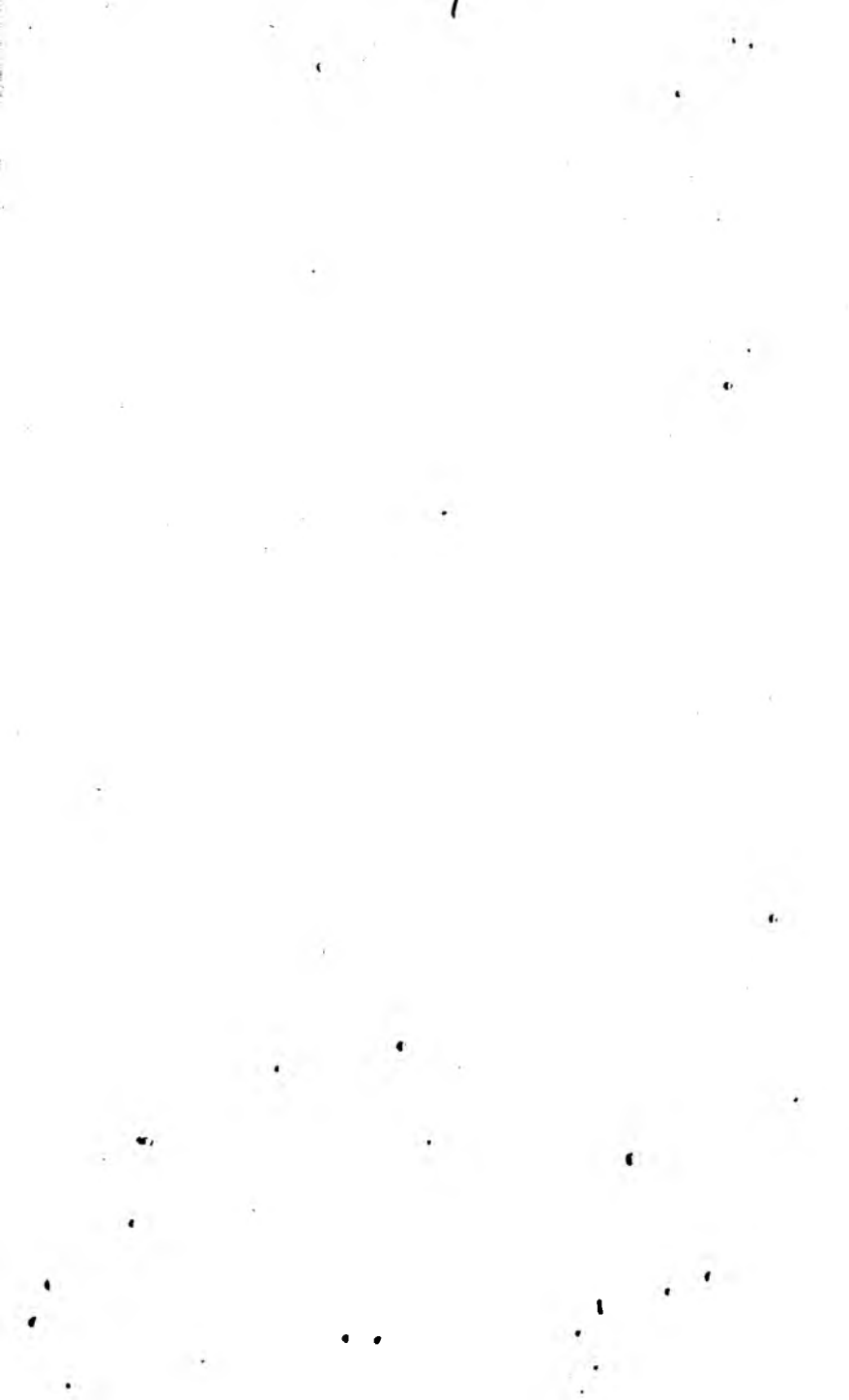
*Te vadanti māhatmanam, Krishnam Dharmam Sanatanam.*

(Aranya-88-26)

i.e. ‘*Krishna* is no other than *Sanātana Dharma* appearing embodied or incarnate’ ; in other words *pramāṇa* appearing as *prameya* ; and *Vālmīki* voices forth the same truth in the *Rāmāyana* thus :—

7. *Science of Religion* 103

"The production of these general ideas can only take place after the creation of the two kinds of life - the universal or evolution of the three in perfect Brahmanism, as opposed to individual Brahmanism - nine energies - his three & his five."





Ramo vigrahavan Dharmah. (Aranya-37-13).

i.e. 'Rama is no other than (Sanātana) Dharma itself enfigured' i.e. *pramāna*, appearing in the flesh, viz., *prameya*.

Srī Krishna revealed Himself as *Visvarūpa*, or the Universal Form, or the Cosmic Vision, on visualizing which, Arjuna in rapturous wonderment exclaimed thus:—

Tvam Aksharam Parāmam veditavyam

Tvam asya visvasya Param Nidānam,

Tvam Avyayas Sasvata-dharma-gopta

Sanatanas Tvam Purusho mato me. (Gita. XI-18).

Srī Krishna Himself says :

Bijam Mam sarva-bhūtanam viddhi Partha sanatanam

(B.G. VII-10).

O Pārtha ! know I am the Eternal Seed of all things.

In the Brahma-sūtra, "Śāstra-yonitvat" [I.1. 3.]

Srī Vyāsa has shown that truth or *Prameya* is the measured, measurable by *Pramāna* the measure. The *Pramāna* for us Hindus, is the totality of authorities as Śāstra. With those who do not believe in this Śāstraic revelations, we have no common ground for argument. Says Rāmānuja :—

Sarvada sad-upayanam vada-margah pravartate

Adhikaro 'nupayatvat na yade sūnya-vadinah.

(Ved-ārtha-samgraha).

'The argument is always sustainable with those who are agreed upon the good materials (on which it is conducted). But where this condition is absent, the non-believer has no authority to enter the lists of debate.'

Srî Krishna impresses this same truth on Arjuna thus [Gîta xvi-23,24]:—

Yas sastra-vidhim utsrijya, vartate kama-karatah,

Na sa siddhim avapnoti na sukham na param gatim.

Tasmat Sastram pramanam te kary-akarya vyavasthitau,

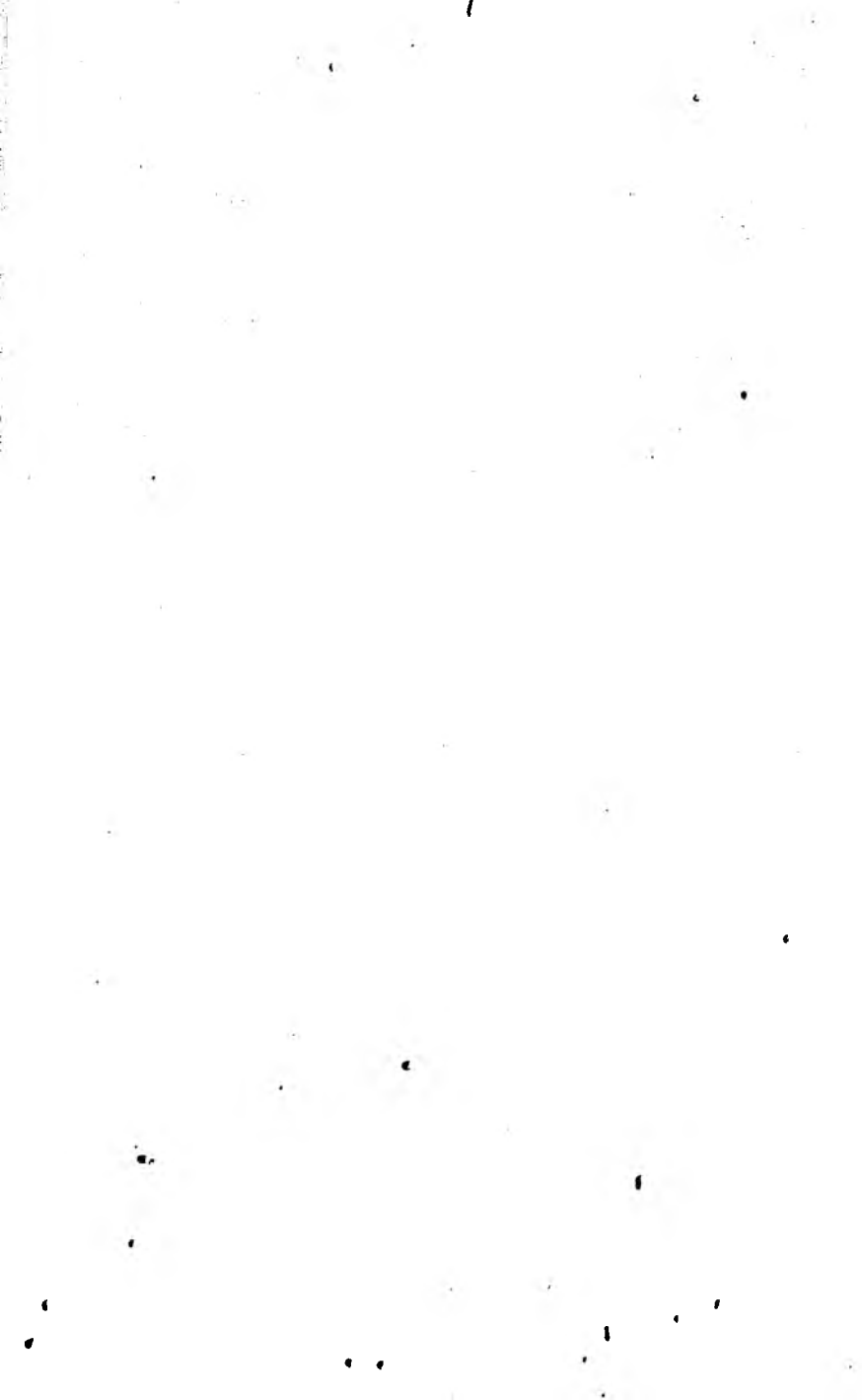
Jnatva Sastra-vidhan-oktam karma kartum ih-arhasi.

‘Whoso discarding Sâstras’ rubric, freely roams at will, attains not to perfection, nor bliss, nor the Highest Goal. Hence, (Arjuna!) thy Authority is Sâstra, to judge what is duty and what is not. Knowing what Sâstras’ canons teach and enjoin, it rests with thee to act.’

There is extensive literature on this question to which those who have the wish and the time may resort. With these preliminary remarks let us now see what the contents of our Prameya are :—

All philosophy is the effort of man to understand the mystery of the Kosmos in which he is placed. This effort, when examined, is seen to contain three distinct features. Let us call them, the monic, the dualic, and the triplic. The monic is the endeavour to explain the Kosmos by means of one category, the dualic by means of two categories, and the triplic by means of three categories. We shall employ three symbols to facilitate the inquiry. First take the three numbers, 1, 2 and 3, of which only 15 different permutations are possible. The number 3 includes 1 and 2 i.e. the three categories of the triplic philosophers are inclusive of the one and the two of the monic and dualic philosophers. The three categories into which the





triplic philosophers resolve the cosmos are matter, soul and God. Matter in man is his body, soul is his self the user of the body, God is the *primum mobile* abiding in his soul. We shall take the initial letters of these words as our symbols to denote these three categories or postulates of existence, viz. M, S, and G.

The permutations of the three numbers 1, 2 and 3 can only be 15, and the same number then will be the number of philosophies that can arise out of the permutations of M, S, and G; and these may be arranged under three groups thus :—

Group I.	$\left\{ \begin{array}{l} 1 \text{ M. } \square \\ 2 \text{ S. } \triangle \\ 3 \text{ G. } \circ \end{array} \right\}$	taken one at a time.
Group II.	$\left\{ \begin{array}{l} 4 \text{ S. M. } \triangle \square \\ 5 \text{ M. S. } \square \triangle \\ 6 \text{ G. M. } \circ \square \\ 7 \text{ M. G. } \square \circ \\ 8 \text{ G. S. } \circ \triangle \\ 9 \text{ S. G. } \triangle \circ \end{array} \right\}$	taken two at a time.
Group III.	$\left\{ \begin{array}{l} 10 \text{ G. S. M. } \\ 11 \text{ G. M. S. } \\ 12 \text{ S. G. M. } \\ 13 \text{ S. M. G. } \\ 14 \text{ M. G. S. } \\ 15 \text{ M. S. G. } \end{array} \right\}$	taken three at a time.

Group I. Monic.

Now,

- (1) Ego=M, characterises Chàrvāka or Lokāyata philosophy known as the hedonistic and hylozoic systems.
- (2) Ego=S, characterises atheistic psychological systems; and presents the ideal of what is called Kaivalya, when realized; or the idealistic philosophy like Buddhism.
- (3) Ego=G, characterises the Advaitic or monistic school of the Monic Group.

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Group II. Dualic.

- (4) Ego=S.M. characterises philosophics like those of the Jainas in which S (Soul) is recognised, but expands and contracts with the body in which it may happen to dwell. S. is a Term of Secular Physiology for example like that of Dr. Carpenter where soul is merely introductory to the treatment of body.
- (5) Ego=M.S. is that of the Secular Psychologist like Bain or our own school of Sâmkhya.
- (6) Ego=G.M. represents God in union with matter and
- (7) Ego=M.G. the triumph of God over matter ; represents the Bhâskara School.
- (8) Ego=G.S. represents the Berkleyan School, where Body does not exist ; and God still dormant ; and
- (9) Ego=S.G., the same school, when God becomes dominant

Group III. Triplic.

- (10) Ego G.S.M. represents the Epicurian or the faint-hearted believer in God asleep and
- (11) Ego G.M.S. the same, *awake*, answering nearly to the Nayyâyika, Vaiseshika, Pûrva-Mîmâmsâ and the Patanjala schools of Indian philosophy, and the Stoic school of the Greek philosophy.
- (12) Ego=S.G.M. represents the Vedânta school, the symbol showing the cosmos in the Pralaya or Disolution-state.



and material (which intellectual phenomena) and  
this sense, is common to both. (Hence) I am  
not a dualist. Conception. This conception of the unity  
of all such material and spiritual objects is in  
conformance with the latest European thought. Herbart  
has concluded his "First Principles" thus:— "The ex-  
planation of all phenomena in terms of matter, motion and  
force is not true since the phenomena of our souls,  
symbols of thought, the spiritual elements, are not  
material. Therefore, in order to explain the symbols  
of our souls still, there is the necessity of explaining  
the foregoing layer above the symbols of matter as the  
symbols of thought as referring to immaterial nature of  
the soul. Therefore, we have materialistic philo-  
sophy and dualistic and no more spiritualistic philo-  
sophy and dualistic."

[illegible]



(13) Ego=S.M.G. the same school, when God as Creator is manifesting Himself. This is "Nārāyaṇa," or the "Spirit moving upon the face of the waters."

(14) Ego=M.G.S. the same school of the Visishtādvaita type of the ¶*Markata-Kisora* kind where the soul strives to reach God by self-effort ; to which effort God's grace is but accessory. The Vadagalai sect comes under this.

✱(15) Ego=M.S.G. is the same Vedānta school of the Visishtādvaita type of the ¶*Mārjāla-Kisora* kind where the soul is entirely dependent on God's grace. The Tēngalai sect of Visishtādvaitism, Zoroastrism, Christism and Mohammedism come under some one or the other of these 3rd group symbols.

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¶ *Markata-Kisora-nyāya* is the fact of the baby-monkey clinging by its own baby-effort to the breast of its mother-monkey, which thus carries it, illustrative of the baby-like soul by its feeble effort, clinging to the mother-like God. Paramahansa Rāmakrishna, the great bhakta of the Nineteenth Century explains it thus :—'The child who holdeth the father by the hand and walketh in the field along the bank doth, indeed, run the risk of letting go his father's arm and falling into the ditch.' (P. 328, Gospel of Sri Rāmakrishna.)

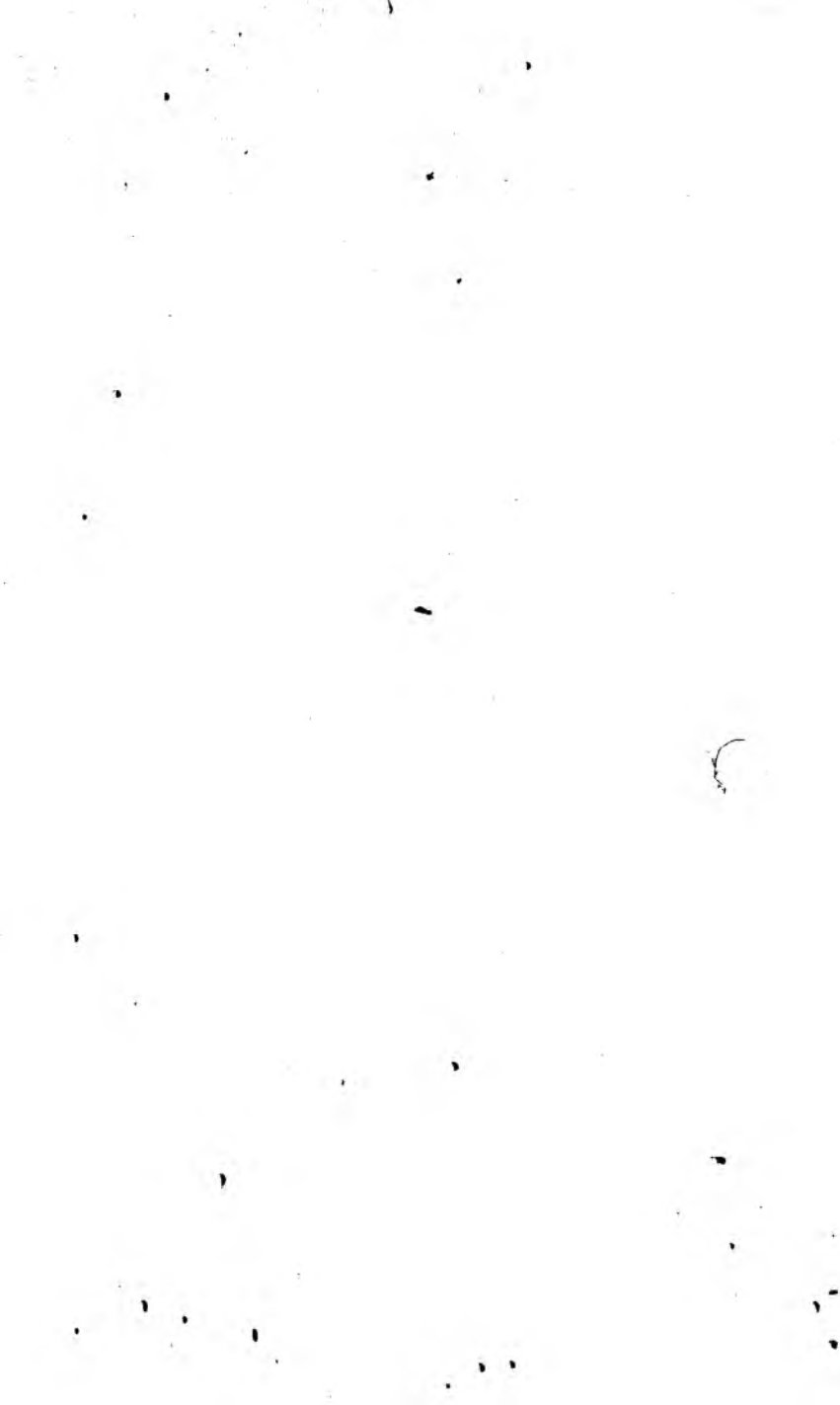
*Mārjāla-Kisora-nyāya* is the fact of the mother-cat carrying her kitten by the mouth with no effort on the latter's part, illustrative of the mother-like God carrying His baby-like soul by His sole soveran grace. Sri Rāmakrishna explains it thus :—'It is quite otherwise with the child whose arm is held by the father. 'Verily he never falleth into the ditch.' (P. 328, *Ibid.*)

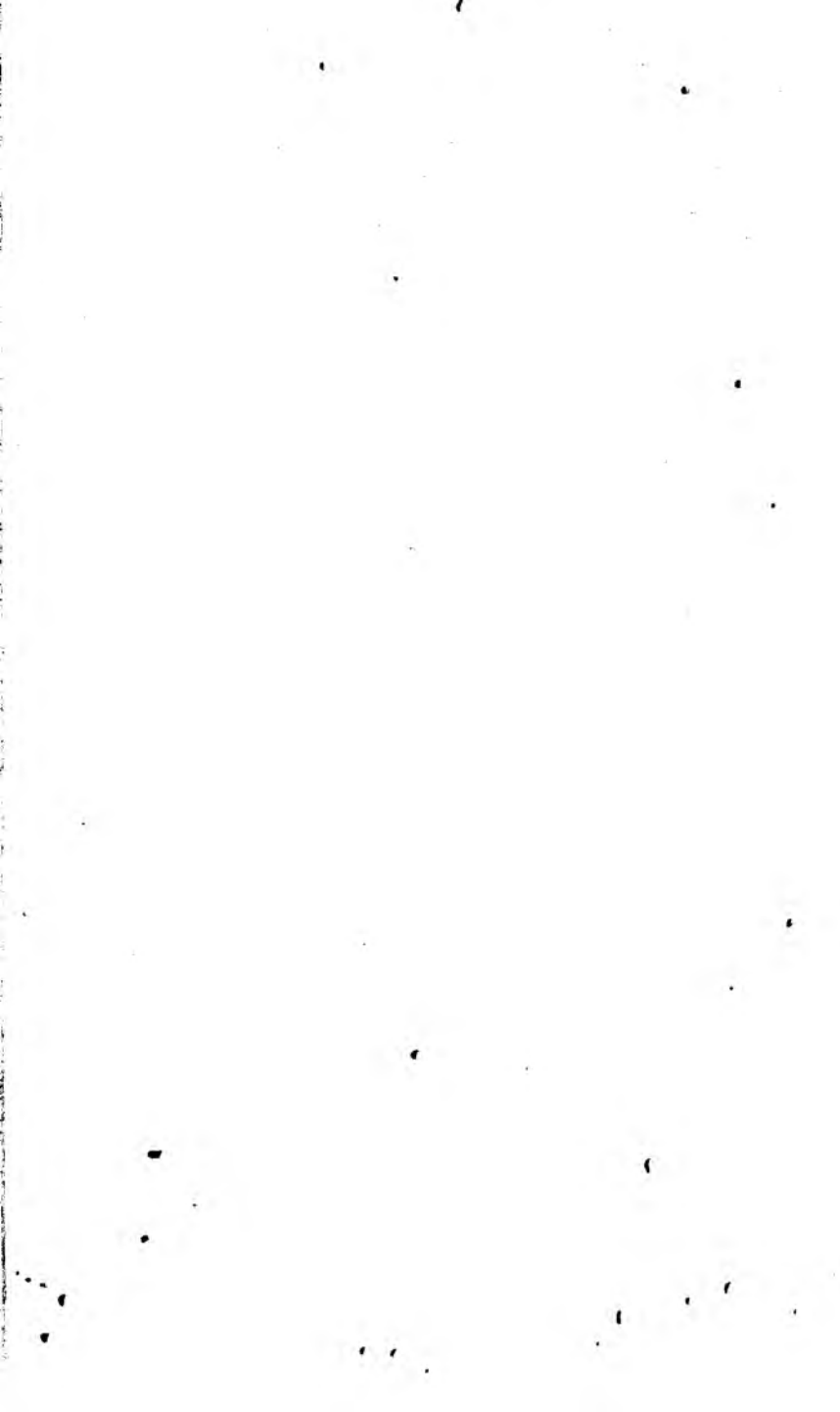
Of the sense conveyed by this last symbol, Max Muller says:—"It shows the *enormous* amount of intellectual labour to have reasoned out that we should love our neighbour, because in loving him, we love God."\* According to Srī Ramayana text: "Intent on Rama sole, they mutual hurt eschewed".† The Dvaita school of the Vedānta is involved in the symbols (14) and (15)‡.

\*P. 170. "Three lectures on the Vedānta Philosophy."

†Rāman eva(a)nupasyanto na(a)bhyahimsan parasparam.  
(Rāmāyana-VI-131-102).

‡This table is capable of great expansion and further elucidation. But a Vade Mecum is no place for it. One remark however may be useful. All the six systems of Philosophy, called the Darśanas, viz., the Sāṅkhya, the Yoga, the Nyāya, the Vaiśeṣika, the Pūrva-Mīmāṃsā, and the Uttara-Mīmāṃsā, may all be shown as evolving from the one or the other of these permutations. The kindred spirit of these systems with the Greek or Ionic schools is also a matter worthy of the study of comparative philosophers. Some systems arising out of these combinations, have the type of Brahmanical, others Buddhistic. Whatever may be the variations, one important thing, it may be noticed, is common to all, viz., the principle of metempsychosis, which, Professor Wilson says (in his Preface to Sāṅkhya Kārika), "is not to be looked upon as a mere popular superstition," but "as the main principle of all Hindu metaphysics—the foundation of all Hindu philosophy"; and with this principle of metempsychosis or transmigration common, is common the attempt by all the systems to discover the means by which to put an end to it; and that such means is knowledge of truth, *Tatva-jnana*. Metempsychosis was the leading principle of





By the treatment which we mean giving to the triplic symbol M.S.G., in which G (God) standing forward, preceded by S (Soul), which is again preceded by M (Matter),—a treatment which is aptly called Visishtādvaita, the meaning of which term shall soon be explained—we shall have treated the Vedānta\* of India, inasmuch as the symbol so treated shall have involved in it the other two aspects of it, viz., the Advaitic and the Dvaitic, or the Monistic and Dualistic schools of the Vedānta. Each of these three schools predicates the threefoldness of the cosmic constitution, though in the nature and relations which the three constituents have and bear to each other, they manifest certain divergences.

The symbol M.S.G., or the symbol in which G en-spirits S and G, and S en-souls M, is denotative then of what Sri Parthasarathi Svāmi describes as

Pythagoras, Neo-platonists, and the Early Fathers of the Christian Church, but it fall into desuetude in the latter Christianity, leading to apathy and discord between the East and the West but which has in this century however been well-nigh restored by the scientific declarations of "Conservation of Energy" and "Correlation of Forces."

\* European Orientalists use the word Vedānta to denote only Advaita. This is a great error which must soon be exploded. Vivekānanda says :—"Unfortunately there is a mistake committed many times in modern India that the word Vedānta has reference only to the Advaita system. It is wrong to confine the word Vedānta only to one system which has arisen out of the Upanishads. The Rāmānujist has as much right to be called a Vedāntist as the Advaitin."

“the system of the complex whole or unity, which eternally includes three heterogeneous, yet ever-united (in indissoluble relationship) constituents, viz,—

*Firstly*—An infinity of ever-unconscious material bodies ;

*Secondly*—An infinity of *essentially* finite rational beings, to each of whom some one or other of these material bodies is ever specially appropriated, for the purpose of being by him pervaded, sustained and controlled, during the term of such appropriation.

*Thirdly*—One essentially Infinite or Omnipotent Eternal Spirit, who eternally pervades, sustains and controls, both the Infinites before-mentioned, and both of which Infinites are comprehended by the word ‘Prakriti.’

[Tatva-traya, p. 186].

The following two verses selected out of many others of our Holy Book the Bhagavad-Gītā, will be found to be a popular exegesis of the above position.

[VII.4.5].

Bhūmir āpo 'nalo vāyuh kham mano buddhir evacha

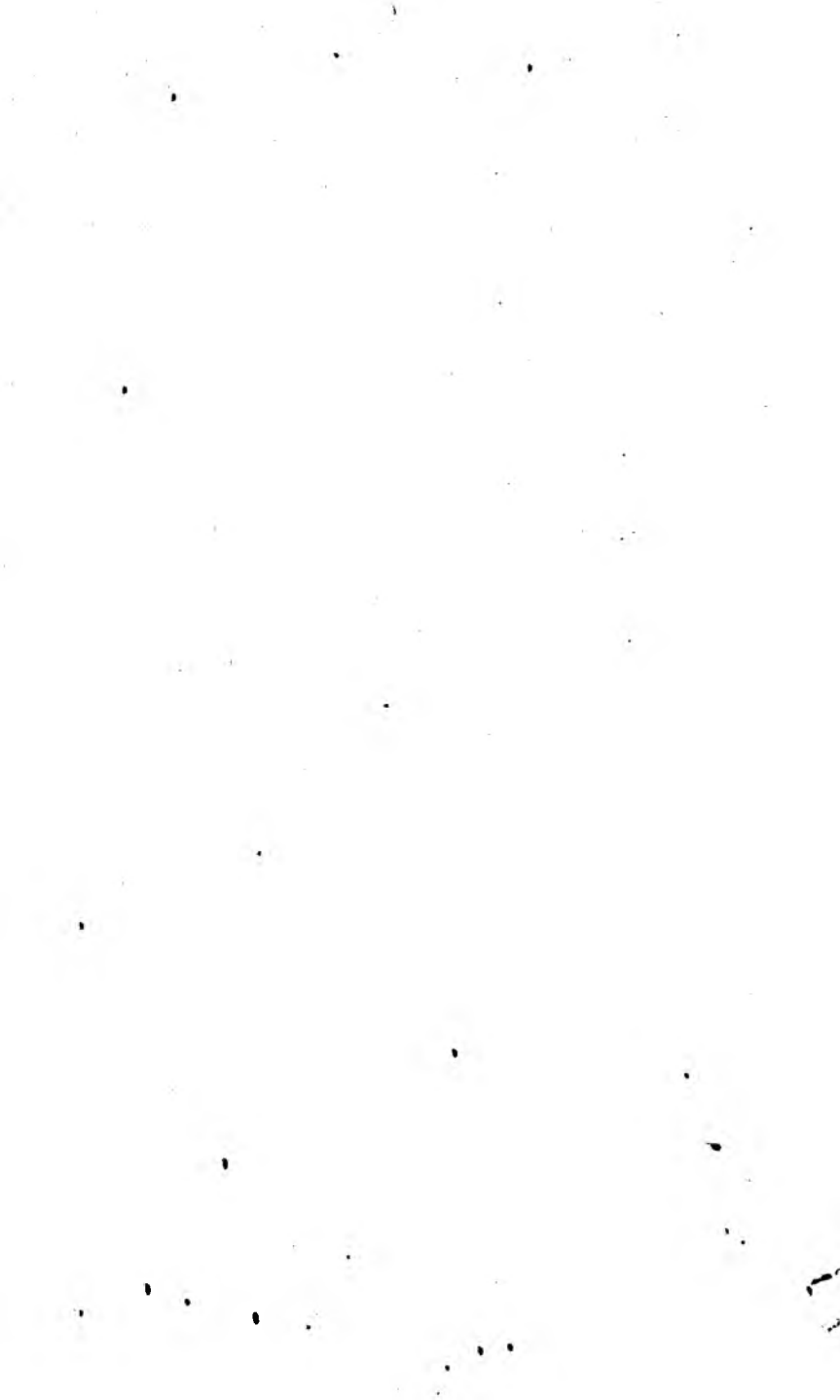
Ahankāra iti (i) yam Me bhinnā prakritir ashtadhā.

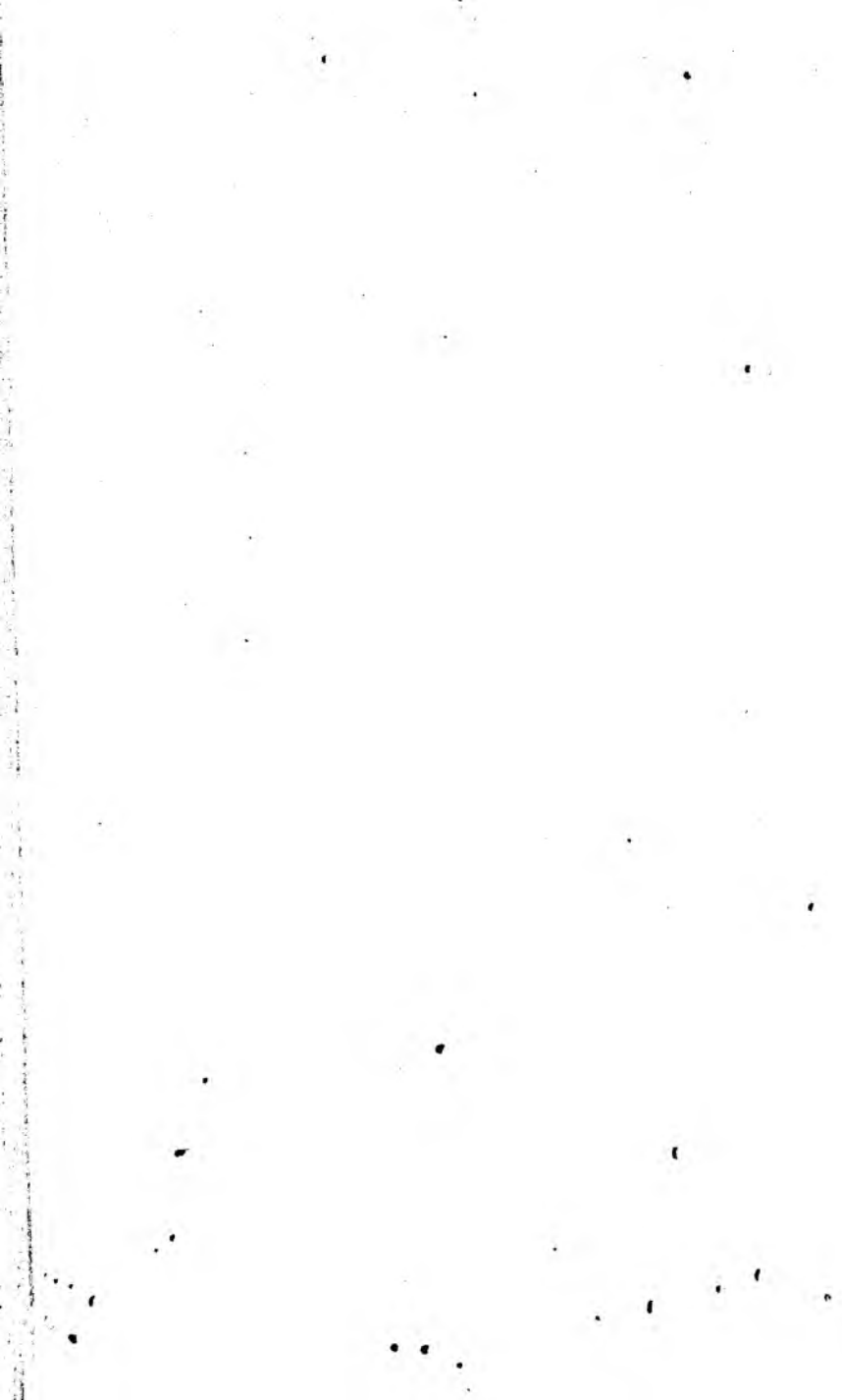
Apar-eyam itastv-anyām prakritim viddhi Me parām

Jīva-bhūtām Mahābāho ! yay-edam dhāryate jagat.

i.e. ‘Earth, water, fire, air, space, mind, intellect and selfness constitute My *Nature*, eightfold, so differentiated.’ ‘But this Nature is inferior, know that My other *Nature* is the soul by which this Universe is sustained.’

Prakriti, if translated by Nature, is thus two-fold, and constituting God’s Nature or constituting Nature ; ‘Nature eternally adhering to God, its Essential Spirit.







Poet Pope enshrines this Visistādvaitic interpretation of the cosmos in a beautiful couplet thus in his *Essay on Man* :—

‘All are but parts of one stupendous whole, whose body\* Nature is and God the soul.’

Those who have leisure may dwell on the three following verses of our patriarchal ancestor Manu. [XII. 12 to 15] :—

Yo'sy-atmanah karayita tam kshetrajam prachakshate,  
Yah karoti tu karmāni sa bhūt-atm-o-chyate budhaih.  
Jīva-samjño(a)ntar-atm-anyaḥ saḥajās sarva-dehinam,  
Yena vedayate sarvaṃ sukhaṃ dukkhaṃ cha janmasu.  
Tav-ubhau bhūta-sampriktau mahān kshetraja eva cha  
Uccavaceshu bhūteshu sthitam tam vyāpya tiśṭhataḥ.

Now the term Visishtādvaita is derived thus :—

Visishtāncha, visishtāncha visishte,  
Visishtayor Advaitam=Visishtadvaitam.

\* What is meant by body (*sarīra*) by the Vedānta-philosophers may be learnt from the definition given by Ramanuja in his *Srī Bhashya* :—

‘Yasya chetanasya yad dravyam sarv-atmana svarthe niyantum dharayitum cha sakyam, tat seshat-aika-svarūpam cha.’ Vedāntacharya, the exegetist of Ramanuja thus explains it in his *Tatva-mukta-kalāpa* (IV-84) :—

Sabdais tanvamsa-rūpa-prabhvitiḥprīr akhīlas sthāpyate visva-mūrter

Ittham bhavah prapanchas tad anavāgamatas tat prīthak-siddhi-mohah,

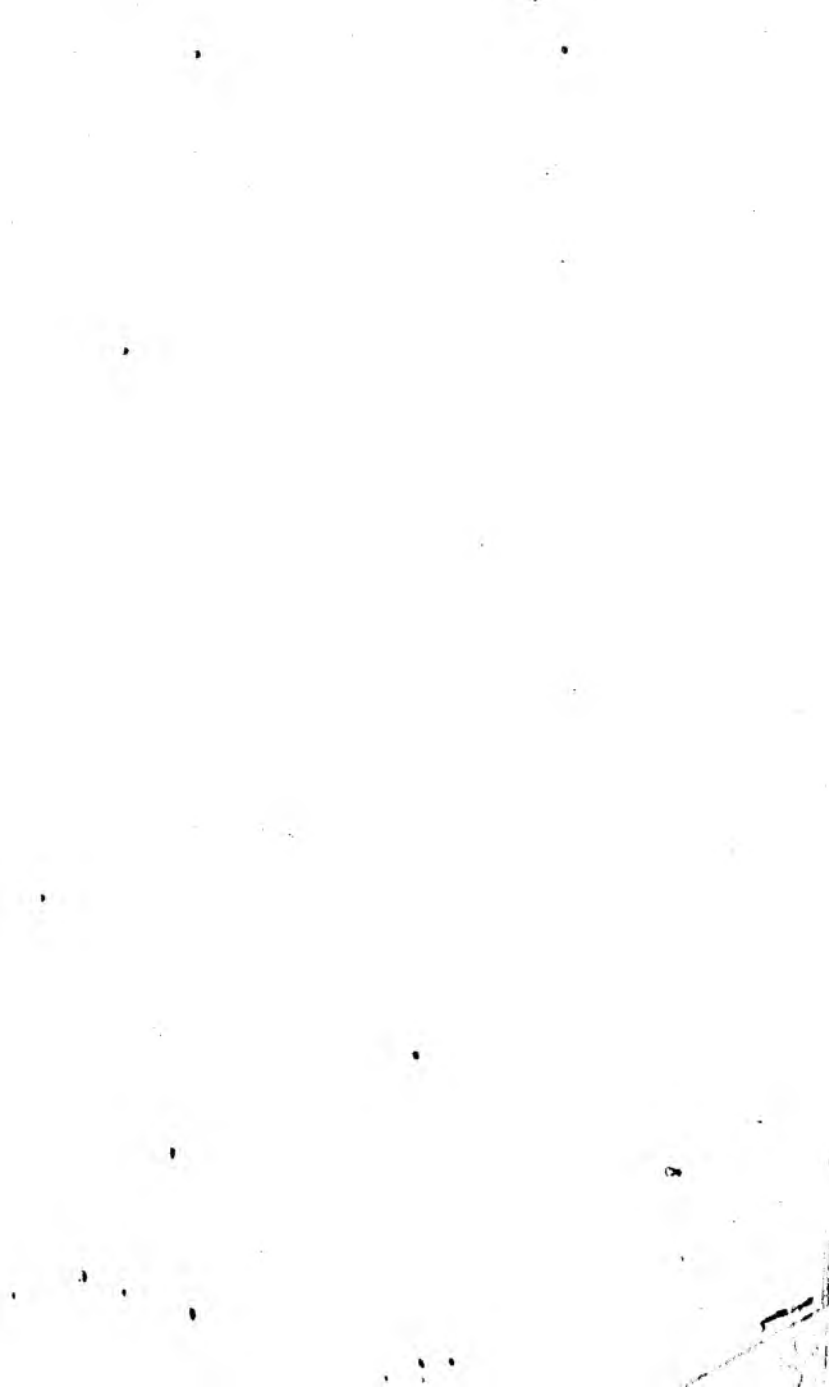
Srotradyair 'asrayebhyaḥ sphurati khalu prīthak-sabda-gandhādi-dharmo

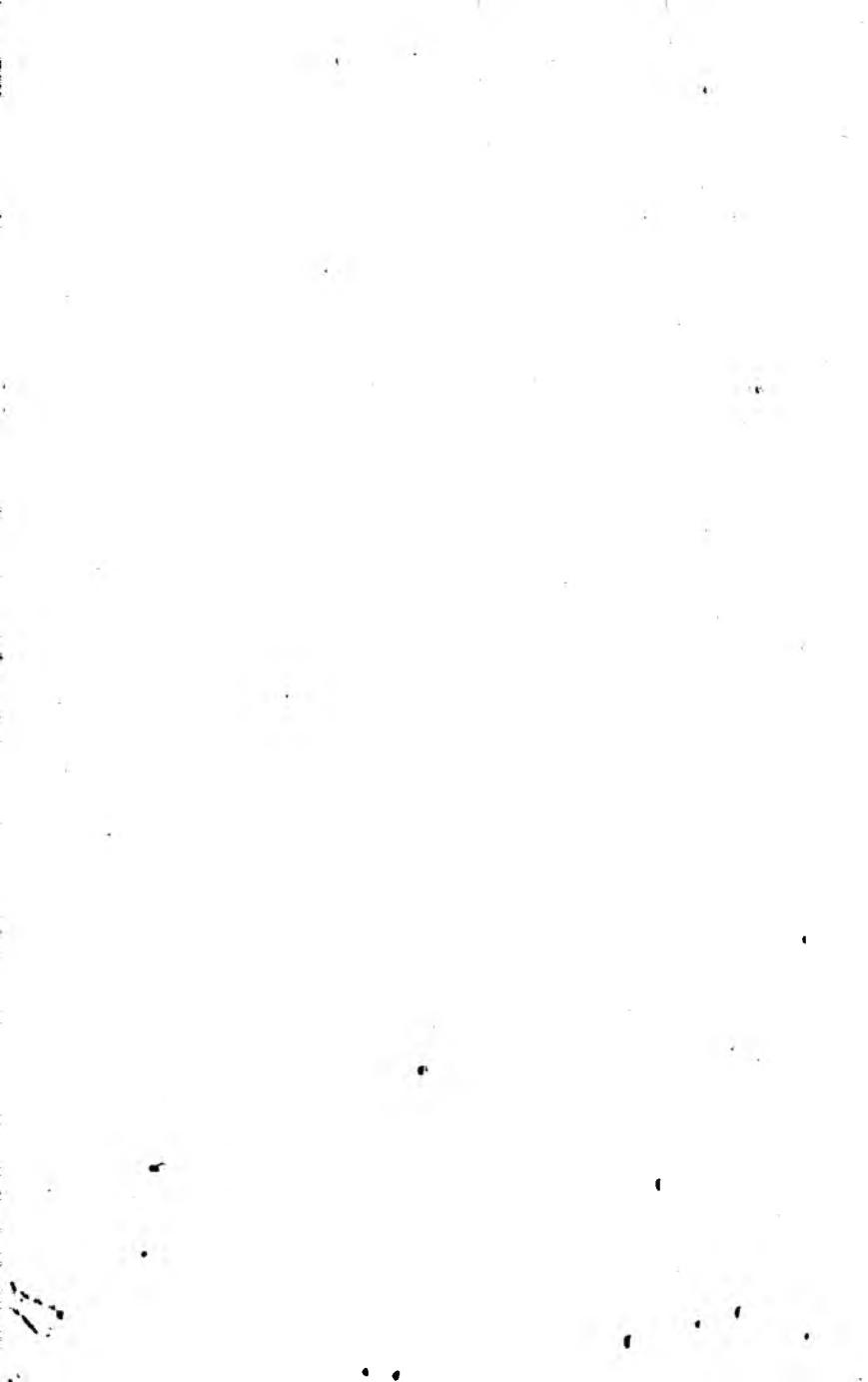
Jīv-atmany apy adrisye vapur api hi drīṣa grīhyate'nanya nishṭham.

i.e. The one *visishtam* or the Complex Unity, viz., the symbol MSG is the cosmos when *unmanifest*. The other *visishtam* is the same Complex Unity, when *manifest*. That the one is identical with the other is *Visishta-Advaitam*. In other words, we find the cosmos as a Unity, i. e. a complex unity. It has two modes, latent and patent. It is the same identical cosmos which is latent which becomes patent. It is the same identical cosmos again which is patent, returns at periods into latency. The cosmos patent or manifest is God in his body, cast into marvellous phenomenal effect, depending for its sustenance and maintenance on the causal noumenon, God Himself. The cosmos latent is simply the subtle state into which God—the never-changing causal noumenon—withdraws for a period this same body of marvellous display. This body has thus the states of projection and retraction, and hence changing. The never-changing God indiscerptibly allied to or associated with the changing body is the cosmos, connoted by the symbol

The XIth Chapter of the Bh. Gîta, called *Visva-rupa-darsana* is a tropical representation of this truth viz., that the cosmos stands to God as body is to soul. Cp. Arjuna's exclamation for example : *Pasyami devan Tava Deva ! dehe &c.*

Tyndall, the so-called materialist says in his 'Fragments of Science' (p. 165):—"Supposing that, in youth, we had been impregnated with the notion of the poet Goethe, instead of the notion of the poet Young, looking at matter not as brute matter, but as the living garment of God, is it not probable that our repugnance to the idea of primeval union between spirit and matter might be considerably abated?"





MSG ; and technically called *chid-achid-visisht-esvarah*. Explanations which follow will further elucidate this Vedântic conception.

Those who are desirous of studying closely the subtler aspects of this philosophy may read the elaborate disquisitions on such passages as :

Sad-eva Somy-edam agra âsit

Ekam ev-âdvitiam (Chand. Up.)

Akâso ha vai nâma-rûpayor nirvahitâ

te yad-antarâ, tad Brahma (Chand. Up. VIII.14.1).

and such passages of the Bhagavad-Gîtâ as :—

Avyaktad vyaktayas sarvah &c. (VIII. 18 to 20).

Natad asti vinâ yat syât &c. (X-30).

and the same abstruse topic discussed at length in the Brahma-Sûtra, II.1.15 :—

Tad-ananyatvam arambhana-sabdadibhyah.\*

\*This is the grand law of casuation, i.e. causality, i.e. identity persisting between consecutive links forming the infinite chain of Causes and Effects. Ramanuja calls it : *Kârya-Kâranayor ananyatva*. Paul Carus, in his *Fundamental Problems* 1903 says :— ' Nature is one throughout, and natural phenomena are linked together by causation. Causality, the law of causation, is not a capricious ukasê of an autocratic demiurge, who like the human monarch, rules the world according to the maxim, *car tel est notre bon plaisir*, i.e. for such is our pleasure. Causation is no mysterious process. Its law is demonstrable and explainable. In accordance with the conservation of matter and energy, causality signifies the identity of matter and energy in a change of form. Fundamentally, causality rests on the same evidence as the logical rule of identity, and is in its most general aspect as simple as the arithmetical formula : once one is one" [P. 155].

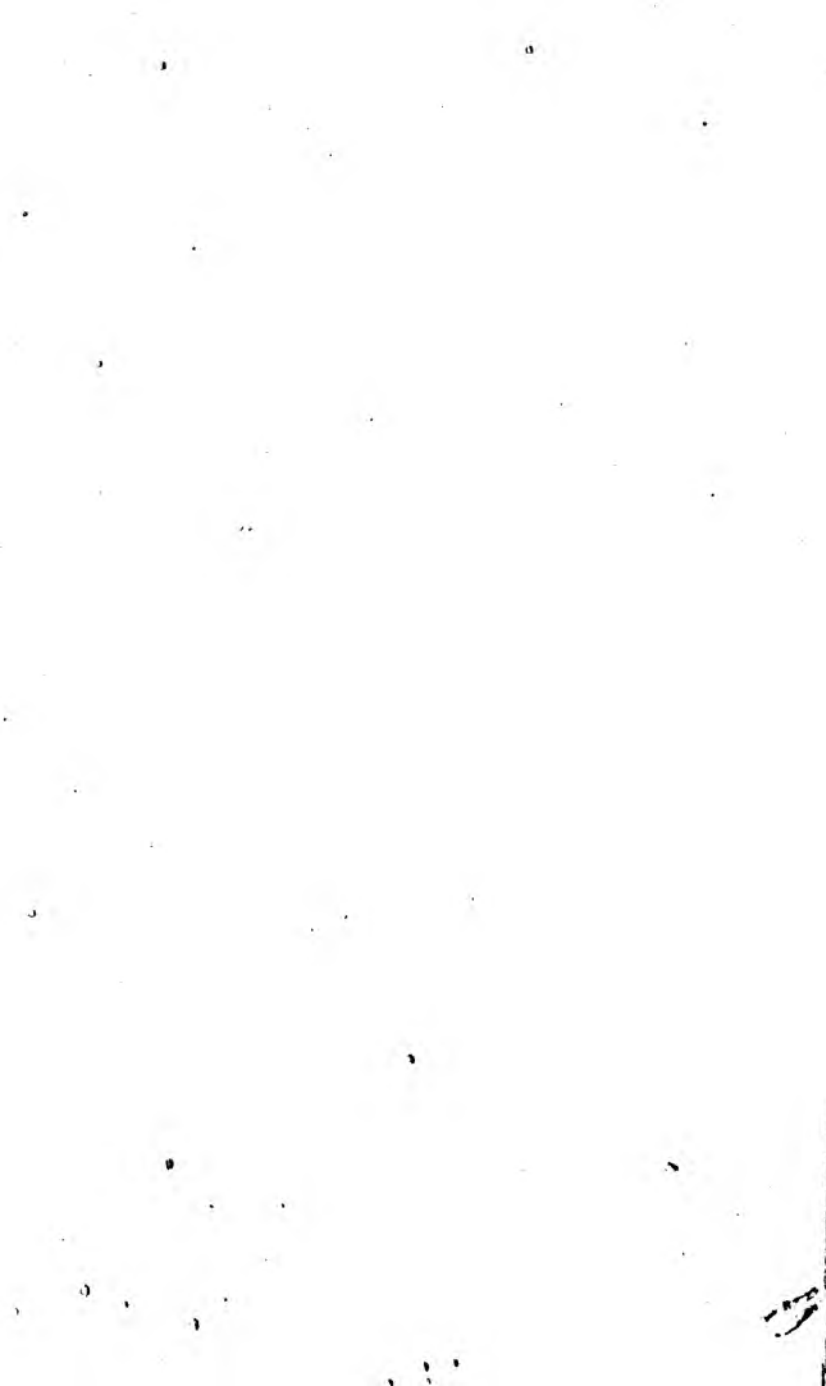
Rāmānuja's position is thus (qualifiedly) monistic as well as realistic inasmuch as between the two states as existence, potential (cause) and kinetic (effect), there is no essential difference. The *effect* is as real as the *cause*. His view-point is also that of the idealistic inasmuch as phenomena are found to be in indiscerptible relation to the noumenon.† His view-point becomes also that of the transcendentalistic inasmuch as the Holy Name Nārāyaṇa connotes *bahir-vyāpti* or extra-cosmic pervasion or effectiveness to which all the cosmic processes are ascribable; and inasmuch as that Holy Name also connotes *antar-vyāpti* or intra-cosmic pervasion or effectiveness, otherwise called immanence. These several view-points harmonised in the way shown may be taken to be embodied in the phrase: *Viśiṣṭādvaita*. ‡

Considering it in a different manner, we have but one substance, which is therefore *Advaitam*—without a second—and it is this *one substance, thing or ego* which reveals itself in modes. Modes *per se* have no existence i.e. apart from this *advaitic* substance. The one substance is the complex unity, we call the cosmos.

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† 'Qualities are always present in things; they are co-existent with them and in them'. [Paul Carus' *Fundamental Problems*. P. 109].

‡ 'If this absoluteness of facts is to be called transcendency, we must confess that transcendency and immanence are two aspects of one and the same thing, for there is nothing so immanent in the world as its reality or the fact of its existence.' [*Ibid* p. 124].



① Called Bhāva-dvaita . i.e seeing the same material (गोचर) in the same form effect like cotton in yarn as well as cloth; or clay in a clod + a pot.

% or the thing of emanation.



This cosmos has modes called cause and effect in a never-ending chain, each effect becoming a cause in relation to its sequence, the effect. These are called *kāran-āvastha* and *kāry-āvastha*. The relation between mode and substance is expressed by the phrase *Prakāra-prakāri-bhāva* and the two modes *kāran-āvastha* <sup>V</sup> and *kāry-āvastha* stand in the relation of *ananyatva* or identity. There is in this Complex Unity a Constant Factor and variants (fluxions.) The correspondences to these Vedāntic views of philosophy are largely discoverable in the system of Spinoza of Germany. The thesis of Rāmānuja is what is known by the phrase *Parināma-vāda*, or the evolutionary process (*bhāva-vritta*) which accords with Science, as contrasted with the illusory process of Sankara, known by the phrase *Vivarta-vāda*, which is the thesis of absolute Advaitism. Evolution by its very nature is realistic, whereas illusion emanating from God makes God Himself an illusion, if not a non-entity. To the Parinama-Vadin, God is in real relation to his body, the cosmos, whereas in the *Vivarta-vāda*, He is out of all relation, and such a thesis is nihilism under a mask. There is a *parinama vāda* of Advaitism. Rāmānuja's is not that but is quite of a different kind. This is no place however to delve into subtleties.

The three categories or verities or postulates of existence, comprised in the Complex Unity, is thus our *Prameya* or subject-matter for examination ; first matter (or body), with which science is mostly concerned ;

second, soul, with which psychology is mostly concerned; and third, God, with which theology is mostly concerned. These verities or categories are technically called *achit*, *chit* and *Isvara* respectively. *Achit* is so called because it is the non-soul, or the non-intelligent or inanimate category; *chit*, as found in the 'Nāma-linganusāsana' definition :

Preksh-opalabdhis-chit-samvit,  
or inanimate category; and *Isvara*, is God because he rules, the radical of the term, *Is*, *Isate*, meaning to govern.

These three facets,\* or aspects or phases of the Complex Unity, or the *advaitic* substance, constituting the Cosmos, whether it be in the mode of cause or effect, is declared in such Upanishad passages as :—

Bhokta Bhogyam Preritam cha matva,

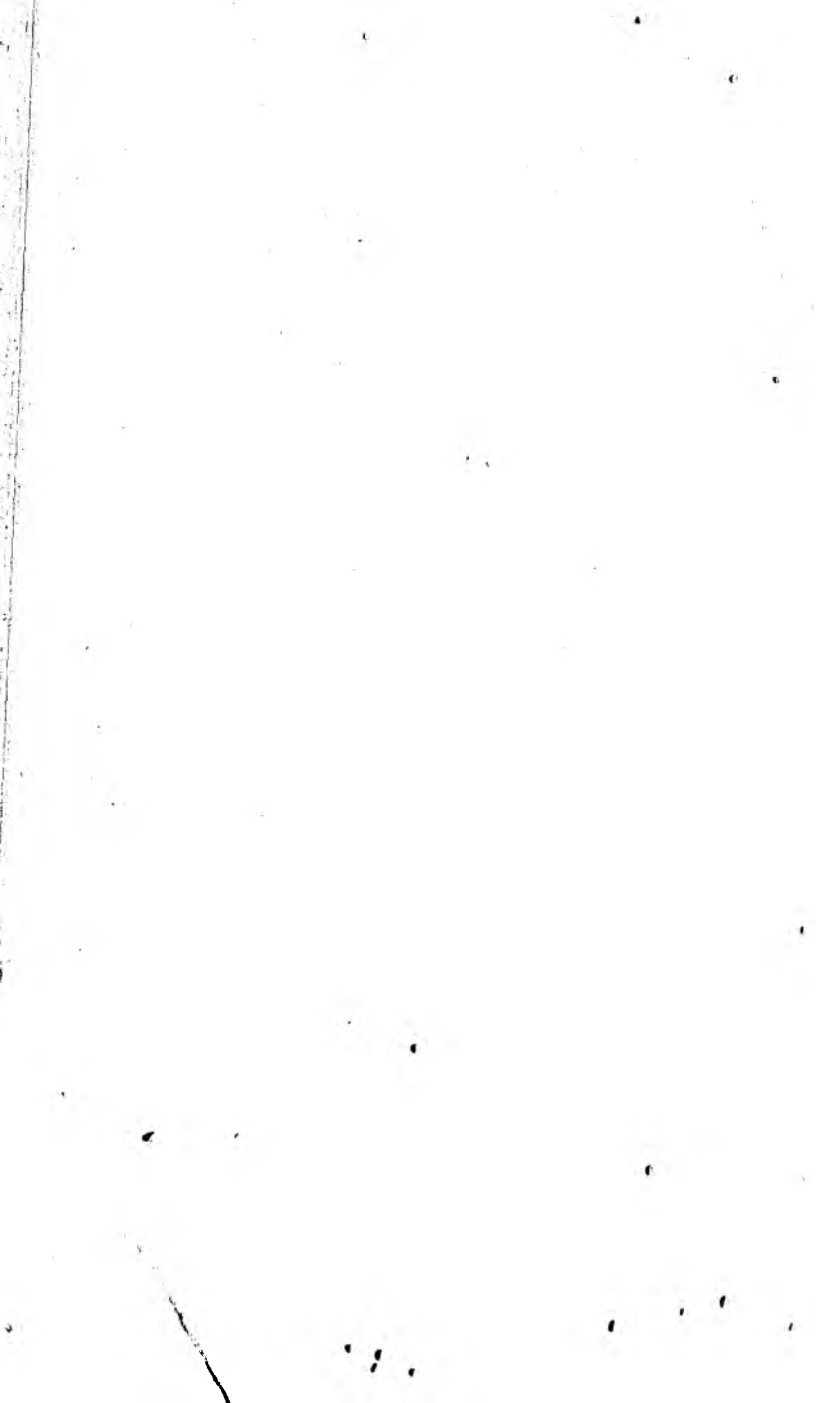
Jushtas tatas ten-amritatvam eti. (Svet 1. 9 to 12)

Literally *Bhogyam* means *the experienced*, *Bhokta* means *the experiencer*, and *Prerita* means *the Prompter*. *Achit* is matter (or body) the *experienced*, or the objective aspect of the Cosmos, *Chit* is soul the *experiencer*, or the subjective aspect of the Cosmos, and *Isvara* is the Lord who weaves the infinitely wondrous and intricate relations into which *Chit* and *Achit* enter. The totality of such relations is called *karma*, or the Law according to which the verities group themselves into

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\* *Veda*, according to its root *Vid*, means *knowledge*, (*Vidyā*). Hence it is *all-knowledge*. The knowledge of matter (science) is called *Aparā-vidyā*, and the knowledge of spirit (theosophy) is called *parā-vidyā*. Hence *Veda* concerns itself with every kind of knowledge relation to the cosmos.





adjustments and re-adjustments, forming what may be called the transmigratory, or re-incarnational links in an infinite chain of *Karma*. This universal scheme is under the will and the guidance, disposal and dispensation of the Sovereign Power and Architect, viz., *Isvara*.

In this connection, we would draw our readers' attention to Hamilton's theory of causation, stated thus:—

“When we are aware of something which begins to be, we are, by the necessity of our intelligence, constrained to believe that it has a cause. But what does this expression, that it has a cause signify? If we analyse our thought, we shall find that it simply means that, as we cannot conceive any new existence to commence, therefore, all that now is seen to arise under a new appearance, had previously an existence under a prior form. We are unable, on the one hand, to conceive nothing becoming or something becoming nothing”. [Lecture on Metaphysics Vol. II. 377]:

Read *Satkârya-Vada*, [Sāṅkhya-Sūtras: I. 78, and I. 114 to 123]

Hegel's theory of causality is again an exact reproduction of this idea [See Weber's History of Philosophy translated by F. Thilly Pp. 506-507]:—

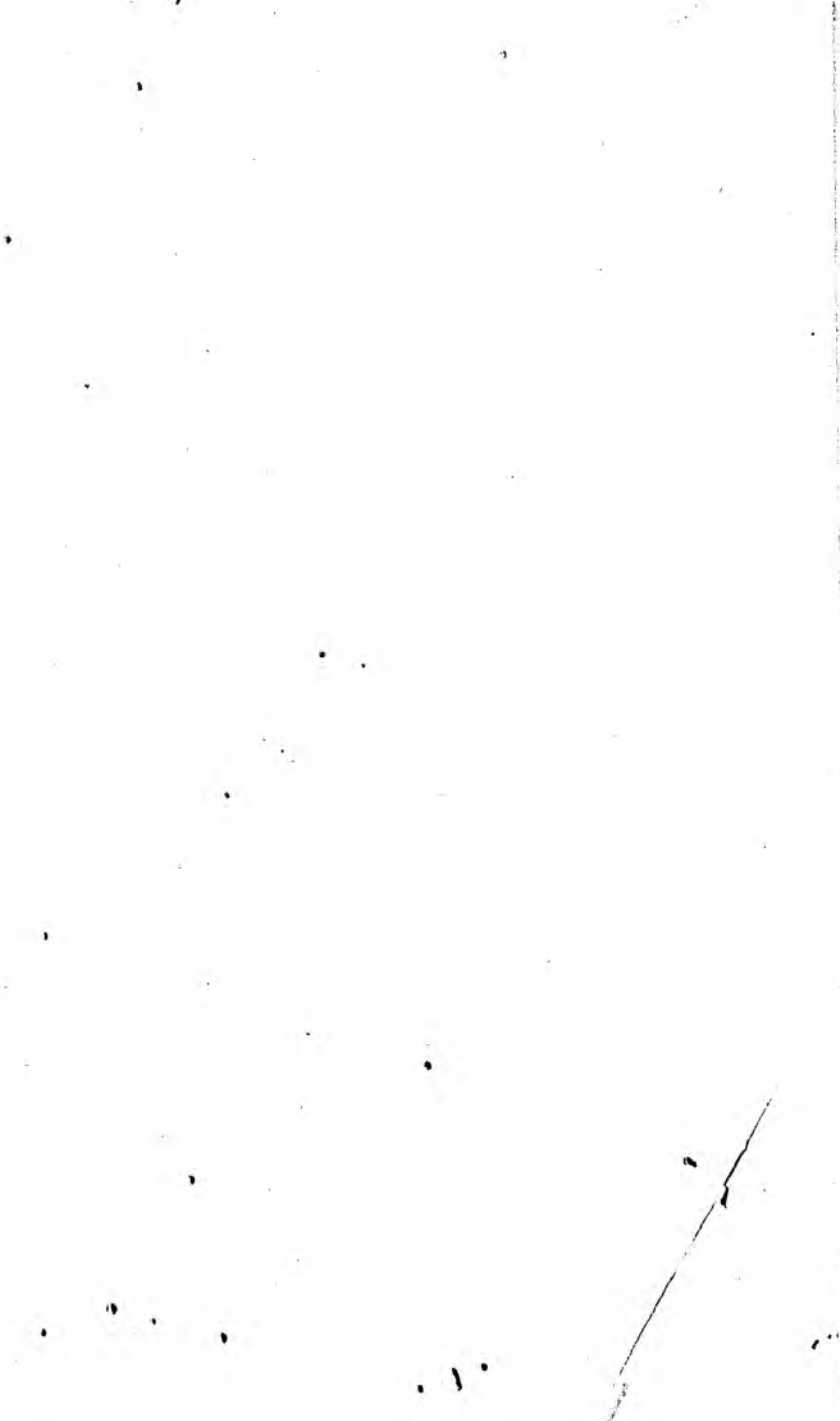
“The cause is inseparable from its effect; the effect indissolubly connected with its efficient cause. The latter is immanent in the former, as the soul in the body. Modes are unfolded, revealed, expressed substance; the effect is the cause effected, explicated, manifested. There is nothing in the effect which is not also in the cause: nor is there anything in the

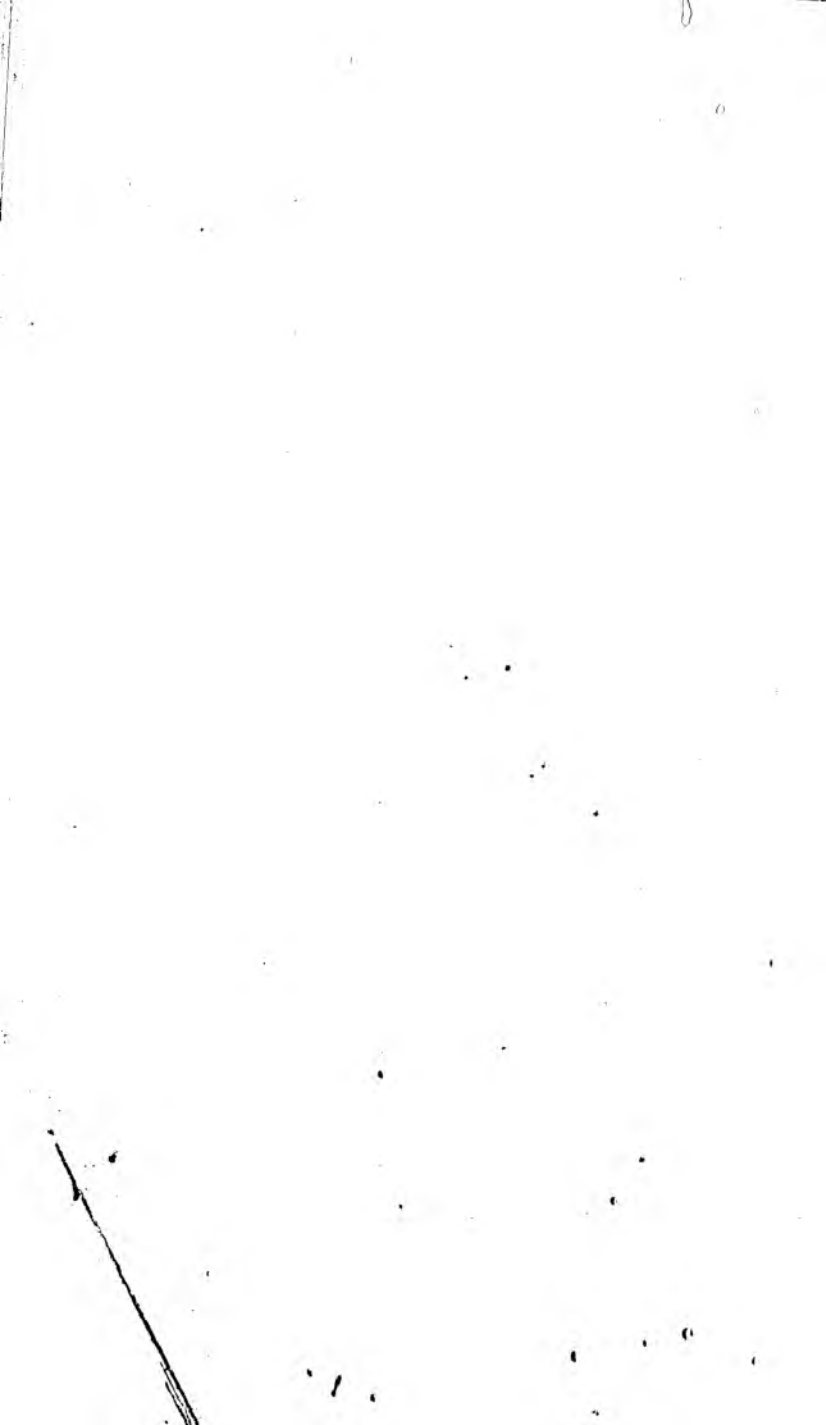
cause that does not effect, assert or realize itself. The idea of the effect cannot be separated from the idea of the cause ; nay, every effect is, in turn a cause, and every cause, the effect of a preceding cause. In any series of causes and effects, A, B, C, D . . . , the effect B is nothing but the cause A asserting itself as a cause, and becoming in B the cause of C, in C the cause of D, and so on.

“The causal series is not, as formal logic maintains, an indefinite series, a *progress in infinitum*, in which each effect produces a new effect without reaching upon the cause that produced it. The truth is, the effect B is not only the cause of C, but also the cause of A. In short, A would not be a *cause* unless it effected B; hence it is owing to B, or *because* of B, that A is a cause; hence B is not only the effect, but also the cause of the cause A. By a necessary reaction, every effect is a cause of its cause, and every cause, the effect of its effect. Rain, for example, is a cause of moisture, and moisture, in turn a cause of rain; or again. The character of a people depends on their form of Government, but the form of their Government also depends upon the character of the people. Hence, since the effect is not fatally predetermined by its cause, but reacts on it, the causal series in nature is not a straight line prolonged to infinity, but a curved line which returns to its starting point, i.e. *circle*. The notion of a rectilinear series is a vague and indefinite conception. The idea of the circle is exact and clearly defined; a finished whole (*absolutum*)\*. .

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\* These collateral evidences chosen from Western savants are intended to elucidate better our Vedāntic positions. Expressed differently, whatever is the thing with infinite possibilities is the thing which is found in infinite expression. The thing in the potentiality is the thing in the actuality. This is the *ananyatva* of Rāmāṇja or the identity of cause with effect, in regard to which







Thus then is the Visishtādvaitic position. Inquirers are further referred to such verses as the following, from Bhagavad-gītā :—

Avyakt-ādīni bhūtāni vyakta-madhyāni Bhārata &c. (II-28).

Annād bhavanti bhūtāni . . . evam pravartitam chakram &c.

(III-14 to 16).

The theory of causation as conceived by Western savants having thus been presented, and having shown how it agrees with the Vedāntic conception of Bhāvavritta or evolution, it is now our endeavour to understand this evolution in its threefold lines of *chit* (soul), *achit* (matter), and *Isvara* (God). In the symbol MSG is contained the whole Vedāntic theory of evolution. Using Kant's language, it contains in it :—

- (1) the cosmology of the world (M).
- (2) the psychology of the soul (S)
- (3) the theology of God (G).

Or the System, the Subject, and the Supreme, the three Problems of Kant, which it was his struggle to comprehend. [Vide Pp, 213-14, Schweigler's History of Philosophy].

We shall now take up *Chit* (soul) or The Rational Being:—

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Prof. H. H. Wilson's observations again will be of value. He says (*Brown's Lectures*):—"Here, then, we have precisely the modern philosophy, that the form of a body is only another name for the relative position of the parts that constitute it; and that the forms of a body are nothing but the body itself."

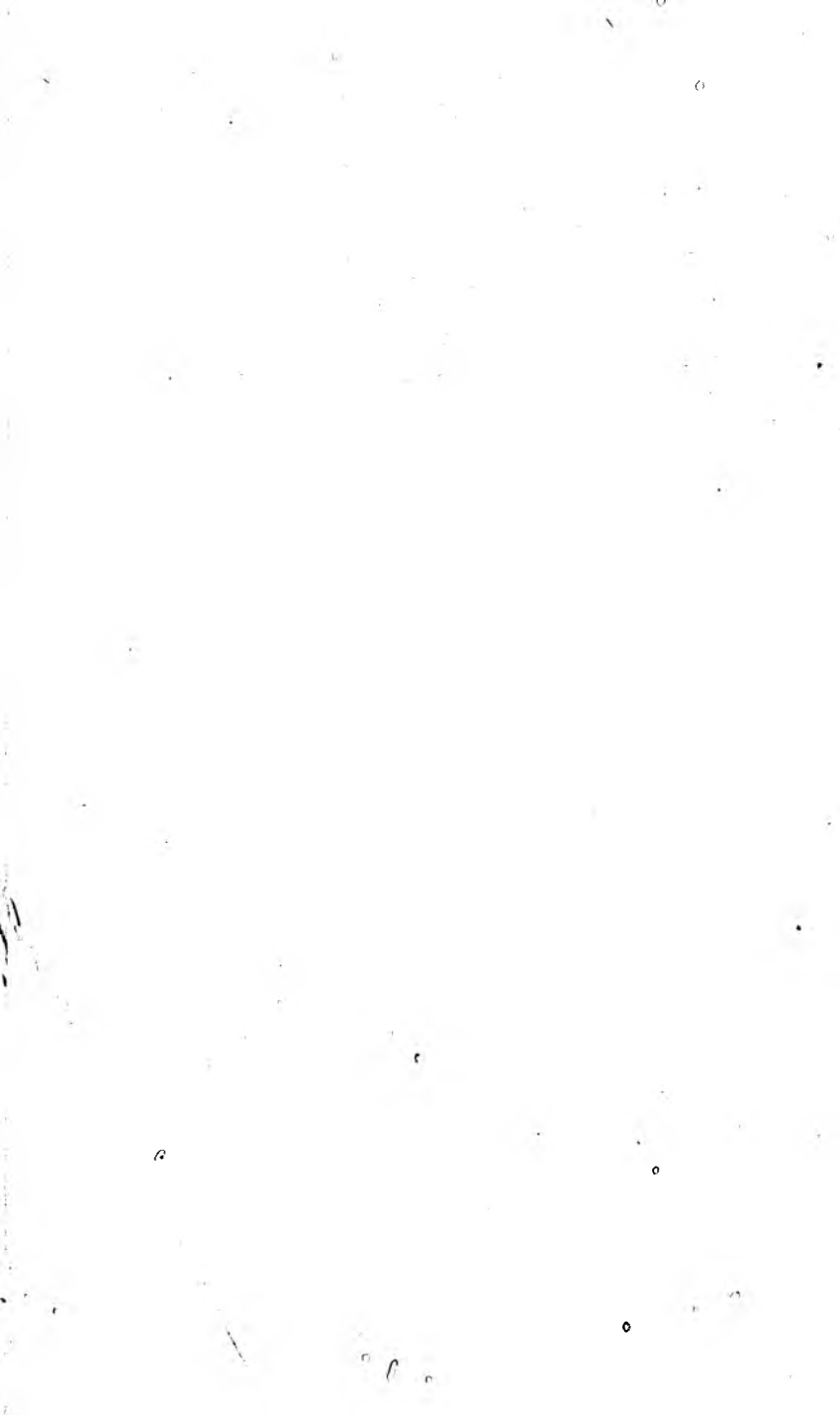
Within the range of perceptibility and conceivability are, according to Vedânta, a series of fine material aggregates or organized compounds furnished by matter (M); each term in the series, subtler than the other. The Taittiriya-Upanishat names them in order thus:—

- (1) Anna-maya-kosa (the gross body).
- (2) Pràna-maya-kosa (the vital body).
- (3) Indriya-maya-kosa (the sense-body).
- (4) Mano-maya-kosa (mind-body).
- (5) Vijnana-maya-kosa (will-body).

The *Chit* (soul) is none of these; it is neither material nor compound. It is an elementary simple principle in intimate association with the five-fold aggregates enumerated above. This is the basic conception. No Vedantic studies can be prosecuted or be of use unless this first principle is firmly grasped by the mind that soul is an immaterial principle separate and different from all matter, simple or aggregate. ☉

Vedânta defines this soul as Ajada (non-gross), i.e. self-luminous, Ananda-rûpa (beatific), Nitya (eternal), Anu (simple), Avyakta (impercept), Achintya (inconcept), Nir-avayava (partless), Nir-vikâra (immutable), Jñan-asraya (seat of consciousness). Impercept means not an object of sense; and inconcept means not an object of mind. Both the expressions put together show that the soul is subject, not object. It may be noticed that almost every one of these definitions is based on a knowledge of what is matter.

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Hence the definition of soul so far, is as it is contrasted with matter. It has another definition in relation to, or as contrasted with, *Isvara* (God). The soul is *Niyamya* (controllable), *Dharya* (supportable), and *Sesha* (disposable). Vedanta postulates a Brahman, Para-brahman, Param-atman, *Narayana*, or by whatever epithet it be called. It is the Universal Spirit or God, permeating its material constitution, Nature, i.e. soul *plus* matter. Forming thus the Spiritual Thread on which nature hangs, it will now be clear why soul, or the individual soul—*karma*-bound—is under God's control, support and disposal. If soul is not so, then it is self-controllable, self-supportable and self-disposable, in which case no God is necessary and no Karma is necessary. For soul is then God, and God, by hypothesis is Karma-less. But facts are otherwise and it is our business to consider facts presented by our *Pramāna* already considered.\*

\* The triplic symbol MSG is intended to show that there is not an atom of space which is not a triplet made up of MSG, inwoven with each other in a way which ordinary science cannot analyse with the instruments which it has yet succeeded in possessing. In this symbol, according to the Advaitic (monistic) view, M and S disappear leaving G alone as the reality.  $M=S=G$  ultimately. But how G becomes MSG, or MGS, SMG or SGM, GMS or GSM, Advaita fails to account for. It simply leaves the problem in the region of "insolvable," *anirvachaniya*, which of course is no explanation. For it is the Agnostic's position: "I don't know."

As far as Vyāsa is concerned, inferring from his Vedānta-Sūtras, his view that the Soul (S) is real, and Matter (M) is real, is more in accord with the elucidation made of him by Ramanuja and Madhva than Sankara. For example, in II-3-19,32, Vedānta-sūtras,

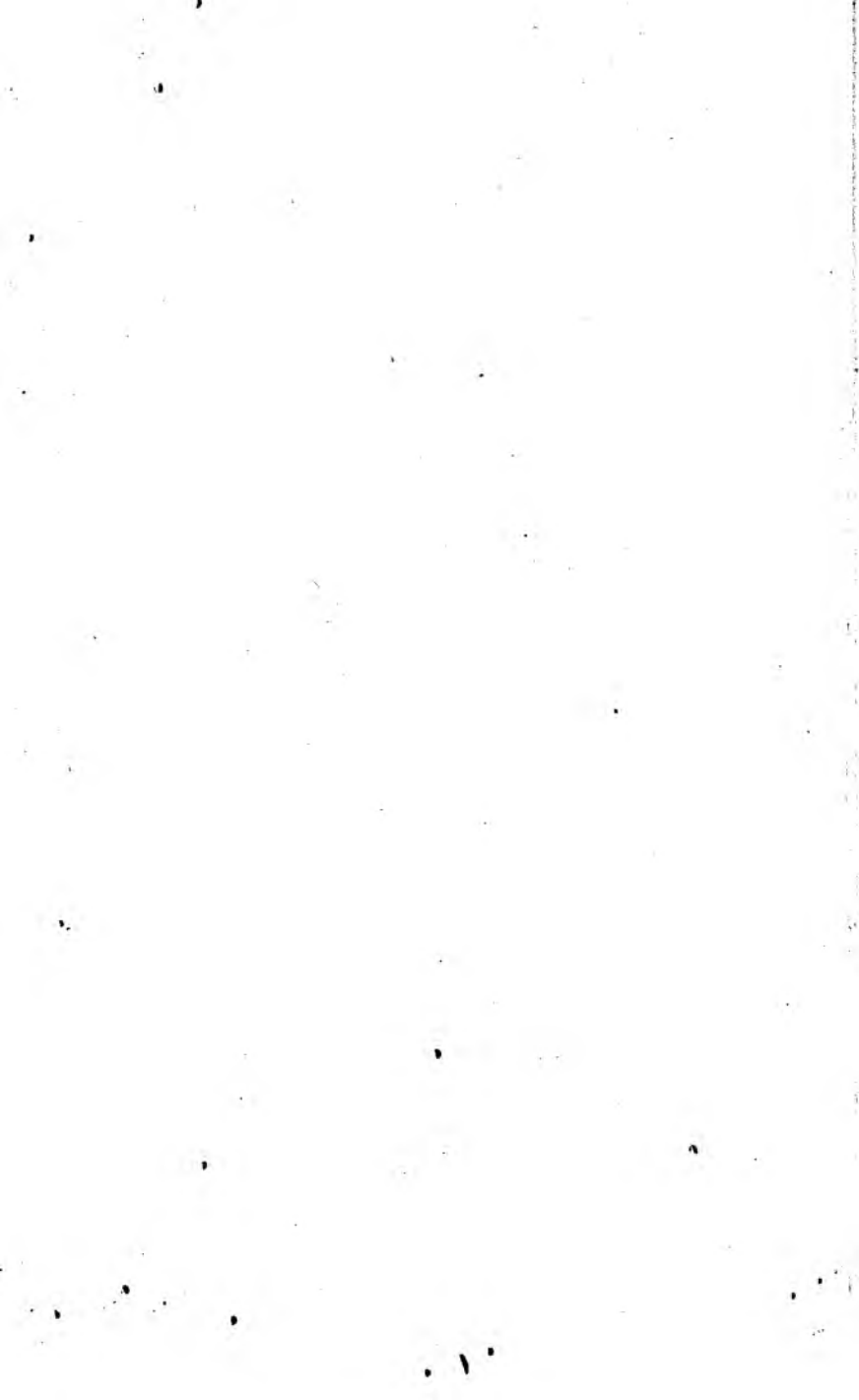
People ask for proofs of the soul. Two kinds of proofs exist, experimental and metaphysical. Of these the latter is more convincing and enduring. The experimental can never carry perfect conviction until it becomes a matter of personal experience. But the intellectual satisfaction derived from the metaphysical is of a more permanent character, which appeals itself stronger to all rationalists. The experimental as long as it is outside of personal experience is often vitiated by fraud, and phenomena are evanescent and looked upon by men with suspicion.† The ground taken by

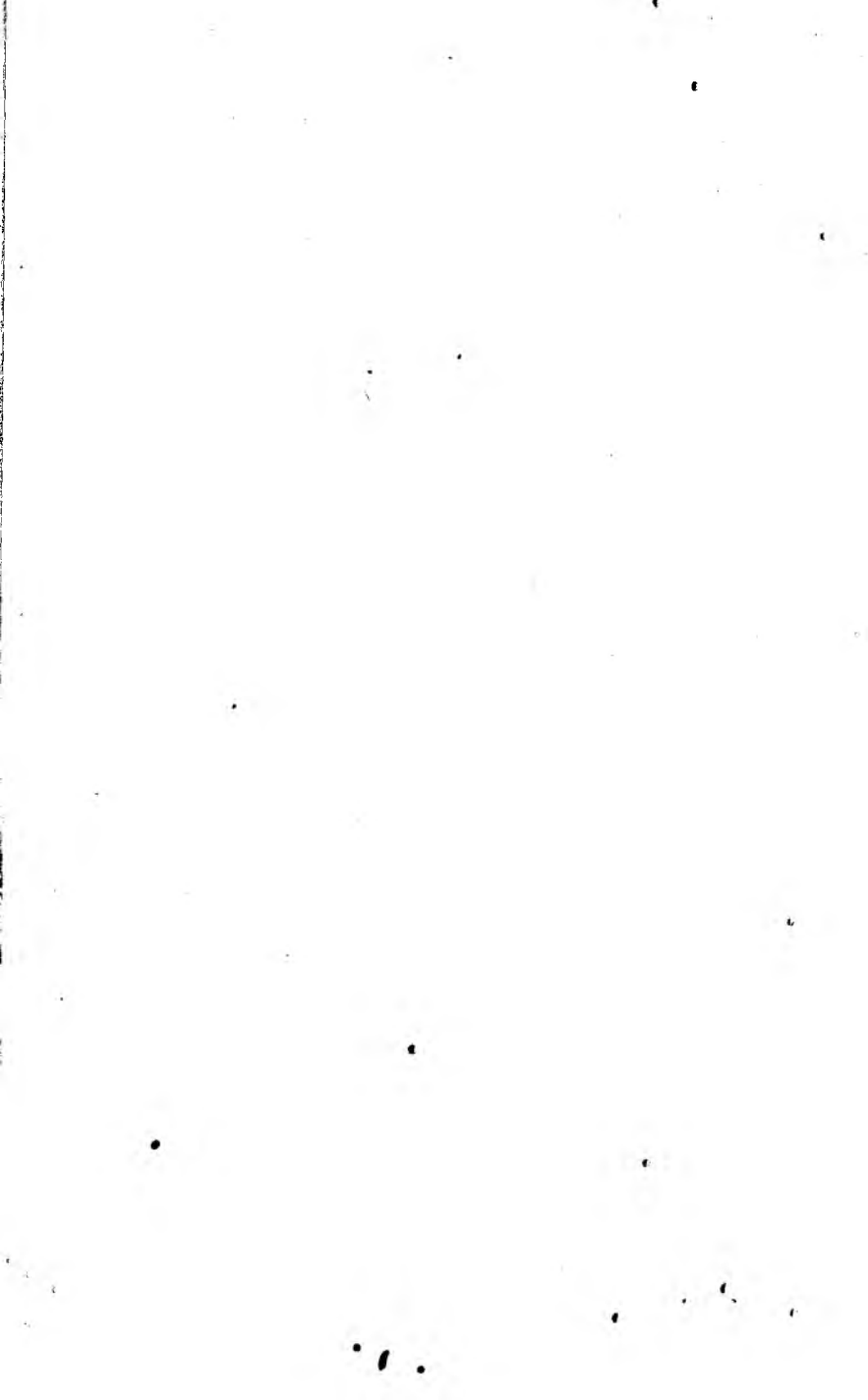
what clearly is an inference or a demonstration (*siddhānta*), is by much labour relegated by Sankara to the realm of *pūrva-pakṣa* or *prima facie*. Dr. Thibaut, however, who naturally is an impartial judge, decides it in favour of Ramanuja's position. In one place on page lv. of his preface to Vedānta-sūtras, Vol. I. he writes :—

“... an unbiassed reader will certainly feel inclined to think that in 19-28 (Sūtras) we have to do, not with the preliminary statement of a view finally to be abandoned, but with an elaborate *bona fide* attempt to establish and vindicate an essential dogma of the system. Still it is not altogether impossible that the *pūrva-pakṣa* should here be treated at greater length than usual, and the decisive point is therefore whether we can, with Sankara, look upon Sūtra 29 as embodying a refutation of the *pūrva-pakṣa* and thus implicitly acknowledging the doctrine that the individual soul is all-pervading. Now I think there can be no doubt that Sankara's interpretation of the Sūtra is exceedingly forced”.

In an article on *Ghosts and Revelations*, in the “Inward Light” H. Fieldings Hall says :—

“The question of those who declare they see ghosts, hear prophecies, and receive revelations is another matter. No one can prove or disprove them. A man declares he saw a spirit; he is







metaphysics therefore is more satisfying and universal. Hence our Vedânta philosophers Sankara, Rāmānuja, Madhva, and all their hosts discussed their theses on this firm ground of metaphysics.

It may be noted however that modern spiritualistic literature and our Eastern Purāṇic literature abound in experiences which go to prove the soul as immaterial or as distinct from matter, the material. A metaphysical demonstration and defence of every one of the positions assigned to soul as above, is available in our Vedāntic works. It must form a separate treatise and hence cannot claim a place in a running Vade-Mecum.

The *Pratyag-âtma-vidyâ*, or soul-knowledge as discussed in the Chândogya-Upanishat VIII-7 ff. is a most interesting treatise on metaphysics of the soul, to which we invite our readers.

The immateriality of the soul is closely related to its immortality. And when one has to trace the reason

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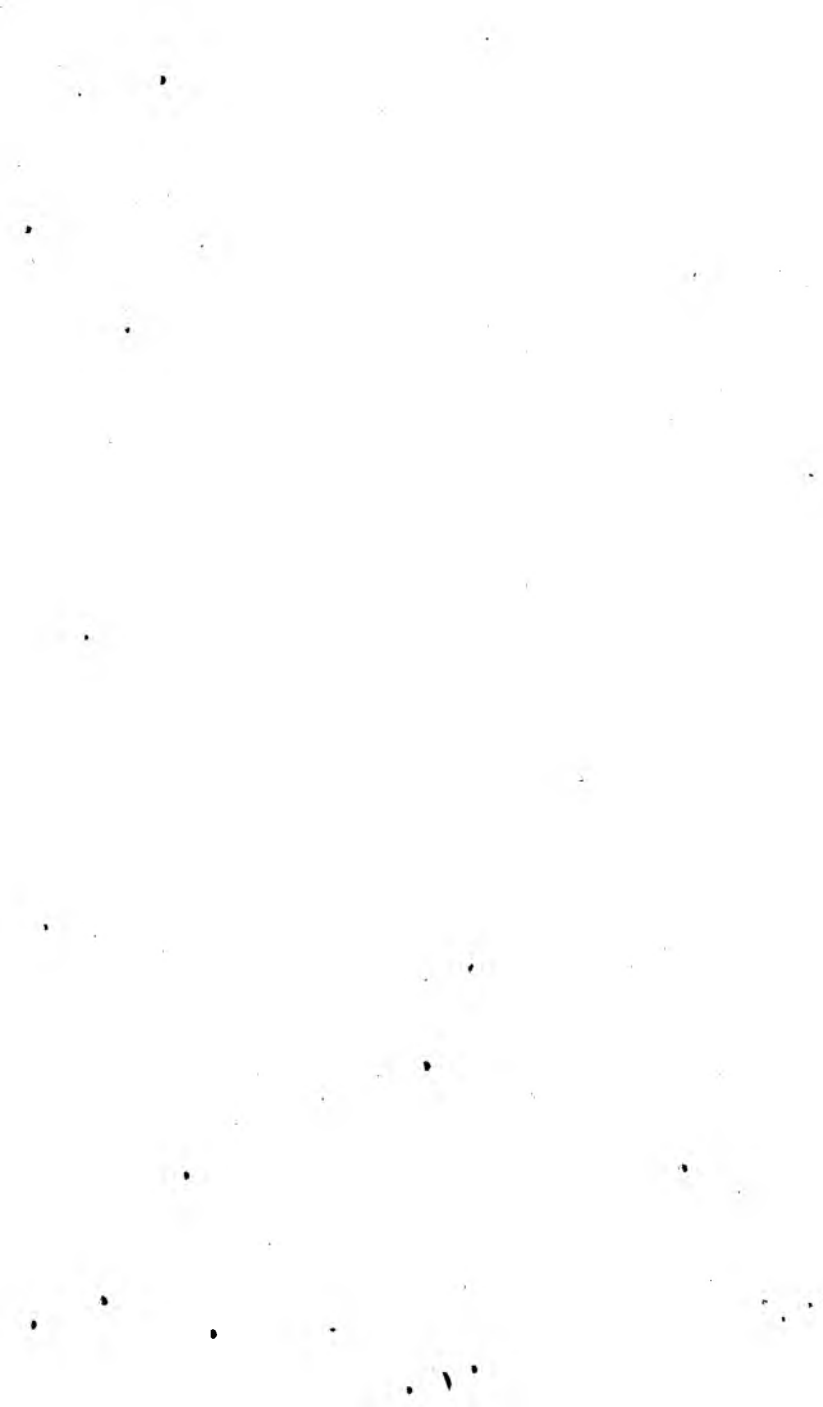
sincere, but *he cannot prove to you* he saw anything but a phantom of his brain. *You cannot prove to him*, he did not see a "something" which might be the spirit of some one dead.

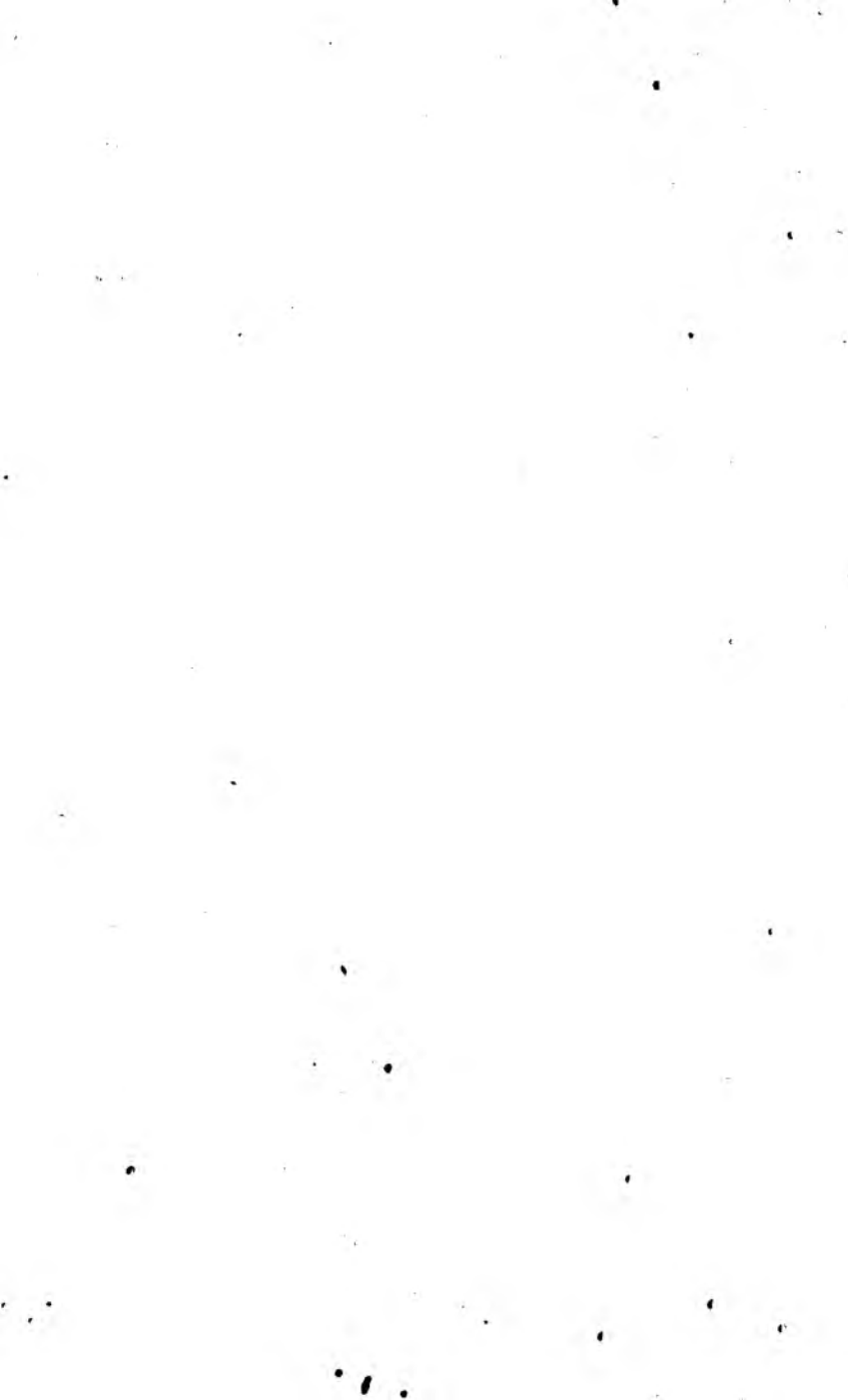
"A man comes to you with a revelation or a vision: it is the same. For he is sure he heard and saw, but the certainty remains with him alone. He cannot pass it on to you. Such things remain as far as direct proof or disproof can go, for ever in the misty region of uncertainty."

Hence our Acharyas based their Verities on the strong foundation of metaphysics, and otherwise on traditional records of conspicuous merit in support of the miraculous, which metaphysics by its own method aspires to grasp.

why such an entity comes to be associated with another entity, matter, or the material and the mortal, he has to face the great problems of Karma, and Metempsychosis or (Re-incarnation).

The large questions of *Karma* and re-incarnation as contrasted with the caprice of God and the theory of resurrection advanced by the Christian system will have to be considered in such a paper. One remark however in passing. Kapila stated long ago, *Na'vastu-no vastu-siddhih* [Sankhya Aphorisms-I-78], which Empedocles restated as *Ex nihilo nihil fit*, and demonstrated by modern scientists by their theories of conservation of energy, and correlation of forces. Hence we say *chit* (soul) is *nitya*, eternal. The Christic and Islamic conception of it therefore, as created by God in time, and therefore originating in time ; and again as an existence arising out of a non-existence, or from the mere caprice of God, seems to our scientific imagination not consistent with logic. There is nothing to prevent such an existence arising out of non-existence to go again to non-existence or share annihilation. *Apurushârthatvam ubhayathâ*, says Kapila [Ibid-I-47] i.e. 'the soul's aim is not annihilation'. Hence immortality, for soul as originating from nothing, becomes difficult to establish,—neither immortality in the state of salvation nor immortality in the state of damnation. With the doctrine therefore of a beginning for soul, neither eternal Heaven nor eternal Hell becomes possible. Secondly, if God is not to be partial and





cruel, he must create souls all equal, and therefore His dispensation of salvation to some, and damnation to others, becomes a grave indictment against His justice and mercy.

The Advaitic conception of soul as God Himself limited ; or of God as soul itself divested of limitations, is also open to similar impeachments. But we must pass on.

The evolution of the soul consists in its *Jnâna* (consciousness),—the soul itself being the *seat of consciousness* as above defined,—continuously expanding or unfolding from its potentiality into a state of actuality, which is finally to become ubiquitous in the state called Moksha. So says the Upanishat-Pramâna :—

“Anâdi mâyayâ suptah” [Mând-Up : 2-21] and “Bhâgo jîvas sa vijneyas sa cha 'nantyâya kalpate.” [Svet : Up : 5-9.]

The psychic states called somnambulism, suggestion, clairvoyance, telepathy, thought-reading, retrospection, divination and so forth, as proved by thousands of well-established facts in these days of strict scientific inquiry, go to elucidate the profound truth contained in these Vedic Authorities. The superior states of the soul, into which it can pass, in proportion to its freedom from the coarse hampering organs of the body, are the expansions of its consciousness. The relative liberation of the soul with regard to the body, according to the German philosopher Schelling, is productive of an elevation of the soul, and that conditions of consciousness then, are, for analogy, as different as between

waking and dreaming, or dreaming and sleep. Trance conditions are again a vaster horizon for consciousness, and when everything accidental due to matter is peeled off as it were from the soul, the loftiest of consciousness is reached,—the ego (soul) remaining always the same (*anu*). It is through 'the gates of sleep and dreams' as Homer said and through death that the divine Psyche (soul) will regain possession of her altars. *Mors janua vitæ*.

This unfoldment is accomplished by the several ways propounded in our Sâstras or Scriptures, such as Karma, Jnâna, Bhakti and so forth.

What is consciousness itself, whether it is as found in the mineral kingdom, the vegetal or the animal, or the human or the superhuman, or the divine ; and how its different phases partake of the nature of intelligent and sensuous, perceptual and conceptual, inferential and imaginative, memorial and intuitive genius-ic and prophetic, are matters which must be left to psychology for treatment. What is sufficient for our purpose here is to remember that the distinguishing *attribute* of the soul is *consciousness*, of which many modes or moods constitute all the wonders of the so-called Mental Science. One peculiarity of the Vedânta in this respect is that consciousness is proved by its dialecticians as both a *dravya* (substance) and *guna* (quality). This controversy takes us again beyond our present scope.\*

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\* A note however may be made. Consciousness is demonstrated both as a *dravya* and *guna* : i.e. as a thing wearing both a

○[3:5] 2<sup>nd</sup> 4<sup>th</sup> 6<sup>th</sup> 8<sup>th</sup> 10<sup>th</sup>

① Set to sodium cell near of which connections  
to sodium & potassium energy.



It is here enough to state that soul and consciousness are not identical as Advaita would have it. Charles du Prel in his *Philosophie der Mystik*, starts from the fact that consciousness of the ego (soul) does not exhaust its object. He writes:—"Soul and consciousness are not two adequate terms; they do not cover one another as they have not an equal scope. The sphere of the soul far surpasses that of the consciousness." ☉

The connecting link between *achit* (matter) and *Isvara* (God) is *chit* (soul). Grecian philosophy, nay generally the human mind, has always conceived of an imponderable element serving as the intermediary between matter and spirit.

Let us now pass on to the Cosmic Principle or Verity, *achit* or matter.

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*substantial* as well as an *attributive* character. Understand therefore that when *chit* and *achit* are stated in the Upanishads as wearing an attributive character, they are substantial at the same time, just as the body is a substance and at the same time has the character of adjectivity to the soul dwelling therein. This is what is known as the *dharma-dharmi* relation, or the relation that subsists between phenomena and noumena. These are the thoughts embodied in such Sruti passages as 'Visvam ev edam purusham tad visvam upa-jīvati' [*Taittirīya-Nārāyanam*] and taught again in a more explicit manner in Sri Bhagavad-gītā in such passages as

Yacchāpi sarva-bhūtānām bijam tad Aham Arjuna

Na tad asti vinā yat syāt Mayā bhūtam charācharam.

*charācharam*, i.e. the kosmos made up of *chit* and *achit*, cannot exist without Me, *Isvara*.

It is defined as Nitya, i.e. eternal, Jada, i.e. non-sentient, or devoid of intelligence, and Parināmi, i.e. subject to, or seat of, mutation (change). Inasmuch as it possesses these characteristics, it becomes the enjoyed; chit or soul being the enjoyer, as already stated.\*

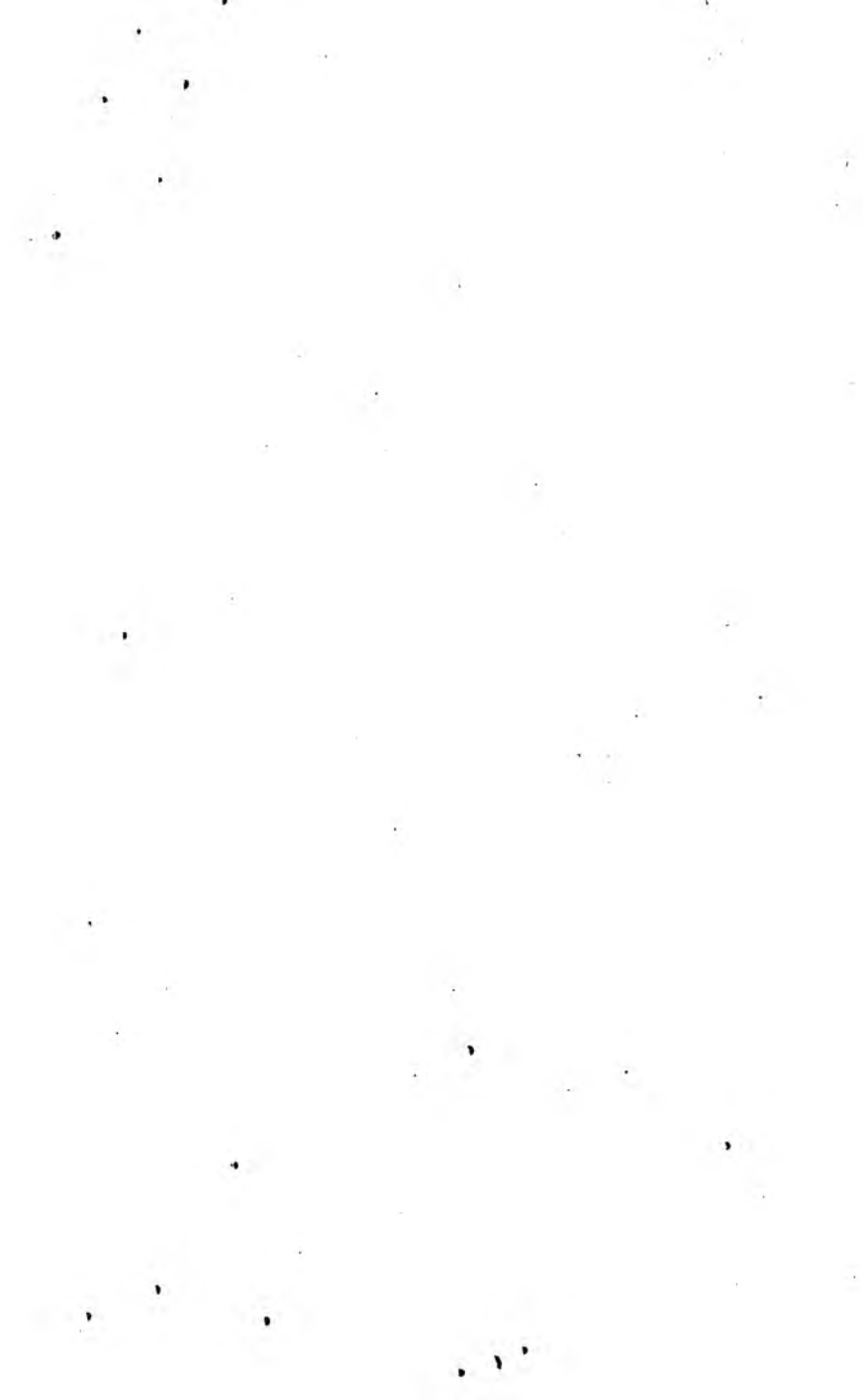
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\* Is soul an evolute or emanation from non-soul or matter? If as the materialistic philosophers surmise, matter can give forth life, then the fundamental principle "*ex nihilo nihil fit*" is violated, and we might as well conceive of an universe, aye God Himself, leaping into being from nonentity. The materialists think that the origin of life has been solved by arriving at what is called *protoplasm*. But says A. P. Sinnett [P. 217-8 *Occult Essays*]:—"Protoplasm in its simplest form, when once in a planet's possession, may be held sufficient to account for all subsequent developments of life, but the simplest speck of protoplasm is so essentially different from the subtlest combination of inorganic molecules that scientific speculation, as a rule, has been reluctant even to conceive its original development as a product of any such combination. To some extent, indeed, even that reluctance has given way in face of the absolute necessity of supposing that the earliest protoplasmic germs came into existence somehow. The desperate hint that they may have floated over here from the wreck of former worlds on the backs of meteoric messages has hardly been regarded as doing more than emphasise the hopeless difficulty of the problem.

"Something inherently different," therefore, "distinguishes the most minute *organism* we can think of from any equally minute molecule of inorganic matter." [P. 220-221. *Ibid*].

We have defined the soul as *subtle* above. It is a *psychoplasm*, so subtle and true as by that very virtue possessing tremendous vitality. Think of what even radium itself tells us about itself.

With this light of the latest scientific investigation, thrown on this most metaphysical subject, the nature of soul as eternal and





This *achit* is of three kinds : (1) *Suddha-satva*, i.e. pure or celestial matter, (2) *Misra-satva*, i.e. mixed matter,—the seat of the three qualities, known as *Satva* (Purity), *Rajas* (Turbidity), and *Tamas* (Darkness or Total Foulness); and (3) *Satva-sûnya* i.e. time.

The evolution of *Suddha-satva* is in relation to God, His *Avatâras*, Free souls (*Nityas*) and Freed souls (*Muktas*). Its evolution is caused by the free-will of these spirits ; and is so luminous and radiant as to allow the free-will to express itself unobstructed and unruffled. It may be called divine matter, instead of celestial matter, pervading nature but unrecognised by those souls, in whom spiritual sight is still dormant. Such Scriptures as are to the point are :—

Yam yam lokam manasâ samvibhâti, visuddha-satvah :

(Mund. Up. III-2-10), and Nir-dvandvo nitya-satvastho &c.

(Bh. Gî. II-45)

characterized by *chitva*, and of non-soul or matter as equally eternal but characterized by *achitva* or *Jadatva*, as postulated by our Vedânta philosophy, comes to be invested with a halo of interest, as to make its study, of which *Srî Bhagavad Gîta* is a compendium, as not only useful to mankind, but calculated to lead it to the goal of its existence.

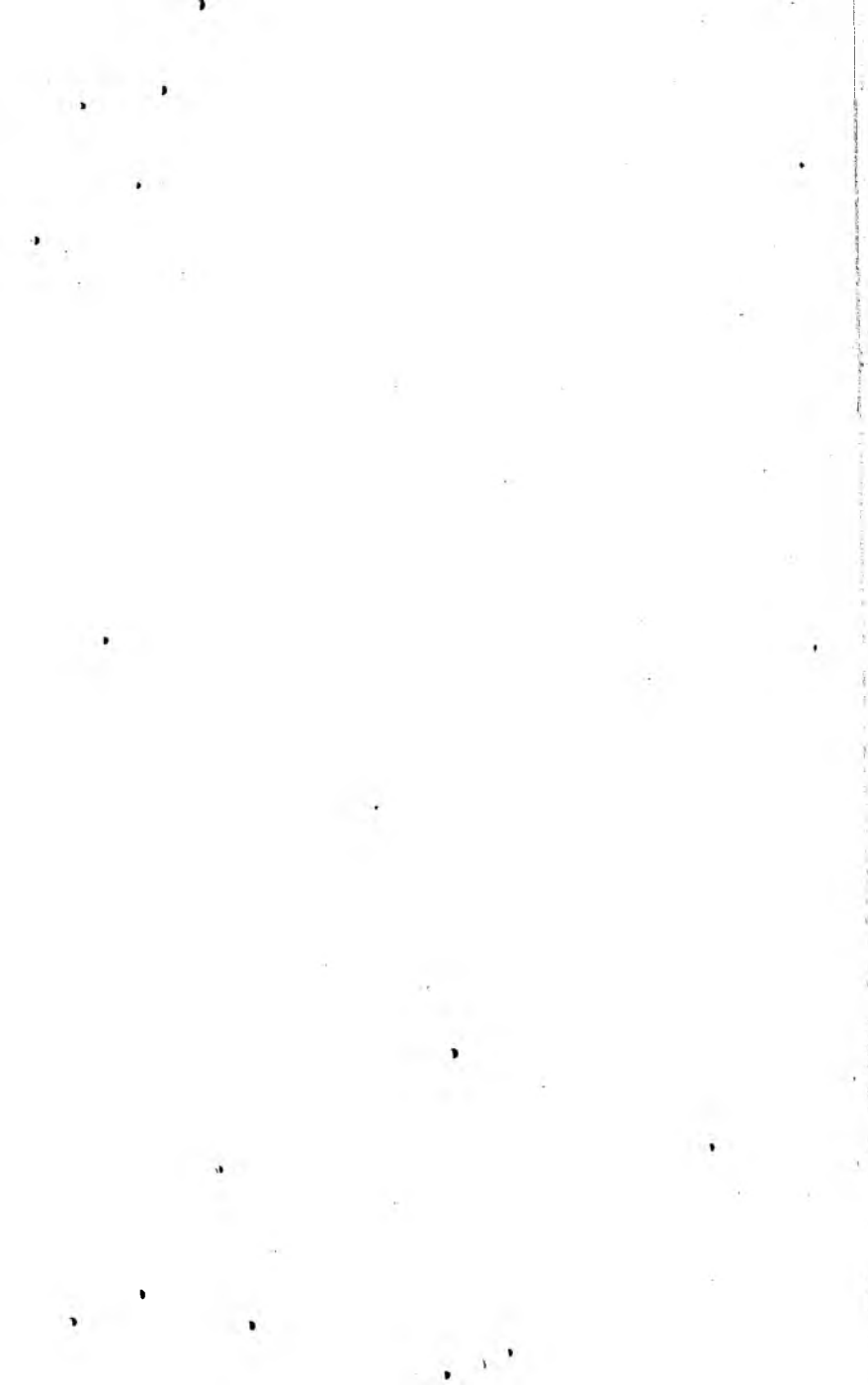
What our Vedânta philosophy teaches us is that the “ etheric atom ” and the “ bacterial germ ” are bracketted together in karmic relation from all eternity and that these again are bracketted together with God in inalienable kinship, from all eternity. There is thus no necessity to bridge over the gulf between life and matter, nor between life and God. For the three entities are what they are ; and the materialist, blind to this fact, tries to bridge over gulfs which cannot be bridged. [Contd. on next page.]

*Misra-satva* is the material basis of the manifested universe; and is the stuff in conjunction with which, souls evolve from the state of bondage to that of deliverance. Karma of souls incites particular combinations called bodies, to arise out of this sea of matter. These bodies therefore being fashioned out of *Misra-satva*, are said to be Karma-made, in contradistinction to bodies, *Ichhà-made*, or will-made, viz. from out of *Suddha-satva*, on the spiritual plane (*parama-pada*). This primordial substance, which provides God (*Isvara*) with the material or the instrument by which to enact the drama of the manifested cosmos exists in two states, (*súkshma*) subtle, and (*sthûla*) gross. When a

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And says A. P. Sinnett again [P. 222, *Op cit*]:—"If the etheric is, as we now feel all but sure, diffused through universal space, there is nothing to outrage the understanding in the hypothesis that so also the bacterial germ (soul!)—or what may perhaps more conveniently, in view of future thinking, be described as an organic atom—also pervades all space."

"Those who attempt, in their own minds, to account for life itself, are attempting to comprehend the nature of Divinity, a vague expression, surrounded in most imaginations with a mass of incongruous detail, but representing a sublime mystery, the existence of which, behind the scenes of the universe, must be no less certain for the philosophic thinker than—for the material observer—is the existence of the sun behind the screen of cloud on a day which, however overcast, is still illuminated by daylight." (P. 224, *Op cit*). Thus we have every kind of thinker, scientist, philosopher, and theosophist, vaguely groping for the mystery of matter, life (soul) and God, which our Vedânta presents however in terms unmistakable, as we are attempting to show in these pages.







scheme of the cosmos is projected or manifested for the purpose of evolution, called *Srīṣṭi*; it is in the *sthūla* state; when this scheme is fulfilled, and the particular groupings or dispositions are dissolved back into their original element, that is called the *sūkshma* state, called *laya*. The terms in the series of progression from subtle to gross, are variously classified. The grouping of them into twenty-four categories is found clear and convenient by the *Viśiṣṭādvaita* philosophers. In this respect, they join hands with the *Sāṅkhya* system, *mutatis mutandis*. It is this stuff which is variously called *Mūlaprakṛiti* (the root-originant), *Pradhāna* (Prime-cause), *Avidyā* (nescience), and *Māyā* (phenomena). It is called *Prakṛiti*, because it is the base of mutation (changes); *Avidyā*, because it obscures or obstructs the intelligence of souls; and *Māyā*, because it produces wondrous effects. It is also called *Tamas*, because undifferentiated. An inherent differentiation first takes place, in this homogeneous stuff, in order to begin to get into a series of heterogeneous dispositions. That first resolution into two is called the '*akshara*' and the '*avyakta*' states, on the authority of such Upanishad passages as:—

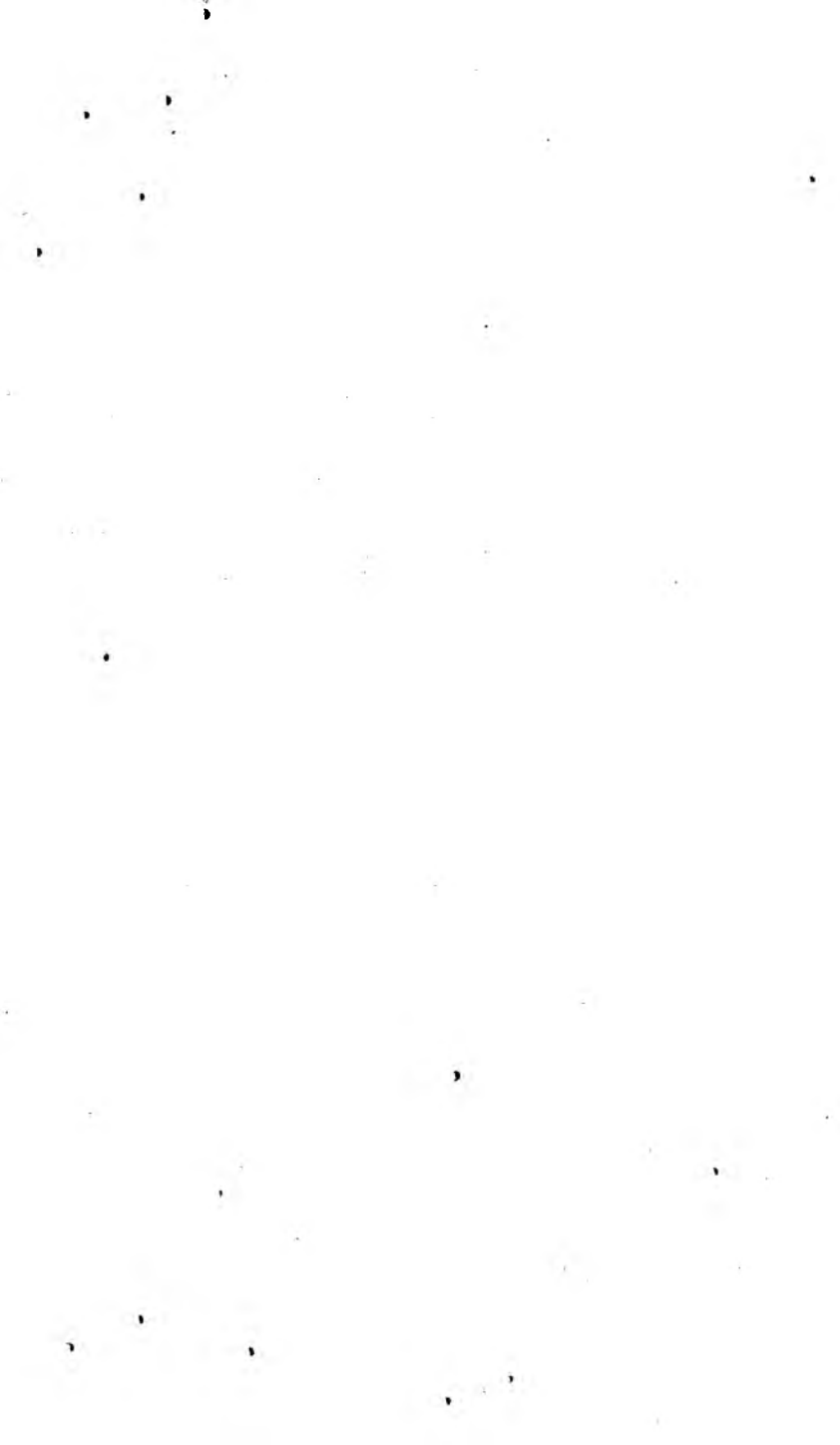
*Avyaktam akshare liyate, aksharam tamasi liyate*

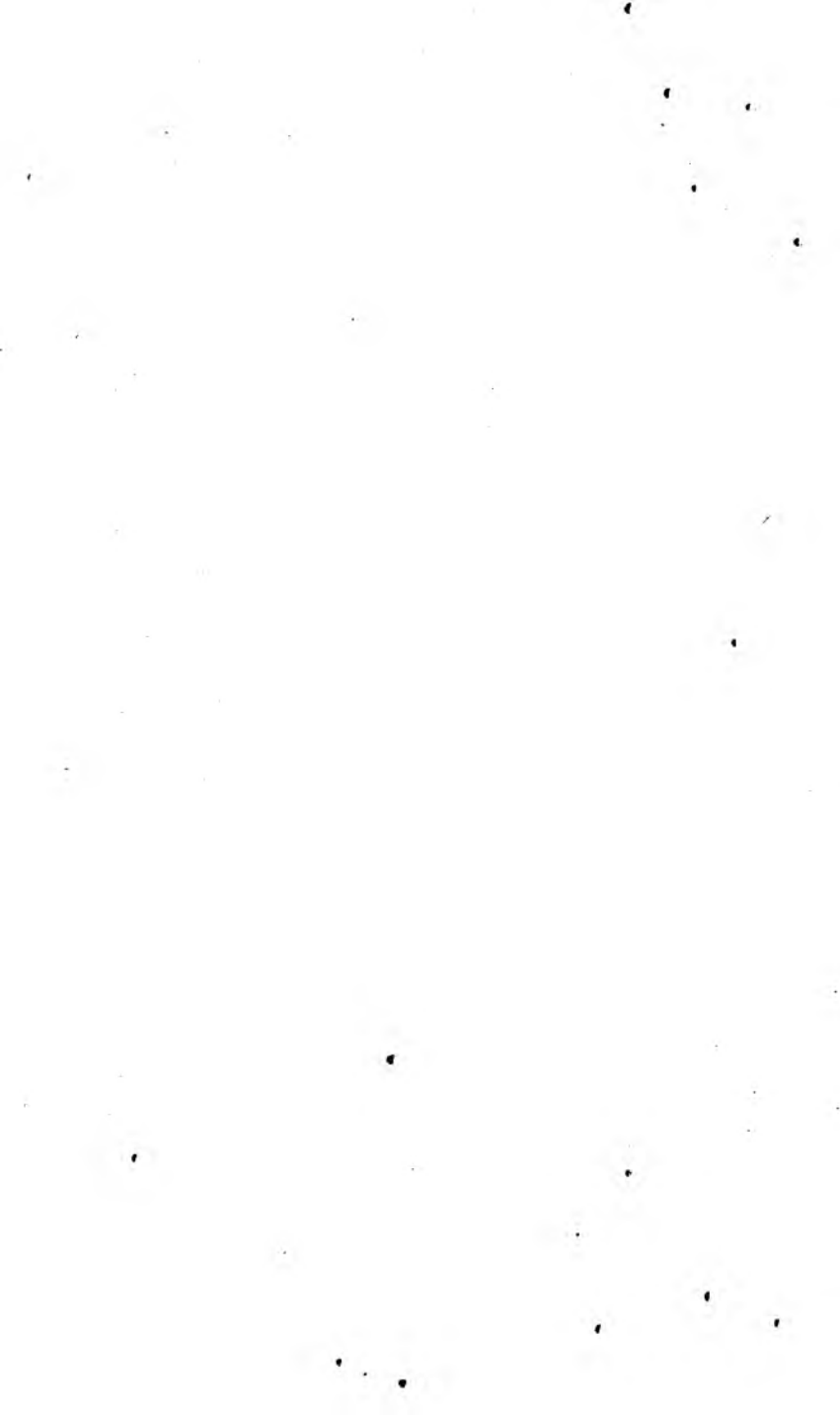
*Tamāḥ Pare Deva ekī-bhavati. (Sūbā. Up.)*

It is something like the nucleus and nucleolis of the biologists. In the *Sāṅkhyan* language, the undifferentiated cosmic matter becomes differentiated.

The next evolute from this is *Mahat* (or *Buddhi*).

Srutaprakāsik-āchārya likens the akṣhara state to a seed soaked with water, the avyakta state to the seed when swollen by the soakage, and mahat state, when the first tiny sprout has shot forth. Thence grows the famous Asvatha Tree of the Upanishads and the Bhagavad-Gītā, ramifying into innumerable branches. The three qualities, Satva, Rajas and Tamas, first dormant, are awakened, and acting and reacting on each other produce such a manifold variety as to baffle the power and intelligence of any scientist, past or present to penetrate, and daze the fancy of any poet, born or to be born to depict. The function of Satva is to produce the moods *Jñāna*, lucidity, and *Sukha*, joy. The function of Rajas is to produce the moods called *Rāga*, *Trishṇā* and *Karma*. *Rāga* is mutual attraction between male and female natures; *Trishṇā* is craving for sense-delights; and *Karma* is desire for activity. The function of Tamas is to produce moods called *viparīta-jñāna*, *anavadhāna*, *ālasya* and *nidra*. *Viparīta-jñāna* is reversed apprehension or apperception; *Anavadhāna* is listlessness; *Alasya* is indifference; and *Nidra* is stupor. All the material, mental and moral tension in the world is due to the interplay and counterplay of these three-fold characteristics of *Prakṛiti*. The Modern Science confirms this three-foldness when it avers that every particle of matter is endowed with the properties of 'Resistance' (or Inertia-Tamas), 'Motion' (Rajas) and 'Rhythm' (Satva). The endless variety of forms found in cosmic evolution is due to





this permutational and combinational interaction. Kapila is Nārāyaṇa Himself born from Kardama and Devahūti. The Sāṅkhya-system taught by him is the admiration of the modern times. Vedānta is in complete accord with it as far as *achit* evolution goes. Kapila's system is misunderstood by Western scholars. He is considered as having postulated only two verities viz. *chit* and *achit*. But that God (*Isvara*) has entered into them is implicit though not explicit in his system, which, as we now possess, may after all be fragmentary. That we are right is evidenced by the verse :—

Kāla-karma-guṇ-opeto jagadādir upāvisat. (Bhag.-III-26-51).

\* From Mahat\* proceeds Ahankāra,\* running in three distinct courses, called the Vaikārika-Ahankāra, in which Satva is predominant; Taijasa-Ahankāra, in which Rajas is predominant, and Bhūtādi-Ahankāra, in which Tamās is predominant, according to a verse in the Vishṇu-purāṇa [I-2-37] :—

Vaikārikas taijasas cha bhūtādis-chaiva tamasah

Trividhoyam ahankaro mahat-tatvad ajayata.

From the aforesaid Bhūtādi-A, the fine Tanmātras or rudimental elements, and their quintuplicated products, the five compounded elements proceed,

\* None of the English translations which have been attempted for these two terms, convey the exact idea. Sāṅkhya-Sūtras may be consulted. It may help the reader however to image to himself *Mūla-prakṛiti* (primordial matter) to be co-ordinate with Nārāyaṇa; *Mahat* co-ordinate with Brahma, and *Ahankāra* with Rudra. This will make clear why Brahma happens to be born from the lotus-nayel of Nārāyaṇa, and why Rudra is the son of Brahma.

viz, *Akāsa* (called ether),† with its distinguishing characteristic of *sabda* (sound); *Vāyu*, (air), with its characteristic of *sparsa* (touch); *Tejas* (fire), with its characteristic of *rūpa* (form); *Ap* (water), with its characteristic of *rasa* (taste); and *Prithivī* (earth), with its characteristic of *gandha* (smell).

Thus we get the 24 sub-categories, when the *achit*-verity begins its course of evolution.

These results have been graphically shown in the Cosmological Table attached to our *Bhagavad-gītā*, to which are referred those who are in quest of larger information.

We have, necessarily in a most meagre fashion, touched on *Suddha-satva* and *Misra-satva*. Now comes what is called *Satva-Sūnya*. This is no other than time. It is classed under *achit* or *jada* inasmuch as it possesses the character of *jadatva*, or the being non-intelligent; and is named *Satva-Sūnya*, inasmuch as it, i.e. time, is devoid of the three qualities of *Satva*, *Rajas* and *Tamas*; and *Sūnya* inasmuch as it is *per se* a non-entity, manifested as an entity in relation to succession of events. Its function is to cause sequence, or succession of events as that of space causing co-existence. It is *akhanda* or impartite in the spiritual plane†, but becomes *khanda* or possessed of parts on

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† The states of matter anterior to *akāsa*, may therefore be called met-etherial.

‡ Cp. *Kala-muhūrtādi mayas cha kālō na yad vibhūteh parinama-betuh* (*Vishnu-Purāna*).

*[Faint handwritten notes at the bottom of the page, likely bleed-through from the reverse side.]*

○ Existence is divine in folding itself in space  
as body; and in time as life. <sup>body</sup>  
As in spirit has been matter,  
space is enclosed in time! See Leibniz  
Monadology § 17.

Bergson places Spatial Categories in a sub-  
ordinate position to duration, thus reversing the  
respective places they occupied in the old philosophy.  
[See Bergson & the Idea of God by Henry C. Corrance,  
in Hibbert Journal, Vol. XII. for Jan'y. 1914].



the material plane.

Here it must be remembered that our category *ākāśa* is not space. Space is *Dik* or *Desa*, or that which has the property of extension. Whereas *ākāśa* is *plenum*, space is *vacuum*. And further it is conceivable that space exists in time, and not time in space. Sequence is the property of time, or time itself, it may be stated; and co-existence the property of space, or may be said to be space itself, which is the first property or characteristic of *Mūla-prakṛiti*, the ancestor, remote by five heads, of *Ākāśa*, the so-called ether.\*

Theosophical students are accustomed to the terminology ether No. 1, ether No. 2, ether No. 3 and ether No. 4. It is well that instead of this burden of numbers on one's memory, the Indian philosophical nomenclature of *Akshara*, *Mahat*, and *Ahankara*† be

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\* All the theories of ether have been swept aside by the great Russian Chemist, Professor Mendeléef, who sums up his conception of ether in his essay, entitled *An Attempt towards a Chemical Conception of the ether*, thus :—"Ether as in effect is an ultra-rarified gas, distinctly molecular in its character, and endowed with a molecular velocity which renders it indifferent to the gravitational influence, not merely of the planets, but of the suns of space."

"The ether may be said to be a gas like helion or argon, incapable of chemical combination.

"In calling ether a gas, we understand a fluid in the widest sense, an elastic fluid having no cohesion between its parts."

(See pp. 266. A. P. Sinnett's *Occult Essays*).

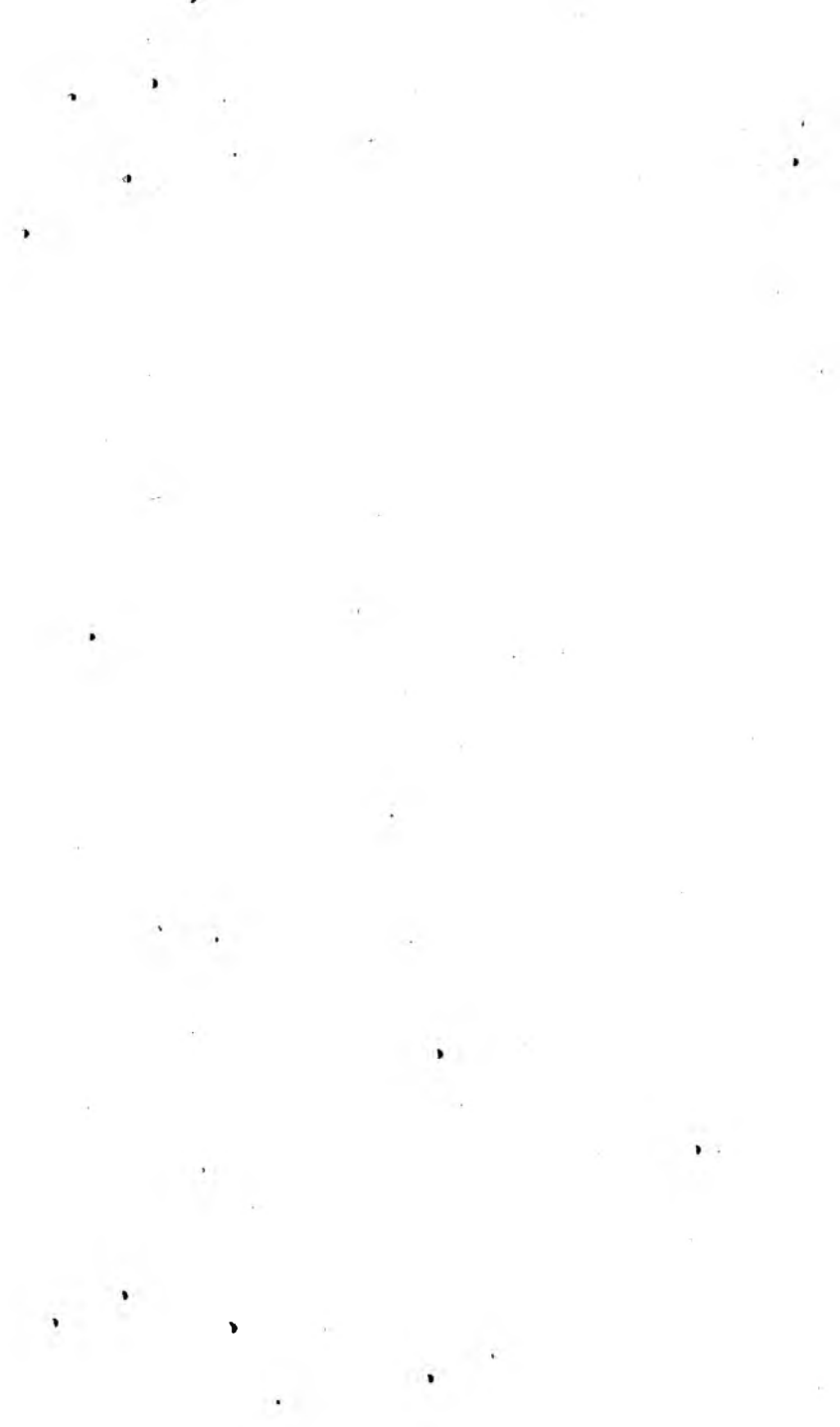
! "The occult research of 1895, however, partly overtaken, as has been shown by physical discovery, discerned several varieties of ether as actually existing under conditions which eluded ordinary

adopted for the nonce. With these organised ingredients are the several systems called Brahmandas developed. From the nebulosity of *prakriti*, are these ordered universes derived, baffling the highest intelligence to ken or scan. Science is just now beginning to see the possibility of the transmutation of metals. Sir William Ramsay, in the recent gathering of the British Association at Leicester, 2nd Aug. 1907, proved that, when radium was isolated in a bottle, after a lapse of time it gave off emanation, and the new gas helium. When again that emanation was isolated it produced helium and something else, which it is conjectured to be lead. Again when that emanation was dissolved in copper solution, it produced the new element called argon, but now, when the radium emanation was dissolved in water and the gases from the water were extracted, the resulting production was not helium, but its kindred element neon. We are also in these days familiar with ions and electrons and various other mysteries of our *achit*, undreamt of before. Atoms, our

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chemical observation. Four distinctly different kinds of ether play their respective parts in the great natural activities with which this medium is concerned, and it is only when primary atoms are completely dispersed so that they are separately diffused through space that we arrive at that which may be called the elementary conditions of ether. Between this condition and that in which a sufficient number of atoms are aggregated together to constitute a substance with attributes manifest to the physical senses, there exist three varieties of what it may be convenient to call molecular ether."

(P. 211. A. P. Sinnetts' Occult Essays.





Tanmatras, are according to Sankhya, perceptible to beings of a superior order but not to the grosser senses of ordinary humanity. To us, who deduce every possible variety from a single primordial substance, Prakriti, and reduce every variety again to it, in the two processes of evolution and involution alternately, no kind of transmutation can come to us as a surprise. Why, our Kanada of the Vaiseshika Philosophy tells us that light and heat are only different forms of the same essential substance. Light (*Tejas*) is defined to be a substance, hot to the feel. Analytical Chemistry first succeeded in resolving the bewildering variety of substances into about seventy-eight elements. And these are now no longer regarded as unchangeable forms of substances. All known elements, Modern Science is inclined to reduce to a "Unit of Matter." The variety it surmises comes from this "Unity" which provisionally is called "Electron," being its aggregations in different numbers and groups and systems *ad inf*; all the evolution of course taking place according to eternal laws instituted by an Evolver of infinite Power and Wisdom—our 3rd Verity, *Isvara*.

Now we pass on to this third Verity, *Isvara*, God.

The Vedântic conception of God is all-embracing. That conception has a five-fold aspect: viz., Svarûpa, Svabhâva, Rûpa, Vibhûti, and Vritti.

Svarûpa is essence. Essentially, God is said to be Existence, Intelligence, Eterne, Bliss (Love) &c. He is Brahman, based on such Sruti texts as :—

Satyam jñanam anantam Brahma (Tait. Up. II-1-1).

Anando Brahm-eti vyajanat (Tait. Up. III-6-1).

Svabhāva or Guṇa is attribute, quality or property. God is said to be all-conscious, all-knowing, all-mighty, all-powerful, all-willing, all-active, all-delighting &c., based on such Sruti-texts as :—

Yas sarvajñas sarva-vit (Mund. Up. I-9).

Para 'sya saktir vividhaiva srūyate (Svet. Up. VI-8).

Svabhāviki jñana-bala-kriyā cha (Ibid).

Satya-kamas satya-saṅkalpah (Chen. Up. VIII-1-5).

Esha hy ev anandayati (Tait. Up. II-7-1) &c.

These attributes of the Godhead are divided into Primary and Secondary. Their distribution will be shown under the term Vyūha (*infra*) :—A fine verse runs to the effect :—

Doshopadhav adhi samatisaya na saṅkhyā  
Nir-lepa-maṅgala-guṇaughā-dughash shad etah,  
Jñan-aisvari-sakana-vīrya-bal-archishas, Tvam  
Rang-esa ! bhasa iva ratnam anarghayanti.

(Śrī Ranga-raja-stava II-27).

Rūpa or Vighraha is form. God is said to appear in many transcendental forms, such that the following Srutis inform us :—

*Indromayā hiraṇyā hiraṇyā hiraṇyā (Rg-bhā).*

Ya Esho 'ntar aditye hiraṇmayah Puruṣah (Chen. Up. I-6-6).

Pundarikam evaṁ akṣhiṇī (Chen. Up. I-6-7).

Yat te rūpam kalyāṇa-tamam (Brh. Up. V-15-1).

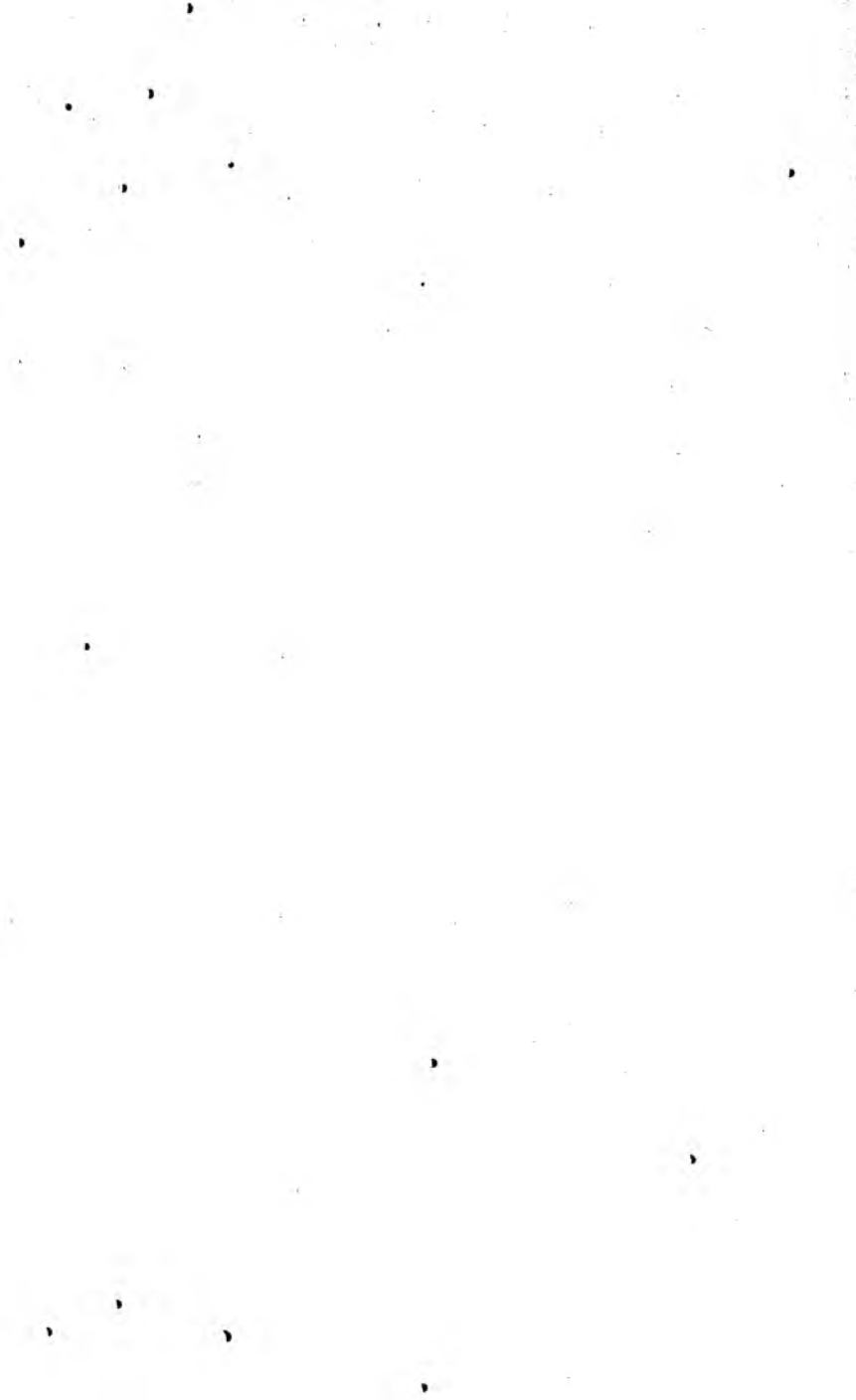
Rūpam ev asyaitan mahimānam (Yajus. Samh. V-1-2).

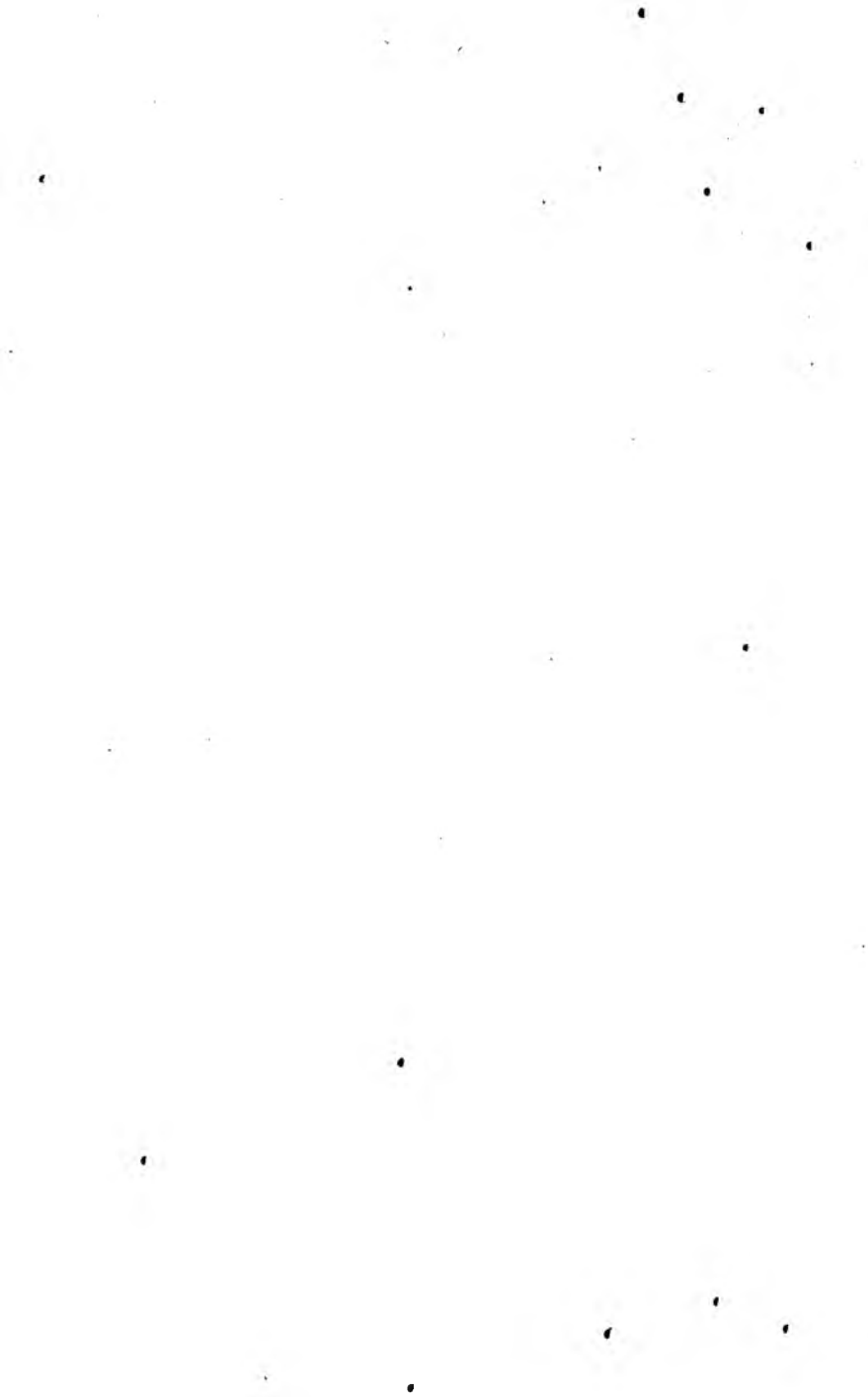
Rūpam rūpam prati-rūpo (Katha. Up. V-9).

Yuva suvasa parivṛta (Rig. Samh. III-8-4).

Vaste puru-rūpo vapuṁshi (Rig. Samh. III-15-14) &c.

With the Rūpa, go the Ayudhas and Abharanas.







The Holy Images which, so decked, are installed in our temples; are not fanciful dolls, but objects in which universal truths or tatvas, are represented in concrete symbols, that the worshipper's or meditator's eye and the heart may be fixed and purified so that realisation may thence follow. Such verses as follow bear upon this subject :—

*Atmanam asya jagato nir-lepam agunalayam*

*Bibharti kaustubha-mani-svarupam Bhagavan Harih &c.*  
(Vishnu-Purana I-22-68ff).

As for the beatific form, or Divya-manga/a-vigraha, our saints and sages went into ecstasies over it, judging from their voluminous writings.\*

\*Cp. "My beloved is white and ruddy, chosen out of thousands. His head is as the finest gold; his locks as branches of palm-trees, black as a raven. His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams. His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrh. His hands are turned and as of gold, full of hyacinths. His belly as of ivory, set with sapphires. His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus excellent as the cedars. His throat most sweet, and he is all lovely. Such is my beloved, and he is my friend, O ye daughters of Jerusalem." (Canticle of Canticles. V. 10 to 16). Read Sri Chaitanya's works, and read our *Azhvars*. For example Saint Goda-devi's Hymnal, *Nacchiar-Tirumozhi* XIV. beginning with *Patti-mend-or* with reference to Sri Krishna. Arjuna's ecstasies over the beatific vision of Sri Krishna is also to the point :

*Kiritinam gadinam chakra-hastam*

*Tejo-rasim sarvato diptimantam*

*Pasyami tvam durniriksham samantat*

*Dipt-anal-arka-dyutim aprameyam* (Bh.Gi. XI-17ff.) [P.T.O.]

Vibhūti, Bhūti or Aisvarya is the profusion of cosmic riches. *Isvara* (God) is so called, because He is the Over-Lord of this infinite abundance. He is the Great Proprietor of the property called the Kosmos, material and spiritual. 'Natat samas ch ābhyadhikas cha drisyate' (Svet. Up. VI-8) or He to whom there is neither superior nor equal.' More Srutis on this point are such as:—

Bahusyām prajāyeya [Tait. Up. II-6-2]

Aham hīdam sarvām asṛiji [Bṛih. Up. I-4-5] &c.

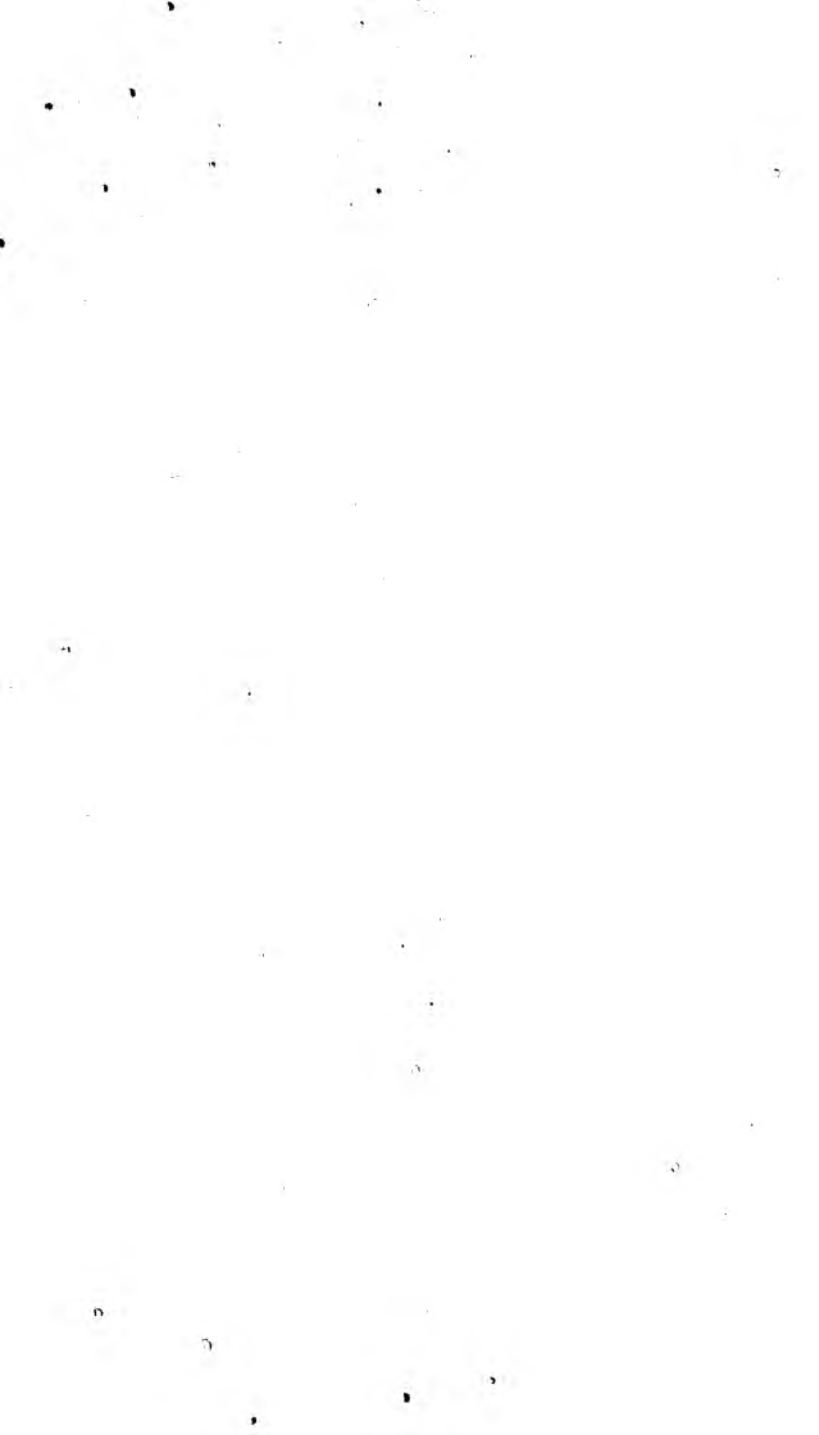
Vṛitti or Vyāpāra or Cheshhita, is act. God is said to be the Actor, or Prime Actor in His Kosmos. He is called the Jagad-vyāpāri. Srutis bearing on this are such as:—

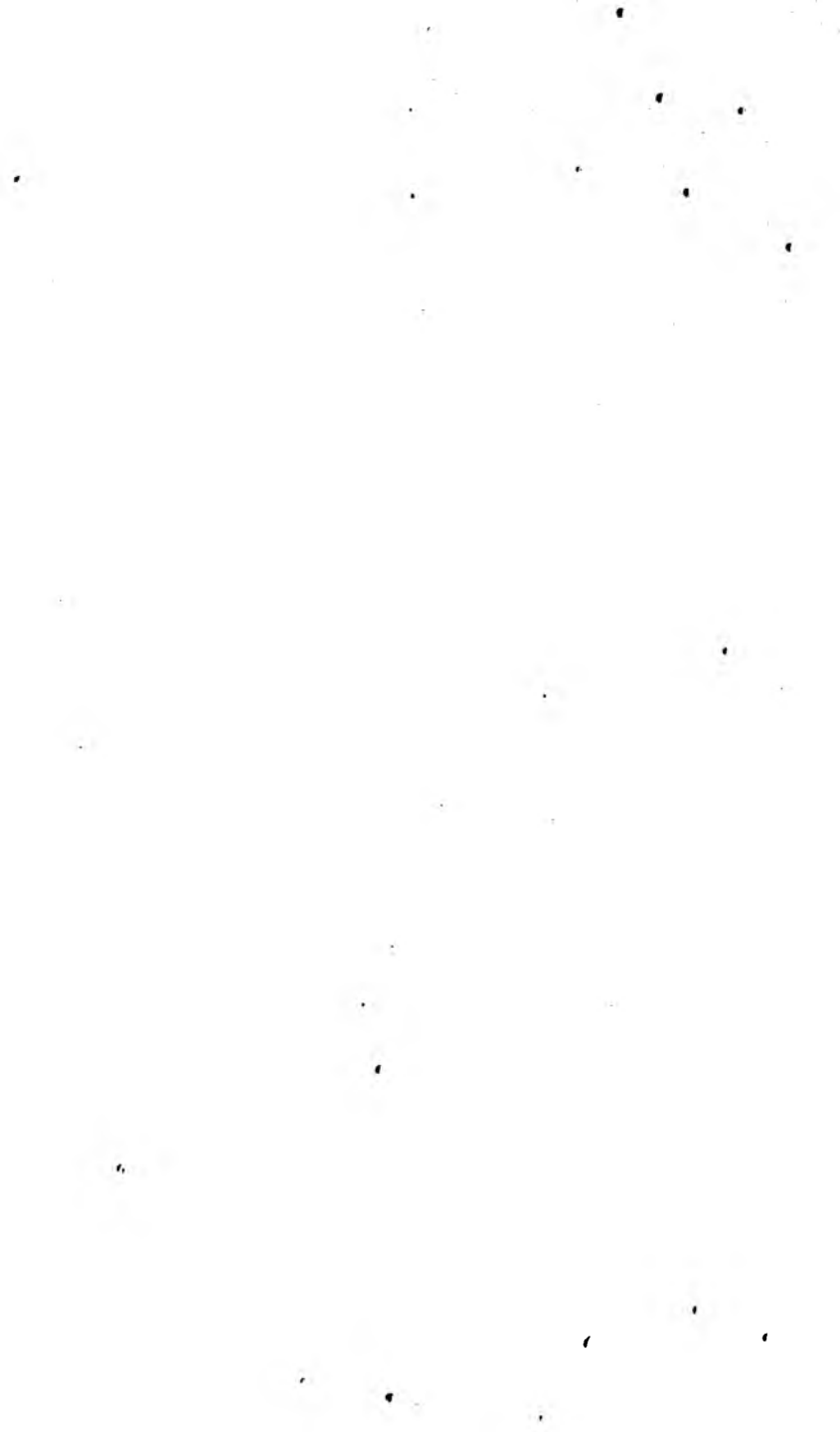
Ajayaṁāno bahudhā vijayate [Purusha-sūkta]

Sa u sṛeyan bhavati jayamanah [Rig. Samh. III-8-4].

In order then to discharge these functions, God, in His state, called Para, rules the immaterial or spiritual Universe, called the Nitya-vibhūti, or Paramapada or Paramakasa and manifests Himself in the material Universe called the Lila-Vibhūti, in various ways. These ways have been classified by the Vedānta philosophers as Five: Para, Vyūha, Vibhava, Antaryami and Archa.

As for *ayudhas* or weapons, here is a verse in the Book of Psalms (VII-13). "Except you will be converted, he will brandish his sword: he hath bent his bow and made it ready." Now ask the Christians, and the Moslems who worship the black-stone in Mecca (could it be our Salagrama?) how comes their iconoclasm against the wisdom of our Image-worship? Under *Archa*, we shall revert to this subject again.





1. Para is the Manifestation\* Supreme,
2. Vyūha is the Manifestation Operative,
3. Vibhava is the Manifestation Distinctive,
4. Antaryāmi is the Manifestation Pervasive, and
5. Archa is the Manifestation Worshippable.†

In order that this five-fold way of conceiving the hypostatical states of God, may be better understood, it is restated thus in another manner :—

- |                                   |  |
|-----------------------------------|--|
| 1. Para is God Transcendent       | } called Nityodita or ever-manifest.   |
| 2. Vyūha is God Cosmic            |  |
| 3. Vibhava is God Incarnate,      | } called Santodita or gently manifest. |
| 4. Antaryāmi is God Immanent, and |  |
| 5. Archa is God Representative‡   |  |

This division is based on such Sruti texts as :—

\* God to us is known by the term Satyam ; i.e. Existence i.e. real Existence, not a mere abstraction, which (latter) is but a non-entity. And when we know a thing as existence, it cannot exist without manifesting itself somehow. Hence, all the 5 hypostases of God are manifestations. See p. 155, Paul Carus' Fundamental Problems. It is for this reason that God to us is Nir-atisaya-bhogyā, or the blissful *par excellence* to be sought and obtained.

† Tattvatraya, by Parthasarathi Yogi, Pp. 130.

‡ 1, 2, 3 and 5 is the Infinite in Nature, considered by Max Muller in his 2nd course of Gifford Lectures under the heading Physical Religion ; and 4 is the Infinite in Man, considered in his Anthropological Religion, his 3rd course. His Psychological Religion considers the Truths contained in our Rahasya-traya, or the True Theosophy, or True Mysticism, or the Vedānta in a nutshell.

Pūnam adah pūnam idam pūrnat pūrnam udrichyate  
Pūnasya pūnam ādāya pūnam ev āvasishyate

(Bri. Up. VII-1-1).

Esha Purushah panchadhā panch-ātmā (Tait. Nārā. IV-5)

Mama-prakārāḥ panch eti prāhur Vedānta-pāragāḥ

Paro, Vyūhas cha, Vibhavo, Niyantā sarva-dehinām,

Archavatāras cha, tatha dayāluḥ Purushākṛitih

Ityevam panchadha prahur Mam Vedanta-vido janāḥ

(Pancha-ratra, Vishvaksena-Samh).

Bhūt-atma ch endriy-atma cha pradhan-atma tatha

Bhavan

Atma cha Param-atma cha Tvam ekah pauchadha sthitah

(Vishnu Pur. V-19-50).

Annamayo bhūt-atma &c. (Sub. Up. Vth Khanda).

These five hypostases may be compared to the five-fold world-processes, beginning so to say from streams of meteoric or magnetic atoms or cosmic dust whirling in the void, forming nebulous galaxies, from which cometic and stellar systems emerge, which in turn produce planets, from the latter again springing their satellites.

Para is the Form which is enjoyed by the Eternal Angels and Emancipated souls, in that Unique Realm of Infinite Eternal Bliss, called Paramapada, Parama-kasa, or Vaikuntha, which is incapable of being affected by time.\* He is Para-vasudeva.

Vyūha is the Form assumed by the Lord for the cosmic processes of Evolution, and Involution. He is

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\*See Tatvatraya by Parthasarathi Yogi. P. 131.







the yoga-sleeping Lord of the Milky Ocean† the Turiya of the Mandúkyopanishad and the Vyúha Vāsudeva of the Agama. Srī Krishna tells us in the Bhagavad-gīta (X-32):—

*Sarganam* Adir Antas cha

*Madhyam* cha iv *Aham* Arjuna !

The Lord who severally performs these three functions, *Adi*, *Madhya* and *Anta* and the consequential duties, devolving thereon, receives the designation, *Pradyumna*, *Anirudda* and *Sankarshana* respectively, the root *Vyúha* being known as *Vāsudeva*, the *Para* being *Nārāyana*, referred to in the *Rig-Veda* X-10-125—‘*Yonir apsv antas samudre,*’ and *Taittirīya* Up. IV :—‘*Ambhasya pâre,*’ and expanded in *Vishnu-Pur.* (I-4-24) thus :—

*Ekarnave tu trailokye Brahma Narayan-atmakah*

*Bhogi-sayyam gatas sete trailokya-grasa brimhitah.*

This may be compared with *Genesis* (I-2) “And the spirit of God moved over the waters.” Every *Dvija* is taught in his *Sandhyá* to repeat the *Dvâdasa* or twelve names of *Narayana*, beginning from *Kesava*. This order is shown in the 7th *Adhyaya* of the *Maha-Narayanopanishad* as a *Mantra*. The *Padmatantra* of the *Pancharatra* 2nd *Adhyaya* shows how from *Kesava* to *Damodara* and so forth emanate from the four *Vyúhas* stated above,—three from each :—

*Mûrtibhyas cha chaturbhyas cha chatur-vimsati Mûrtayah,  
Jayante kramaso brahman ! dipad dipantaram yatha.*

† Compare this with the *Galaxy* or the *Milky Way*, the matrix from which systems spring.

and so forth *ad inf.*

These are the original types, from which are derived what are known as the special Trimúrtis, the Brahmās, Vishnus, and Rudras, for each system, of which myriads are supended in space or for æons, at the end of which they go (to come back again). The Mandukya Upanishad gives these same the nomenclature of Visva, Taijasa and Prajna. In this, our readers will perhaps recognise the Ternary Law of Pythagoras.

The Lord has innumerable attributes (i.e. Svabhavas or Gunas) as already stated. The Six Cardinal or Primary Attributes called Svarûpa-nirûpaka-guṇaḥ giving rise to the infinitude of other Secondary Attributes, called Nirûpita-svarûpa-guṇas. The former are the root-types from which the latter spring. They are as stated in the Vishnu-Purana :—

Tejo-Bal-Aisvarya-Mah-Avabadha-su-Vîrya-Sakty adi  
gunaika rasih (Vish. Pur. VI-5-85).

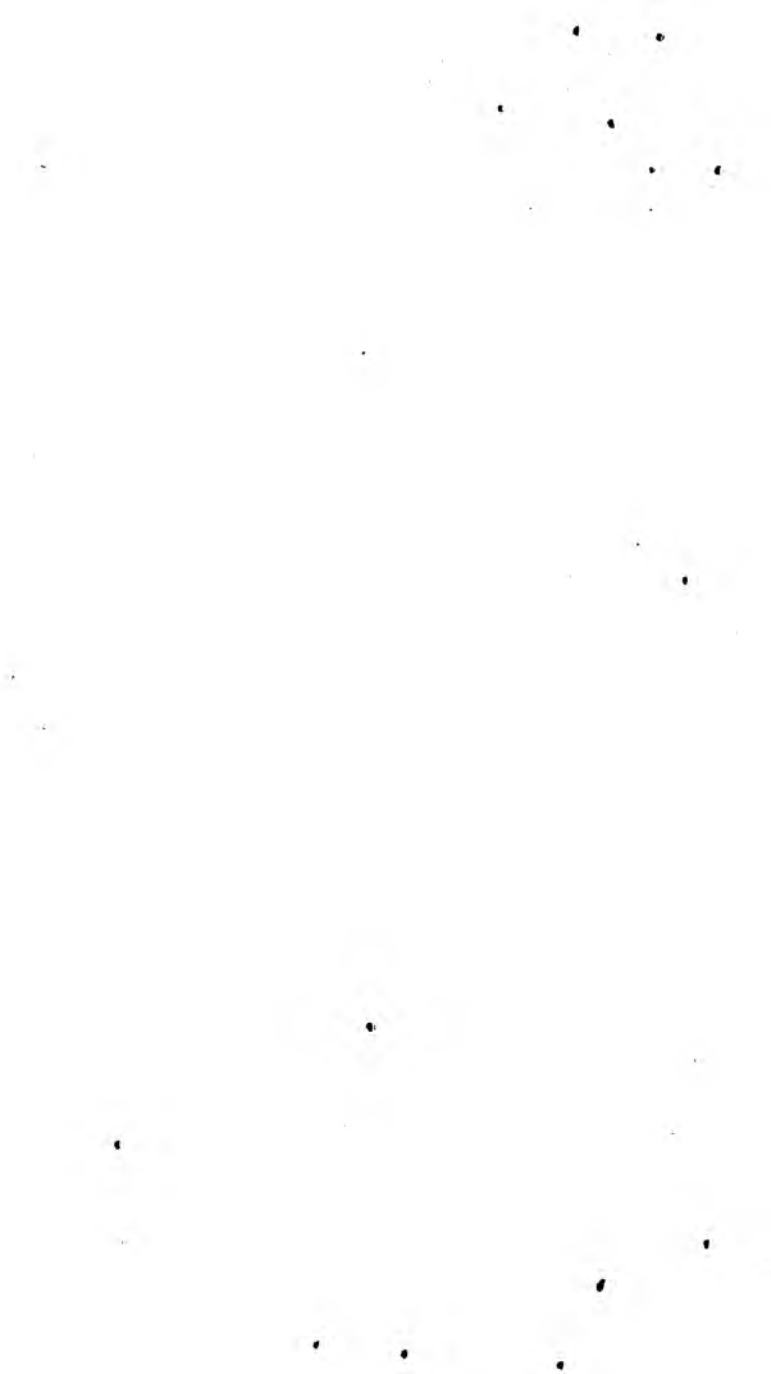
i.e. Wisdom, Power, Strength, Lordship, Endurance and Glory; and hence God is called Bhagavan.\*

For purposes of construction, Pradyumna chiefly uses the two Attributes Aisvarya and Vîrya or Lordship and Endurance. For purposes of protection, Aniruddha chiefly uses the two, Sakti and Tejas or Power and Glory. For purposes of Destruction, Sankarshana chiefly uses the two Attributes Jnāna and Bala or Wisdom and Strength.

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\*Vishnu-Purana. (VI-5-72ff.)

① See Spinoza's Substance. Also See  
David's Kindle Philosophy p. 23. & C.  
on connection of Substance with the  
Philosophy of Spinoza



There are minute details of this subject which is abstruse and already belongs to the category of forgotten lore, especially in these days of image-breaking, which is not different from God-breaking. Now to Vibhava.

Vibhava is a term formed from "vividhena bhavati" (iti); i. e. the Lord assumes forms which He has Himself created in the world, the types whereof are found in the vegetable, animal, human and superhuman kingdoms. These constitute the Avatâras, or Incarnations without number, in all places and at all times. It was this which was taught by Sñi Krishna in such passages as :—

Bahúni Me vyatitáni (Bh. Gí. IV-5).

Janma Karma cha Me divyam (Ibid IV-9).

Sambhavámi yuge yuge (Ibid IV-8).

Upendra is an instance of God's incarnation in the superhuman kingdom, Râma in the human, Matsya in the animal, and Kubj-âmra in the vegetal.

The ten principal Avatâras of Vishnu, known as Matsya, Kúrma, Varâha, Nrisimha, Vâmana, Parasu-Rama, Sñi-Râma, Krishna, Balarâma and Kalki, all come under this manifestation. The tenth or the Vibhúti-vistara Chapter of the Bhagavad-gítá gives innumerable instances, and in the end Sñi Krishna tells Arjuna :—

N-ânto 'sti Mama divyânâm vibhûtinâm Parantapa !

Isha tu 'ddesatah prokto vibhûter vistaro Mayâ (40).

i.e. "No number can be assigned to My manifestations, O Parantapa! Out of its infinitude, I have but given you a few examples."

If we Aryans could only succeed in making the Western world understand this universal conception of Incarnation, and make them move out of their most narrow groove, the millennium may soon be expected.

The purpose of Incarnation is as stated in the Bhagavad-gîtâ (IV-7-8):—

Yadâ yadâ hi dharmasya glânir bhavati Bhârata  
Abhy utthânam adharmasya tad âtmânam srijâmy Aham  
Paritrânâyâ sadhunâm vinâsaya cha dushkritam  
Dharma-samsthapan-arthaya sambhavami yuge yuge.

"When and when Dharma wanes, when and when Adharma waxes, then and then I create Myself."

"To save the good, to smite the bad, to uphold the Law, I am born from age to age."

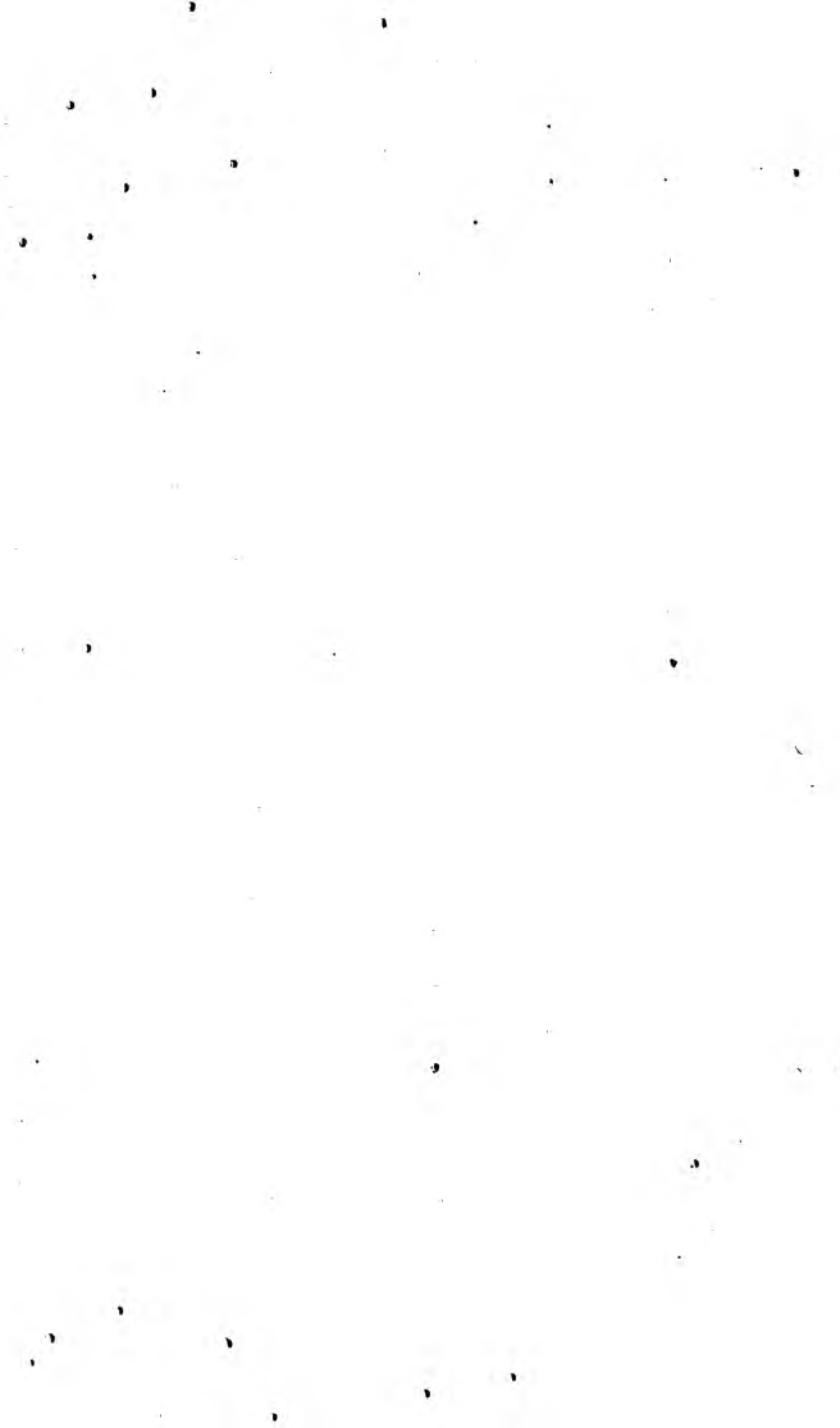
Says the Vishnu Purâna:—

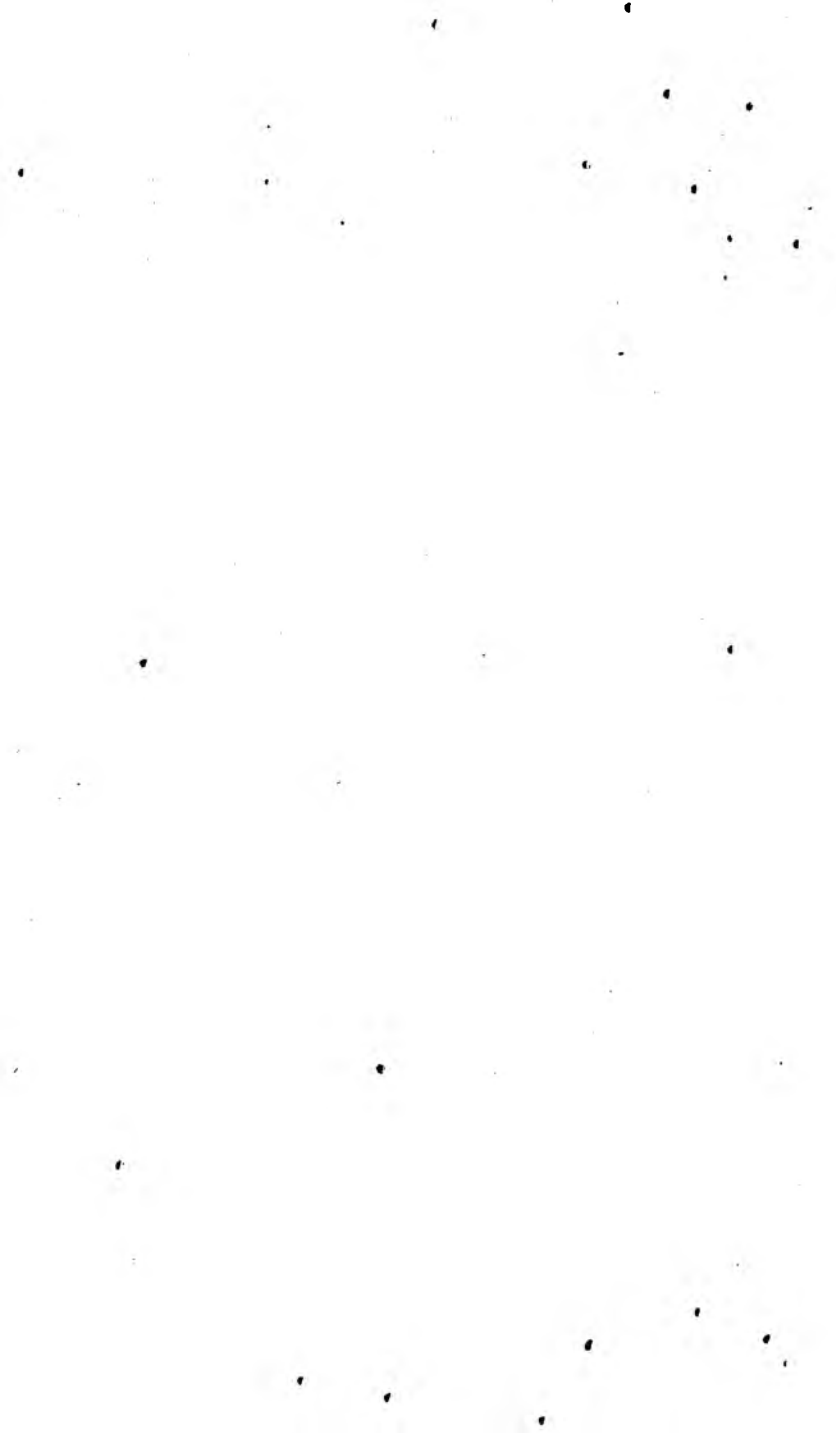
Avatareshu yad-rûpam tad archanti divaukasah

(I-4-17).

"The Forms of the Lord as in His avatâras, only ripe souls realise and worship, (not all)" as is evident from the Râmâyana and the Mahâbhârata.

Now we come to Antaryâmi. This Manifestation Pervasive of the Lord, is characterized as the Lord's being immanent in and controlling all. It has a two-fold aspect, the first which is in immanent relationship with souls, ever watching them, and accompanying them through all their migrations, whether in heavens or







hells, and in every situation.\* The second aspect is that immanence of God as enshrined in a Form, Amiable and Transcendent, and realisable by all souls in their lotus-like hearts by devotion, and in view, in the capacity of their friend and kinsman, to enabling them by so visioning Him as to thence effect their salvation.†

The Vishvaksena-Samhita of the Agamas therefore writes thus :—

Antaryami-svarupan cha sarvesham bandhuvat sthitam  
Svar-naraka-pravese 'pi bandhur atma hi Kesavah.

“In these and all other situations, the Lord is ever present immanently and guards and prospers souls

\* Cp. Psalms 139,8 :—“If I ascend up into Heaven, thou art there. If I make my bed in Hell, behold thou art there.”

† If we could make the Western World comprehend this larger view of their “Holy Ghost”, then Kingdom of Heaven is on earth. Cardinal Newman, had he known it, would have gloated over this idea. For he writes thus in his *Meditations and Devotions* (P. 79) :—“It is our privilege in the many trials of life to be comforted, in our degree, by the same heavenly messengers of the Most High, nay by Almighty God Himself, the third person of the Holy Trinity, who has taken on Himself the office of being our Paraclete or Present Help.”

In the Life of, St. Catherine of Sienna, the Lord is asked :—“Where wast thou, my divine spouse, whilst I lay in such an abandoned frightful condition?” “I was with thee,” he seemed to reply. “What”, said she, “amidst the filthy abominations with which my soul was infested?” He answered, “They were displeasing and most painful to thee. This conflict therefore was thy merit, and the victory over them was owing to My presence.”

(Butler's Lives of Saints, Vol. IV. p. 378).

just as beneficent mothers, going *in cognito* in the darkness of the night, to their perversely straying children, make them accept, even unknown to themselves, boons, which they would not knowingly receive from their mothers' hands."\* Such Sruti Texts as

*Yam atmanam antaro yamayati yam atma na veda &c.*

of the Brihadaranya Up. (III-7-22) are to the point. The other Antaryami Form is the Form, All-transcendent, immanent in the hearts of embodied souls, for purposes of contemplation and realisation by Yogic methods. This is evidenced by such Sruti Texts as

*Angustha matrah purushah* (Kath. Up. IV-12-13).

*Nilā-toyada-madhyastha* (Taitt. Up. VI-11-11).

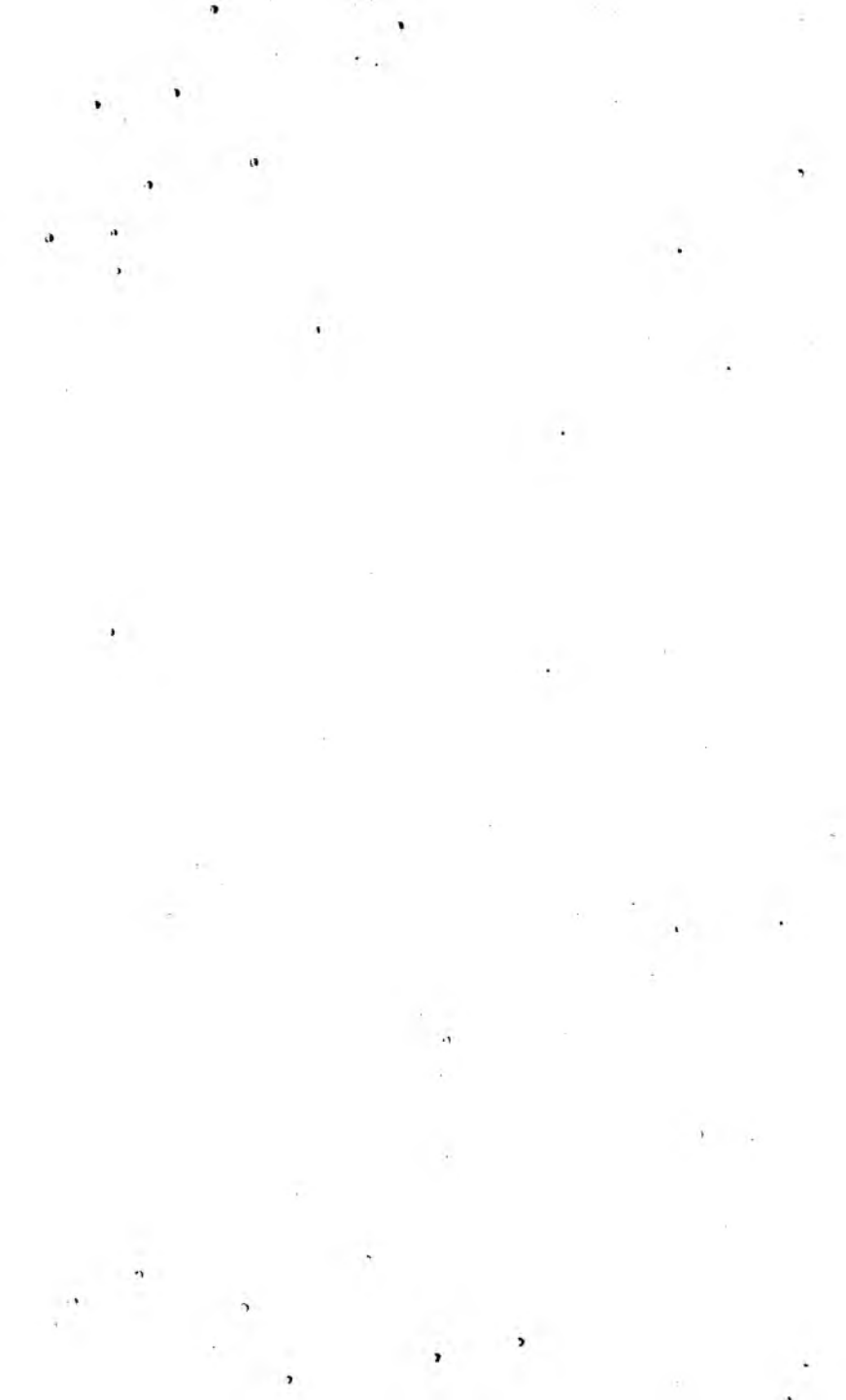
Now comes the Archa, or Manifestation Worshipable, which is that Form of the Lord, in which, unlike His Manifestation Distinctive, (Vi-bhava or the Avatāras), which, being occasional, were realised by souls of appropriate endowments, at particular times and places according to the Vishnu P. verse above quoted, the Lord according to the text :—

*Ichhi-grihit-abhimat-oru-dehah* (Vish. Pur. VI-5-84).

"Whatever Form is dear to His Devotees, He of His own will dons",

is pleased, without any kind of limitation as to times, places, or persons, to be present and manifest Himself to 'all, in temples and homes, all-forgiving, and accommodating Himself to the whims and fancies of the worshipper, whose heart is so fascinated by objects

\* Tattva-traya by Parthasarathi Yogi, Pp. 143.





of sense, and mind so obscured by sophistry, that he is assailed by a thousand doubts whether God is really capable of representing Himself in symbols for the sake of poor little-witted humanity. If God could be suspected incapable of even such a most insignificant feat for blessing misguided mankind, it is far more reasonable to deny Him altogether. The blight of atheism and materialism, has so swept the Land of Bharata, that were it not for the Holy Temples so enduringly instituted by our wise sages and mages of yore, the vandalism of the Moslem and the stratagem of the Christian Missionary should have completely blotted ere this, the Hindu nation's individualism, in the chaos of rising and falling races of mankind. Our Temples are sermons in stone, and immemorial monuments on which the paleology of our religion is inscribed in indelible characters.\* All credit is due to Pax Brittanica for their policy of non-interference and non-aggression, and eagerness to preserve the vestiges of the

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\* In an old work called *Padma-Purana*. Uttarakhanda, the following verse is written :—

Jambu-dvīpe mahapunya

Varshe vai Bharate subha,

Archayam sannidhir Vishnor

N-etareshu Kadachana (29-15). *R/*

i.e. In no other land is God present in the Images, than in the Jambu-dvīpa, Bharata-varsha," i.e. Hindustan.

It is curious to compare this with history which tells us that whereas the intellect of man in lands beyond the bounds

sacred history of God as it took place in India.

The enshrined Archā-Form in temples and homes and everywhere possesses the characteristics of—

(1) Weaning souls from wandering and creating in them (by attractive beauty and boon-granting generosity) a taste for worship (such as the mere injunctions of the Law could never produce, vide Gītā iii-33),

(2) Presenting (when taste for worship has arisen in souls,) an amiable image (subhâsraya) on which the worshipper's eye and heart may be rivetted and rest there in spiritual rapturousness.

(3) Accessibility as Saviour, to all kinds of souls (without distinction of high and low), and (4) Enjoyability (as in the Highest Heaven itself, by souls—grown ripe in realising the beatitude of this worship,"\* alluded to in such passages of Saunaka as :—

Tam archayet, Tam pranamet,

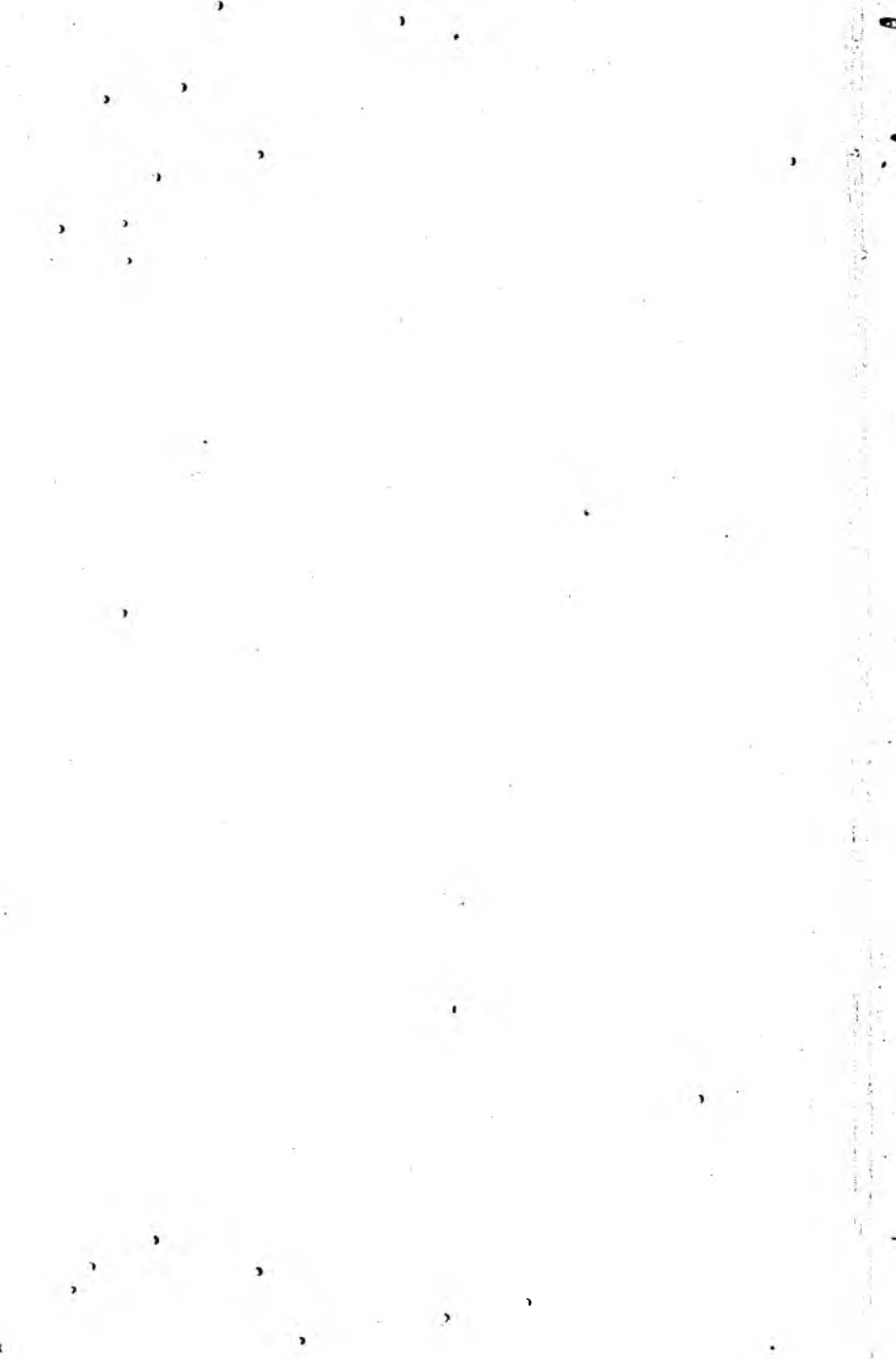
Tam bhajet, Tam vichintayet,

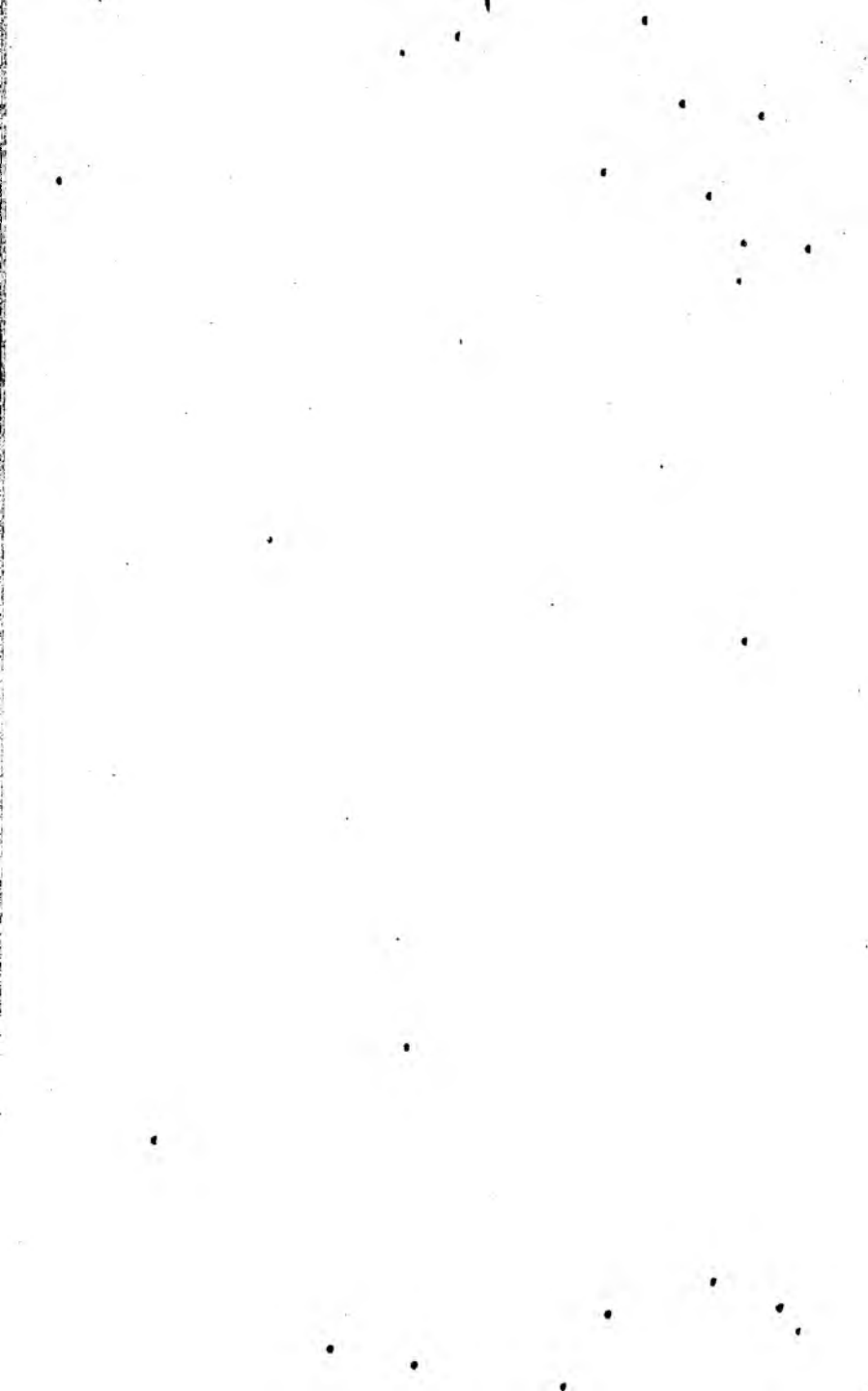
Visaty apâsta doshas tu Tam eva Brahma-rupinâm.

(Vishnu Dharma, 103, 10ff).

of India looked down upon idolatry, the Indian Vedanta, product of a mightier intellect, looked up to it. This shows that God gives to each country what is suited to it. It seems the Varn-âsrama system and idolatry (so-called) are features peculiarly dispensated for India. There would seem to be a double danger in giving these up but not finding better substitutes to satisfy the Indian's sense of religion.

\* Tattva-traya by Parthasarathi Yogi P. 145.







and

Sāndarsanat akasmat chit pumsam sam-mudha-  
chetasam

Ku-vasana ku-bubdhis cha ku-tarka-nichayas cha yah.

Ku-hetus cha ku-bhavas cha nastikatvam layam vrajet\*  
(Paushkara-Samhita).

\* The Rev. R. D. Griffith's Essay on the Bhagavad-gita gives us credit for original light.

Cardinal Newman acknowledges that the doctrine of Divine Incarnation is Indian, and Novalis says that if God can deign to become incarnate as a man, He can deign likewise to become incarnate as an animal, vide Matt. iii-16, and Luke'III-22, or as a plant, or as wood or stone, Gen. XXVIII-v-18 and 22, and Dr. A. Clarke's Commentary.

Cardinal Newman, in his Meditations and Devotions P. 511-ch-x-part III writes :—"And it is love, which keeps thee here still, even now that thou hast ascended on high, in a small tebernacle, and under cheap and common outward forms. O *Amor meus*, if thou wert not infinite Love, wouldst thou remain here, one hour imprisoned and exposed to slight, indignity, and insult ?

Gulsham-i-Raz, says :—

" Since all things are the manifestors of Being  
One amongst them must be an idol."

" If the polytheist only knew what idols are  
How would he be wrong in his religion ?"

Sage Parasara Bhattarya exclaimed in this strain :—

*Astam te guna-rasivat guna-parivah-atmanam janmanam  
Samkhya bhauma-niketanesh-v-api kufi-kunjeshu*

Rangesvara

All these five hypostases of *Isvara* which is in fact *His* evolution,—Sage Lokacharya in his great work : *Srī-vachana-bhūshana*, translated by Srī Parthasarathi Yogi for the Parliament of Religions, at Chicago, America (1893 A.C.) sums up thus :—

(1) Gods' All-Penetrating Incarnation (*Antar-yami*), is like subterranean water (to be discovered by adepts in yoga).\*

(2) His Form in Heaven (*Para*) is like vapours—distinctly enveloping our sphere.

(3) His Form engaged in (a) evolving, (b) maintaining and (c) involving the universal systems (*vyūha*) is like a distant ocean.

(4) His man-like and other similarly specific Incarnations, are like a river's occasional freshes.

(5) His Worship-Incarnations are like reservoirs in which, river-freshes are stored up, for use at *all* times.† (*Archa*.)

After reading these sublime flights of our Vedantic Thinkers on the Problem of Existence, or the Mystery of the Universe, Milton's lines will come to our readers with added force and beauty.

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Archyas sarva-sahishnur archaka-paradhīn-akhil-atma-  
sthitih

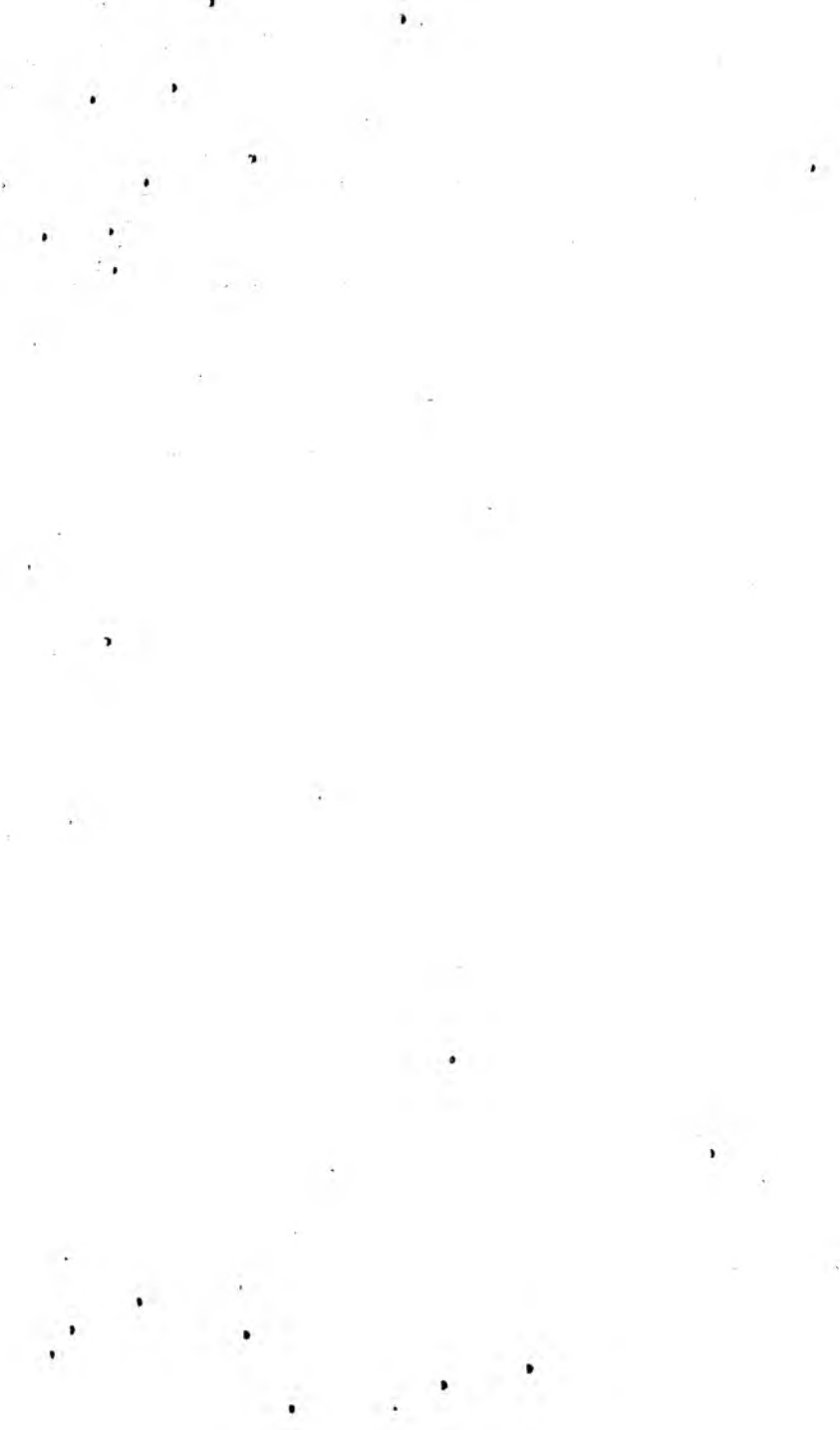
*Prinīṣhe hridayalubhis Tava tatas śilat jadi bhuyate.*

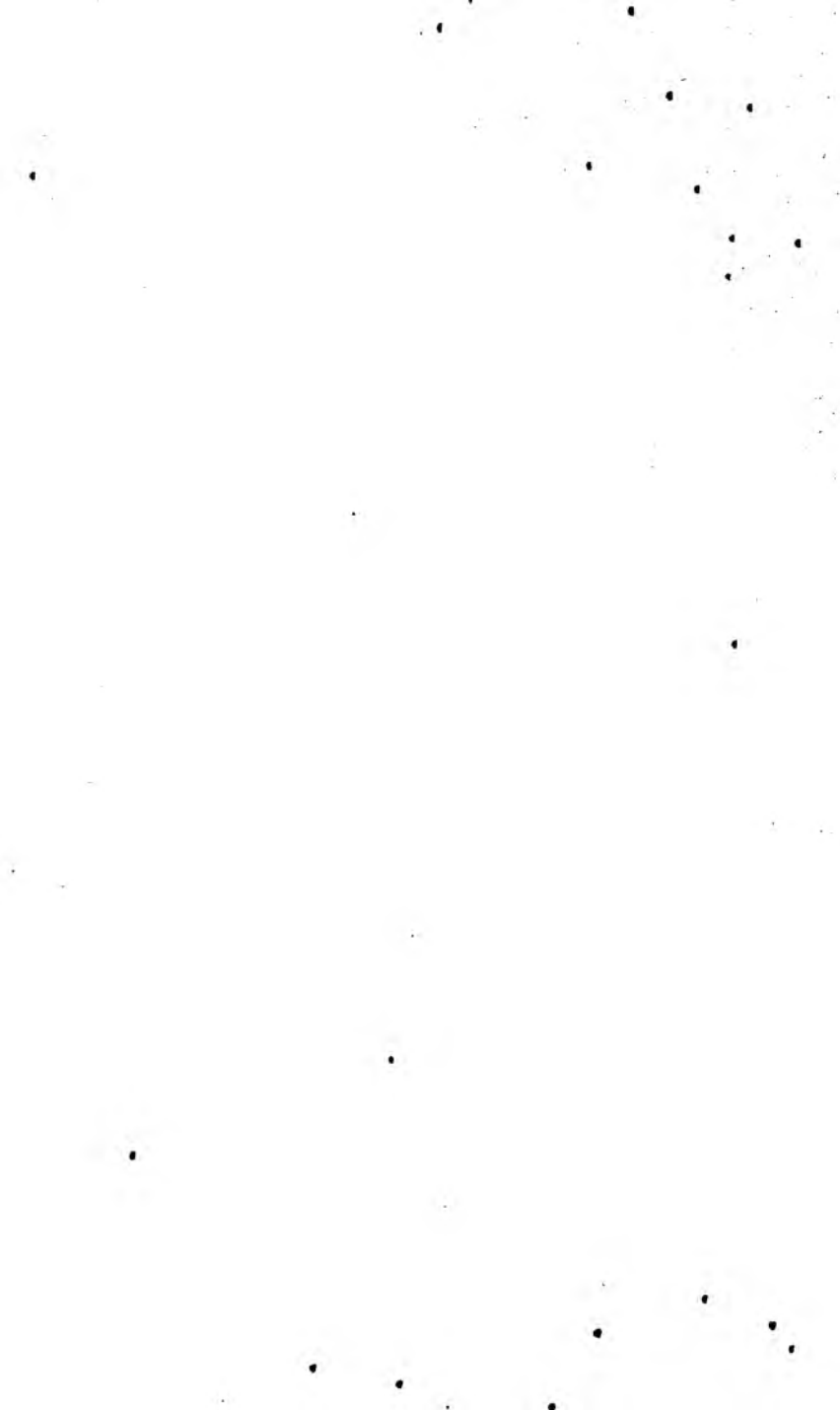
For a rationale of this, see Sri Yogi S. Parthasarathi Aiyangar's book on Image-Worship.

\* *Asht-anga-yoga-siddhanam hrid-yaga-nirat-atmanam,  
Yoginam adhikaras syat ekasmin hridyaye saye.*

(*Satvata-Samhita*).

† Read *Tatva-traya* by Parthasarathi Yogi, Pp. 7.





‘That glorious form, that light unsufferable,  
 And that far-beaming blaze of majesty,  
 , Wherewith He won’t at Heaven’s high council-table  
 , To sit the midst of *Trinal Unity*,  
 He laid aside ; and here with us to be,  
 Forsook the Courts of everlasting day,  
 And chose with us a darksome house of mortal clay’.\*

### Concluding Remarks.

In the space we have allotted to ourselves in a *Váde Mecum*, we tried to do justice, though necessarily in a running manner, to the two grand divisions of the *Vedānta*, viz. *Pramāṇa* and *Pramēya*.

The whole subject constituting the *Pramēya*, is presented to us enshrined in the aphoristic line of the *Pramāṇa*, viz. *Veda*, thus :—

*Karāṇ-ādhipa* ’*dhipa*h (Svet. Up. VI-9).

Where *Karāṇa* is Matter, *Karāṇ-ādhipa* is soul, and *Karāṇa-ādhip-ādhipa*h is God.

This truth is expanded thus in the *Vishnu Purāṇa* verse (VI-8-64).

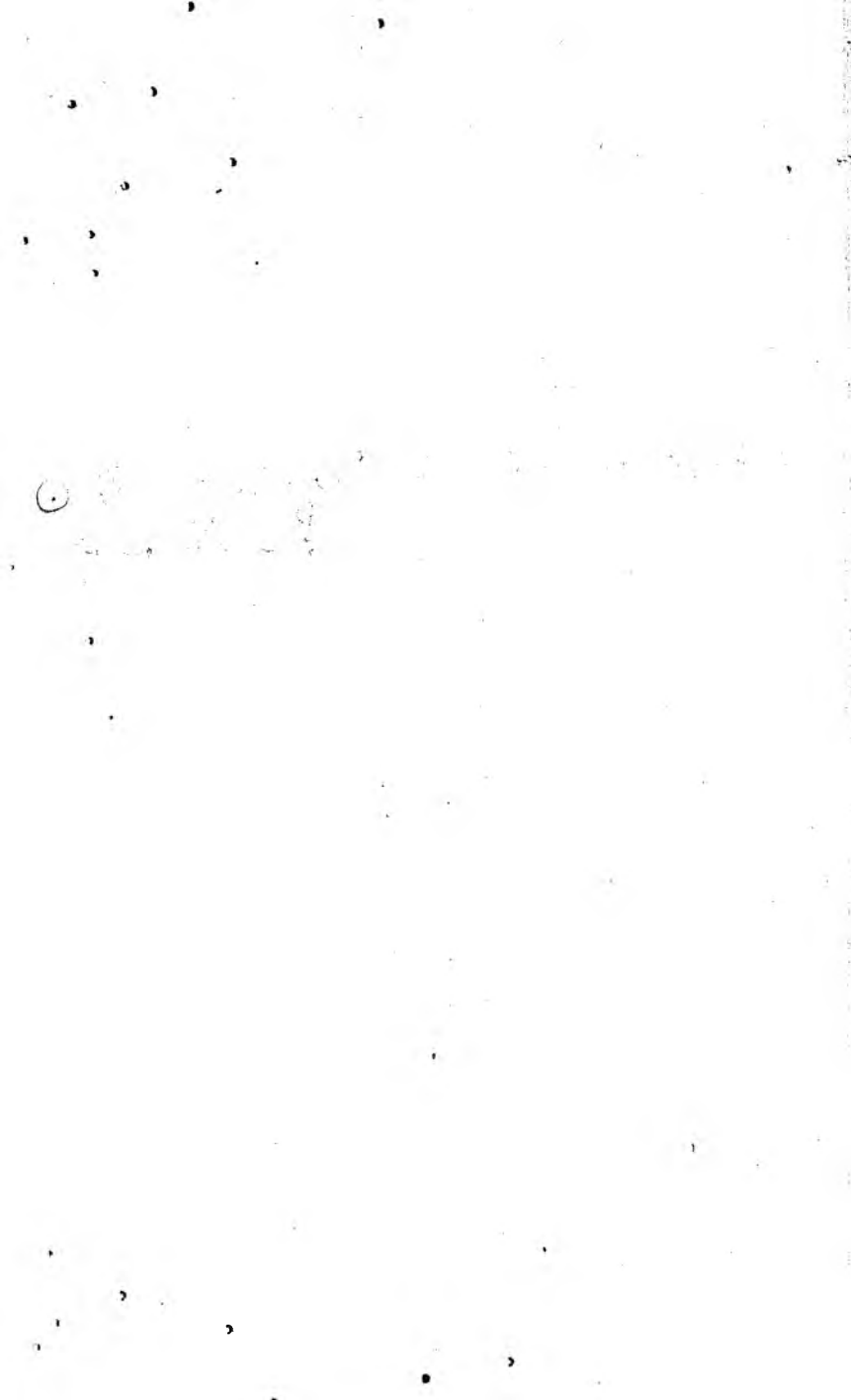
Iti vividham Ajasya yasya rūpam  
 Prakṛiti-paratma-mayaṁ Sanatanasya  
 Pradisatu Bhagavan asēsha-pumsam  
 Harir āpa-janma-jaradikam sa siddhim.

“Whose body—partly matter, partly matter-ruling souls,—

---

\* Read Genesis, III-8, Exodus, III-2,4,5,6, XIX-21,22, XIX-18,20.





See Secret Services I. 203-204. and  
State Secret Service of the "2nd Corps"  
p. 5-8.



i.e. 'Destitute, of evil.'

and Abhaya is explained as :—

• • Samasta-kalyana-gun-atmako (a)sau. [Id. VI-5-84.]

i.e. 'Possessed of good'.

Both these characteristics pertaining to Godhood are discussed in the Brahma-Sūtra (III-2-11).

Na stanato'pi Parasy-obhaya-lingam sarvatra hi  
to which our readers are referred. ☉

While the monistic philosophers strive to establish a 'Unity', and the dualistic philosophers a 'Diversity', the Mono-dualistic philosophers harmonise the two by showing that the Kosmos is a 'Unity' with 'Diversity' in it.

Srī Madhva, though a dualist, breathed forth a spirit of 'Unity' in such passages of his as :—

Yatha suvarnam akritam kriyate kundaladikam

Punar ekī-bhavaty addha tadvad Vishnur Ajo'pi san,

Surady antasthito bhūtvā punar ekī-bhaved Vibhuh.

[Bhag. Tat. Nir. XI-28-21.]

Srī Sankara, though a monist, breathed forth a spirit of 'Duality' in such passages of his as :—

Prāg utpatteh avyākṛita-nama-rūpa-bhedatmabhūtam

ātmaika-sabda-pratyaya-gocharam jagad idanim

vyākṛita-nama-rūpa-bhedatvat aneka-sabda-pratyaya-

gocharam &c. [Ait. Up. Bhashya I-1] ;

and

Saty api bhed-apagame

Natha ! Tav aham na mamakīnas Tvam,

Samudro 'api tarangah

Kva cha na samudro na tarangah. [Shat-padi-Stotra 3.]

And Srî Rāmānuja reconciles both by standing as the Equator between two opposite poles.

In the exposition thus rendered by him of Vedānta, students of philosophy will not fail to discover the apogee of the evolution of philosophy in the West, beginning from B.C. 600 in Greece down to Locke, Kant, Hegel, Darwin and others, as shown by A. West, in his History of Philosophy, (by Thilly) Pp. 602-603, which see.

Srî Rāmānuja shows that his exposition of the Vedānta as a philosophy of the triune constitution of the Kosmos, is all contained as in a seed in the Holy Name Nārāyaṇa, sung under many appellations in the Vedas, and who is the Visvakarman in particular of the Rig-Veda, from whose lotus-umbilicus, the Demiurge (Brahmā, the four-faced) issued forth :—

*Ajasya nabhav adhy ekam arpitam*

*Yasmin visvāni bhuvanāni tasthuh.* [X-82-6.]

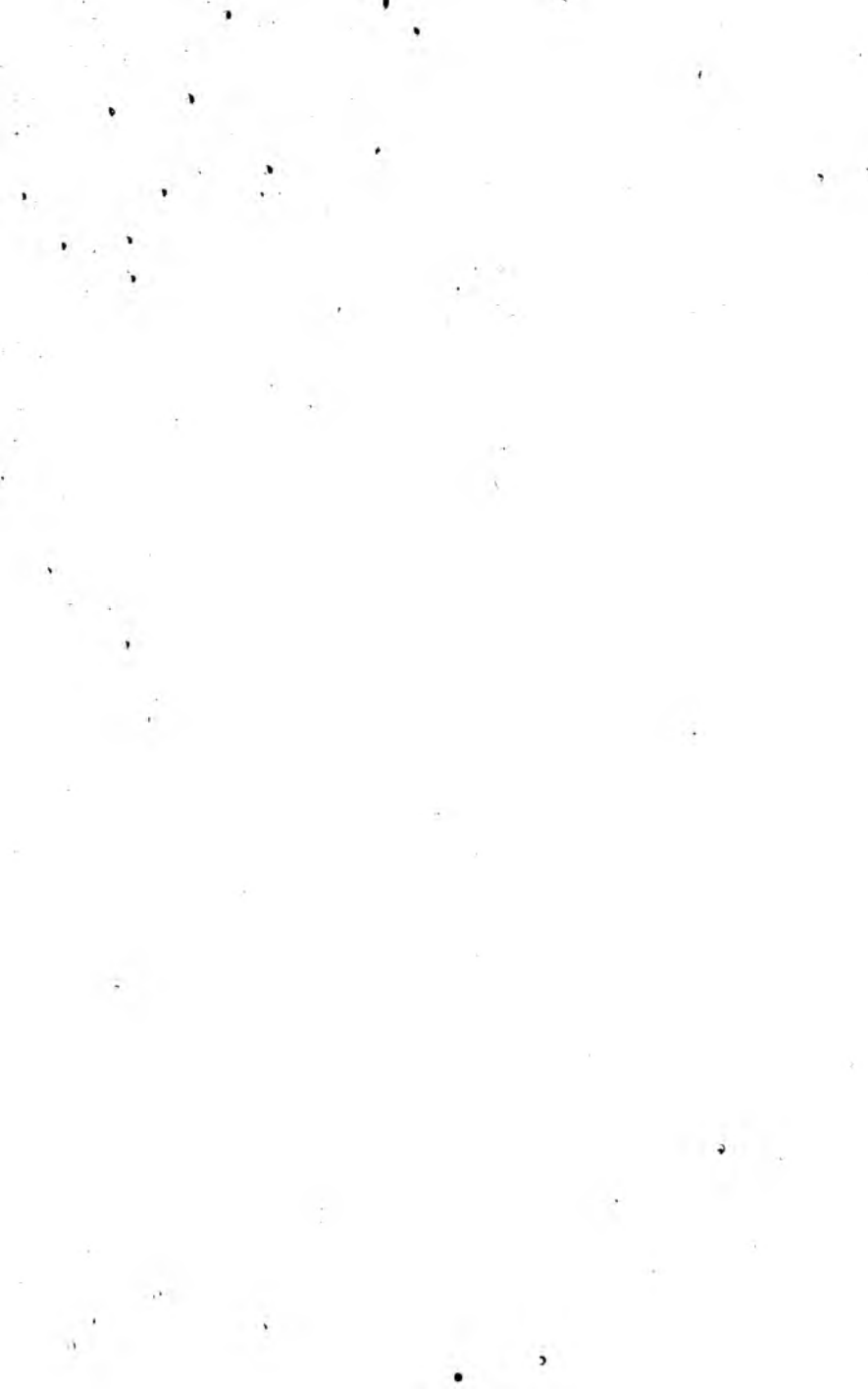
Nārāyaṇa again is the Puruṣa of the Puruṣa-Sūkta which in its form as given in the Vajasaneya Samhitā (XXXI-19,) is :—

*Prajapatis charati garbhe antah,*

*Tasmin ha tasthur bhuvanāni visva ;*

and He, Narayana, is the One God of the Bhagavad-gīta again, briefly explained in the VIth Chapter 29-31, for example ; and the three typical verses of Chapter VII, 4, 5 and 6.

And this is Narāyaṇa, whose unmistakable sign is



[illegible]

Srī (or Lakshmi) being his spouse, as revealed by Rig Veda, and explained by Sâyana :—

Yah pûrvyâya vedhase navîyase

Sumaj-jânaye Vishnave dadâsati (I.156.2)†

Mahâbhârata, which we discussed as one of our valuable evidences (Pramâna), concludes its mission to Gods and men by declaring at the end or colophon-portion of its 18th Parva :—

Vede Râmâyane punye Bhârate Bharatarshabha !

Adau ch-ânte cha madhye cha Haris sarvatra gîyate.

i.e. 'Whether it be in the Holy Veda or the Râmâyana, or Bharata, or anywhere, start, middle or finish, it is Nârâyana (Hari) everywhere who is sung, as the One God of the Universe.'‡

The idea of one God, and therefore not many Gods,—thus establishing the principle of monotheism as against polytheism,—and the idea of the Immanency of God in all things,—and therefore thus establishing again the principle of monotheism as against pantheism and ex-cosmicism, and the recognition of many Gods at the same time but existing as the (prakâra) modes of the One God (prakârin) and again the idea of God as involving the Father and Mother (Srî) principle, is all embodied by Râmânuja, in the one Vedântic expression, Nârâyana, as shown above. As a confirmation of this Vedântic position established by Ramanuja,

† Also consult Yajur-Veda Brâhmana, II.4.3.

‡ Svarg-Arohana-parva, VI.89.

we have Mr. G. R. S. Mead, a ripe exponent of the latest developments of Theosophy, in meeting a question put to him thus:—“*Is there any danger of Theosophy reverting to polytheism or pantheism,*” writes:—

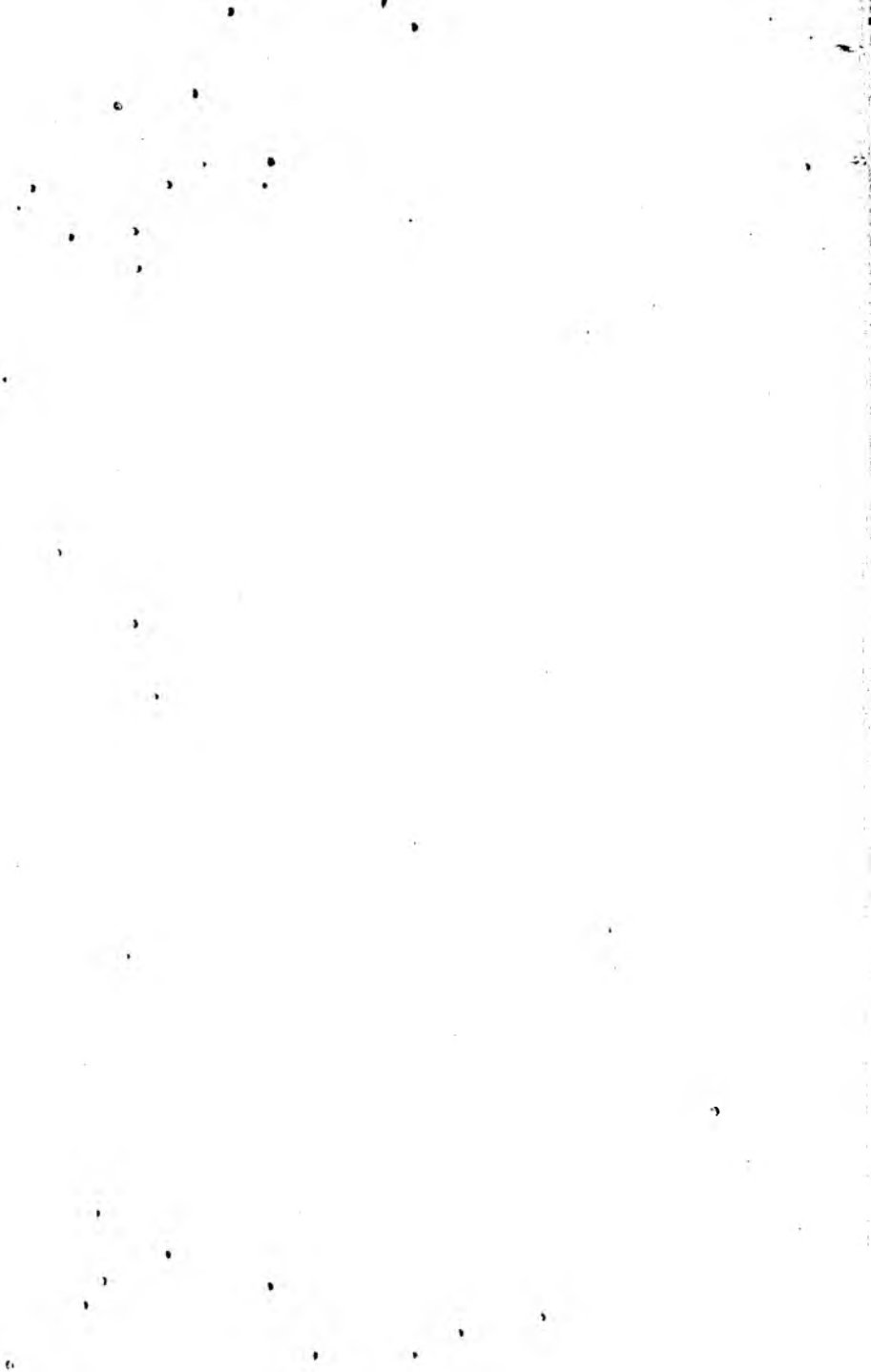
“The Many connotes the idea of multitude, manifoldness, fertility, pullulation,—in brief Power, the Divine Mother, the spouse both of the Father and the Son,—a shocking idea to those who know knothing of the Unions Above, the Sacred Marriages of Divinity, and Bridals of the Gods, and who can think in no other terms but those of their present cribbed, cabined, and confined humanity—the naïve anthropomorphisers who would make God in their own images, instead of seeing in separated man and woman when united only, an image of the Divine Nature. For Father, Mother and Son in their Divinity are co-eternal together and co-equal, each in each and all in one, and one in all.” (P. 427, *Théos. Rev.* Vol. XIII. 1808).

\* \* \* \* \*

“All traditions of Theosophy assert that the Gods are all Modes of the Divine Being, or Facets, Personæ of the Divine Mind; and Christianity substitutes the term Angels for Gods.” (Ibid. p. 428).

\* \* \* \* \*

What looks like the fruit of all the Theosophic thinking of the modern age, and what seems to be the result of its evolution, and what strikes the world as the discovery of New Lands by Theosophic Colum-buses, is already there in the conceptions of Vedānta. When one day, mystics of the type of Mr. Mead, should fortunately chance to dive into the mysteries of Vedānta as developed in the Dravida land (South of India) by the *Acharyas*, their astonishment and admiration, we feel sure, will know no bounds.







It may be clear to our readers that Vedanta interpreted as Advaita alone, especially by European Scholars, is a misconception; that Ramanuja has shown that the quintessence of the teachings of the Vedas is monotheism and deism, neither polytheism nor pantheism. Advaitism requires Brahman to be so absolute as to be out of any relation with the Kosmos. But if this is the view of Sankara, the apostle of Advaitism, then he should be thought to have stultified the very definition of Brahman given by his great Guru Badarayana Vyasa, in the very opening of the Brahma-Sûtras (I-1-2), viz.—

Janmâdy-asya yathah,  
meaning that Brahman is that which is in intimate relation to the Kosmos—a relation which can be summed up by the three processes of the Kosmos, which it owes to Brahman viz. its genesis, tenure and exit. *debüt* — *admit*

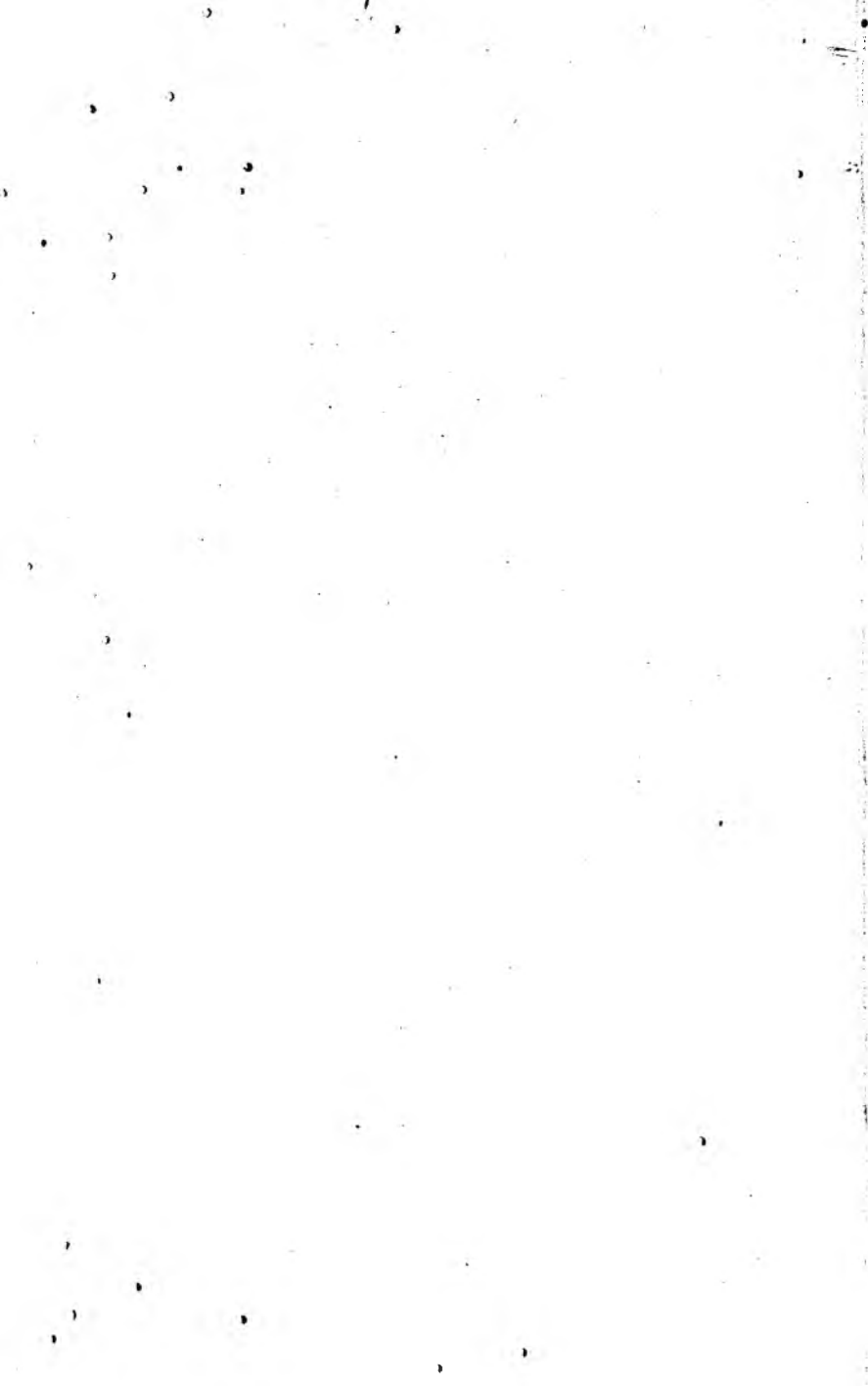
In philosophy, Ramanuja arrived at a monism for which though Sankara strove hard, the spectre of duality in the person of Avidya, nescience, ever haunted his philosophy, and this dualistic spectre had to be put down by him under the category of “inexplicables.” But Ramanuja established a perfect Monism undaunted by the Avidyaic duality. For to him there was nothing which was apparently real but essentially unreal as Avidya was to Sankara,—Avidya, to the eternality of which though unreal, Sankara had to succumb. But Ramanuja established a Monism, by which he could show it was one Brahman, and Secondless ;

and it was His real body that is his Nature, and is the source of all phenomenal flux.\*

In religion again Ramanuja arrived at a Monotheism, veiled by the apparent polytheistic and pantheistic views of the Vedas. In his *Srī Bhashya*, he showed that it was Narayana, who was behind all the Varunas, and Indras, Rudras and Agnis.—Narayana, the God of Wisdom, the God of Power, and the God of Love,—in other words a God of perfect Love and Beauty, a God of ineffable Glory and Grace, a complete philosophic God again of Infinity and Immanence, and therefore a God well calculated to win the mind and wed the

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\* Bh. Gītā XVI-8 tells us that it is only the Asuras that say that the Universe (*Jagat*) is *asatya*, unreal. The Universe then composed of *chit* and *achit* is thus a reality, which is the *Viśiṣṭādvaitic* position of Rāmānuja. Between Brahman *per se*, characterless and so forth, and His Universe His Manifestation, there is no divorce as the Advaita asserts, the one as reality and the other as unreality. A Western writer says:—"This view refuses to divorce the practical reality from the theoretical, for such a divorcement is to it unthinkable. It does not assume, to suit the prejudices of the insufficient, that the contemplative reality is true and the practical false; nor, contrariwise, that the practical is the only reality and the theoretical the baseless fabric of a dream. It does not elaborate a theory of illusion with which to label the mystery of the ever-becoming, and refuse to see truth in the infinite change of appearance; rather it refuses to regard Nature as the concealer of God, in the sense of the Deluder or Great Illusionist (*Māyīnam*, *Cp.*), and views her as the means of manifestation of the Divine, His eternal complement and faithful spouse (*Srī*, *Cp.*), whereby He perpetually reveals Himself (*Brahm-Brihatī*, *Cp.*) [P. 144. "Mystic Reality by G. R. S. Meade. Theos. Review Vol. 42-1908].





heart, and thus evoke worship and love, carrying the worshipper and lover to eternal union with Him for His eternal service.

It was Ramanuja's mission to explain away the 33 millions of Gods showing that the number meant the innumerable attributes or perfections of the Godhood, Narayana, and to show men thus that they could fix their minds and hearts steadily on One Object of meditation. Such was the Monistic Philosophy of Reason and the Monotheistic Religion of Beauty, which Ramanuja came to show to all men, irrespective of creed or country, caste or color.

As Schopenhauer remarks, 'pantheism is only a polite form of a theism.'

"The maxim of the pantheist, 'God and the world are one,' is merely a polite way of giving the Lord God his *congè*." (P. 103. Haeckel's Riddle of the Universe). Even Haeckel, the confirmed materialist of the latter end of the nineteenth century makes the following noteworthy admission:—"It is very probable that these processes (i.e. biologic

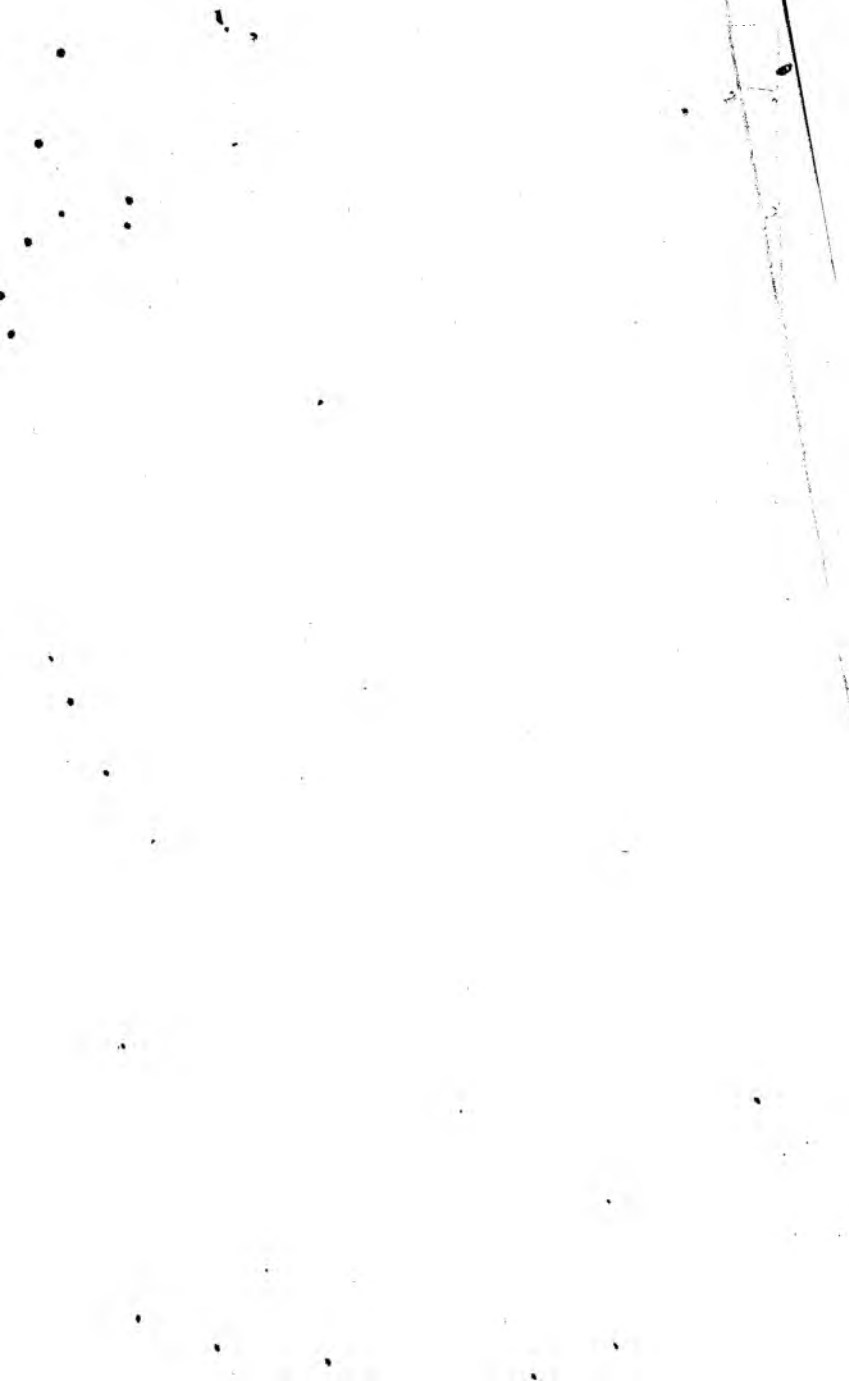
. . . If by unity is meant some abstract state set over against diversity, then that by itself is no more reality than is diversity when regarded as set over against unity. Unity is union rather than oneness; unity as abstract oneness is an empty abstraction, void and lifeless. Unity as an essential concomitant of reality cannot be without its co-partner diversity; and therefore the attempt to attain to unity as a something entirely apart from diversity, means a suicidal departure from reality, in so far as the attempt is to attain to what has no existence apart from its complement. Unity is conditioned by diversity and diversity by unity; if either goes, both go." [*Ibid*, Pp. 146].

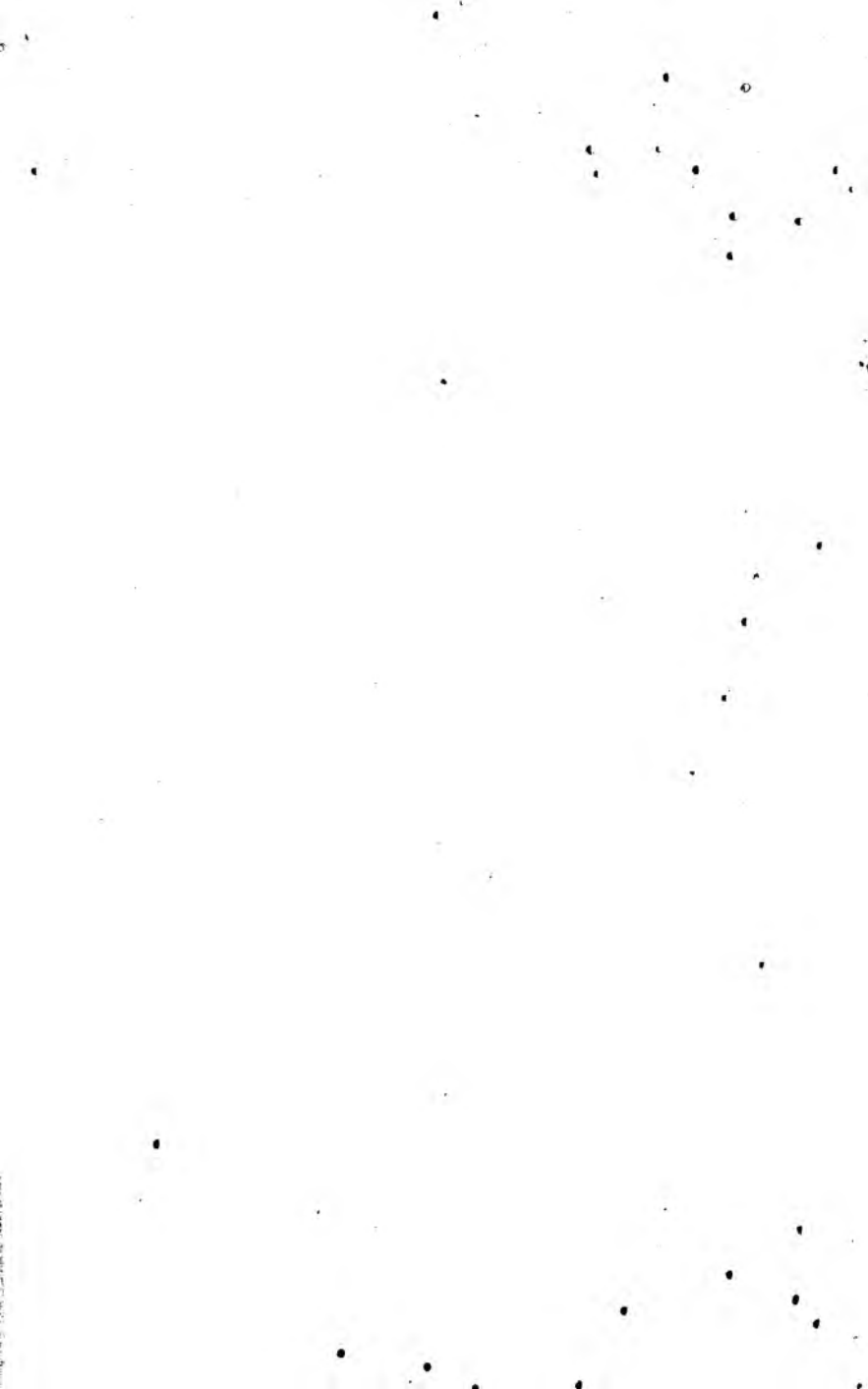
and similar evolutionary processes found on our earth have gone on likewise on other planets, and that other planets have produced other types of the higher plants and animals which are unknown on our earth; perhaps from some higher animal stem which is superior to the vertebrate in formation, higher beings have arisen who far transcend as earthly men in intelligence." (Ibid, p. 131). This shows "the possibility of Revelation or information derived from superhuman sources" as Sir Oliver Lodge says, who further gives the warning:—"Let the jubilant but uninstructed and comparatively ignorant amateur materialist therefore beware, and bethink himself twice or even thrice before he conceives that he understands the universe and is competent to pour scorn upon the intuitions and perceptions of great men in what may be to him alien regions of thought and experience." (P. 68. Life and Matter).

That free-thought Champion and Sage of Königsberg, Kant asserts that intellect, when carrying the fragmentary and detailed results of human experience to their rational issues in a postulated totality, gives rise to three distinct *Ideas*. These three ideas are the Soul, as the supersensible substance from which the phenomena of consciousness are derivative manifestations; the World, as ultimate totality of external phenomena; and God, as unity and final spring of all the diversities of existence." (P. 182. Kant by W. Wallace, M.A., Blackwood Phil. Classics).

But the ultimate ternary synthesis, arrived at, after the analytical process applied by the great metaphysician of India, Śrī Rāmānuja, to the problem of the composition of the Universe, is borne out by modern thought, both mystic and rational.

The greatest scientists, the rationals, who have con-







ducted, close research into the domain of world's religions, are arriving more or less to the Vedāntic views formulated by this great sage. We already quoted from a mystic (p: 96)ff. We now quote the conclusions of a rationalist, a deep scholar, Emile Burnouf:—

“God indeed is not observable, neither is He an abstraction; in fact, observation never reaches either the reality or the being, it only discovers their transitory forms, appearance, and moods. The least grain of philosophic reasoning and simple reflection will tell us that neither chemistry nor anatomy can disclose to us the inner nature of the body or of living beings. However we may subdivide them, the minutest particles are only outwardly visible; they never disclose the substance which constitutes them. Therefore when a man advances his opinion on this substance, he performs the part of metaphysician, and thereby precludes his being chemist or naturalist. The same may be said of the psychologist however great be his attributes as a spiritualist, he readily confesses his inability to grasp the naked substance of his being; he perceives only the phenomena of his thoughts and the rays, not the nucleus of his soul. The actions of our will, which is sometimes regarded as the revelation of the substance, are confined by the same restrictions; for those actions have no power to create beings, they merely produce phenomena. Were it otherwise, this very consciousness would reveal to us absolute substance, and we should then be God, which is of course preposterous. Hence there is nothing in common between psychology and metaphysics. This latter is composed of a separate order of lofty conceptions, whose object is not arbitrary, abstract, or ideal, but real and infinite, and concordant with the sacred theory.” (P. 252. Science of Religions,—by Rapson).

Says H. P. B. in the *Isis Unveiled* (Vol. II. P. 587):—

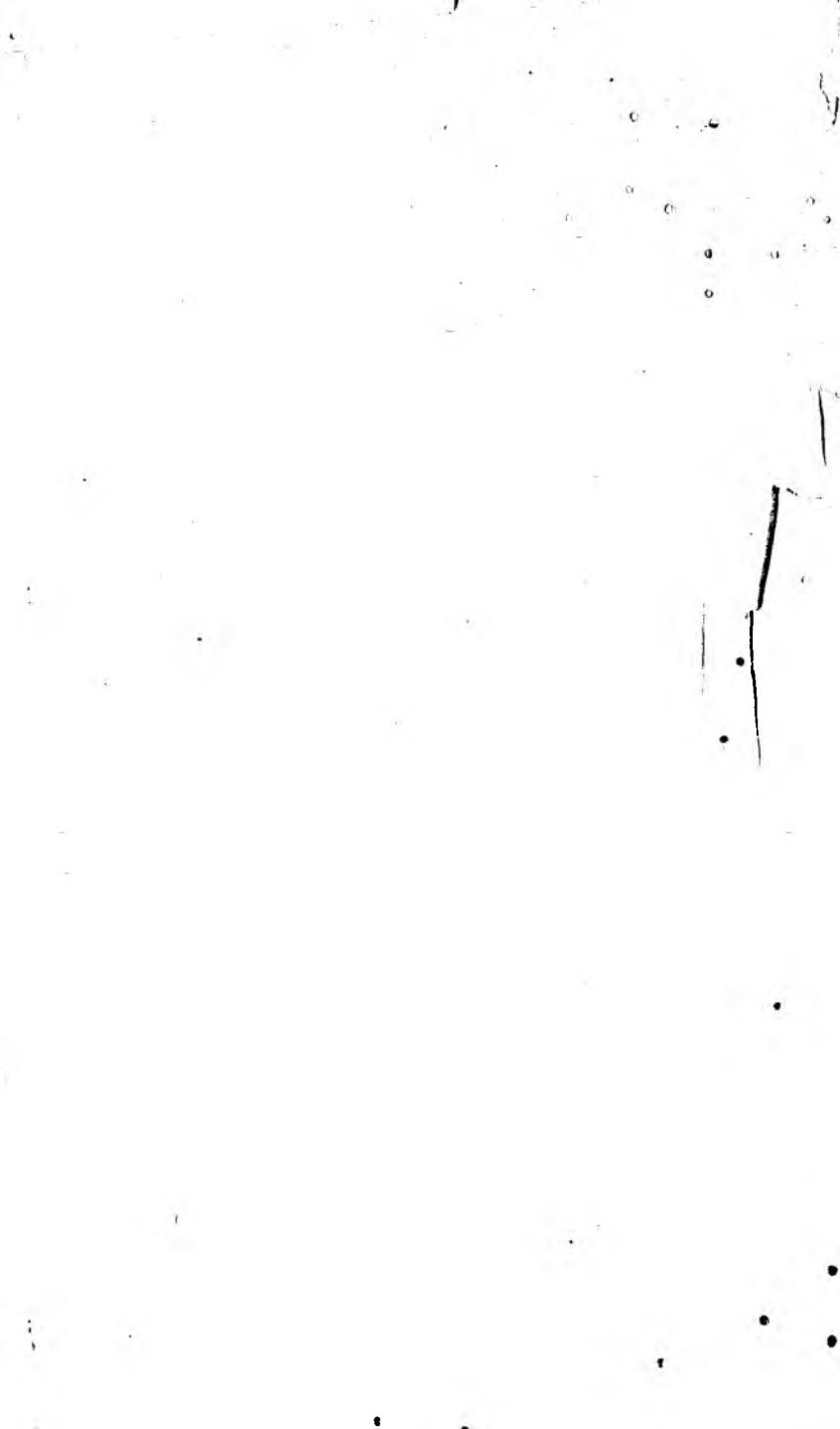
“Nature is triune, there is a visible, objective nature, an invisible, indwelling and energizing nature, the exact ‘model of the other, and its vital principle; and above these two, Spirit, source of all forces, alone, eternal, and indestructible. The lower two constantly change; the higher third does not.”

To theosophists therefore the Vedānta as expounded by Ramanuja comes intimately home; and the six-pointed star composed of two triangles interlacing each other, really symbolises the sūkshma and sthūla triad of Ramanuja, and that this symbol is encircled by the Serpent is also significant inasmuch as Ramanuja is known to tradition as the Avatara of the *Adi-Sesha*, the Primal Serpent.

Thus a bare outline of the Philosophy of Vedānta, has been given,—a Philosophy compounded of the Psychology of the Soul, of the Cosmology of Matter, and of the Theology of God. It is Science of Religion, this Philosophy, when so viewed; for Philosophy may be said to be the flower of Science, and Religion the fruit of Philosophy. Each one according to his view-point may call the inquiry into Truth, either Philosophy or Science or Religion, for True Philosophy is neither unscientific nor unreligious; True Science neither unphilosophic nor unreligious; True Religion neither unphilosophic nor unscientific.

All the divorce between these is the making of the West. But here in the Orient, Science, Philosophy and Religion do always constitute a harmonious whole





the Veda, of which Science is mostly concerned with *achit* (matter), Philosophy mostly with *chit* (mind &c), and Religion mostly with *Isvara* (God),—a triplicity of knowledge, constituting the *Tatva-traya* or the Three Verities, the *Visishtadvaita*. An outline of the *Visishtadvaita* Philosophy leaves to Religion what further has to be written on its school and system.

The province of Philosophy is to search, discuss, and establish Truth; and of Religion to show how to realise the same Truth. Philosophy traces from phenomena to a Noumenon, i.e. the Primary or Ultimate Cause, *Karana*; and Religion starts from “*Karanam tu dhyeyah*” [*Sv. Up.*]; “i.e. that Cause is to be meditated upon,” a Vedic Textual fiat, which the *Vishun-Purāna* expands thus:—

Tad Brahma Tat Param-Dhāma tad Dhyeyam Moksha-  
kāṅkshibhih

Sruti-vakyoditam sūkshmam tad Vishnoh Paramam-  
Padam (VI.5.69).

The province of Philosophy is to find the Bridegroom (God); the province of Religion (*lego*=to bind) is to marry the Bride (soul) to Him.

This *Vade Mecum* of *Visishtadvaita* Philosophy is but the ante-chamber to the holy halls of *Visishtadvaita* Religion. That will be the place to show that *Krishna*=*Vishnu*=*Narayana*, and that this is the Deity all the Vedas, be they *Dvaitic*, *Advaitic* or *Visishtadvaitic*, speak of, according to the text:—“*Vedais cha sarvair Aham eva Vedyah*” (*Bh. Gī. XV.15*), and that this

Deity is again He who is characterised by the Sruti as "Hris cha Te Lakshmîs cha.Patnyau" and "Asy-esana jagato Vishnu-pathni" &c., explained by the Ramayana verse, spoken by Mandodari, the wife of Ravana, in addressing Sri Rama thus :—"Srivatsa-vakshānitya-Srir Ajayyah Sasvato Dhruvah, tamasah Paramo Dhata Sankha-chakra-gada-dharah" (Yuddha, 114-15).

From the Advaitic or Pantheistic standpoint, the world is *Maya* or unreal. This involves the rejection of the two of the three *Pramanas*, viz ; perception (*pratyaksha*) and inference (*anumana*). The identity, which pantheism tries to establish between God and nature involves the necessity of negating, from the theory of *Maya*, God, the one side of the equation, for He is equal or identical with Nature or World, the other side of the equation, which is *Maya*. To pantheism, personal immortality of the soul must necessarily be a phantasmagoria; and further its assertion of God = Nature is, while an admission of the Immanency of God, loses sight of the fact of His Transcendancy, which endows Him therefore with a Personality, which alone can bring Him into intimate kinship with the worshipping soul, hungering, thirsting and dying for Him. The *Visishtadvaitic* Monism is while not open to any of these objections, recognizes the use and scope of all the three *Prāmanas*: Perception, Inference and Revelation. Hence Vedantacharya praises Sri Ramanuja, the expounder of this philosophy thus :—



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Drishte 'panhuty abhāvād anumiti-vishaye lāghavaśy  
ānusārāt

- Sastrena-iv-avaseye vihati-virahite nastikatva-prahanat,
- Nathopajnam pravrittam bahubhir upachitam Yamu-  
neya-prabandhais

Tratam samyag Yatindrair\* idam akhila-tamah-karsa-  
nam darsanam nah [Sankalpa-Sūrodaya II.49]

We commend to our readers what Simmias said to Socrates before the latter drank his cup of death:—

“I should deem him a coward who did not prove what is said about them to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has achieved one of two things, either he should discover, or be taught the truth about them; or, if this is impossible, I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life—not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him.” (*Phædo*, Vol. I. Plato's Dialogues).

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\* i.e. Rāmānuja, the Prince of Ascetics.



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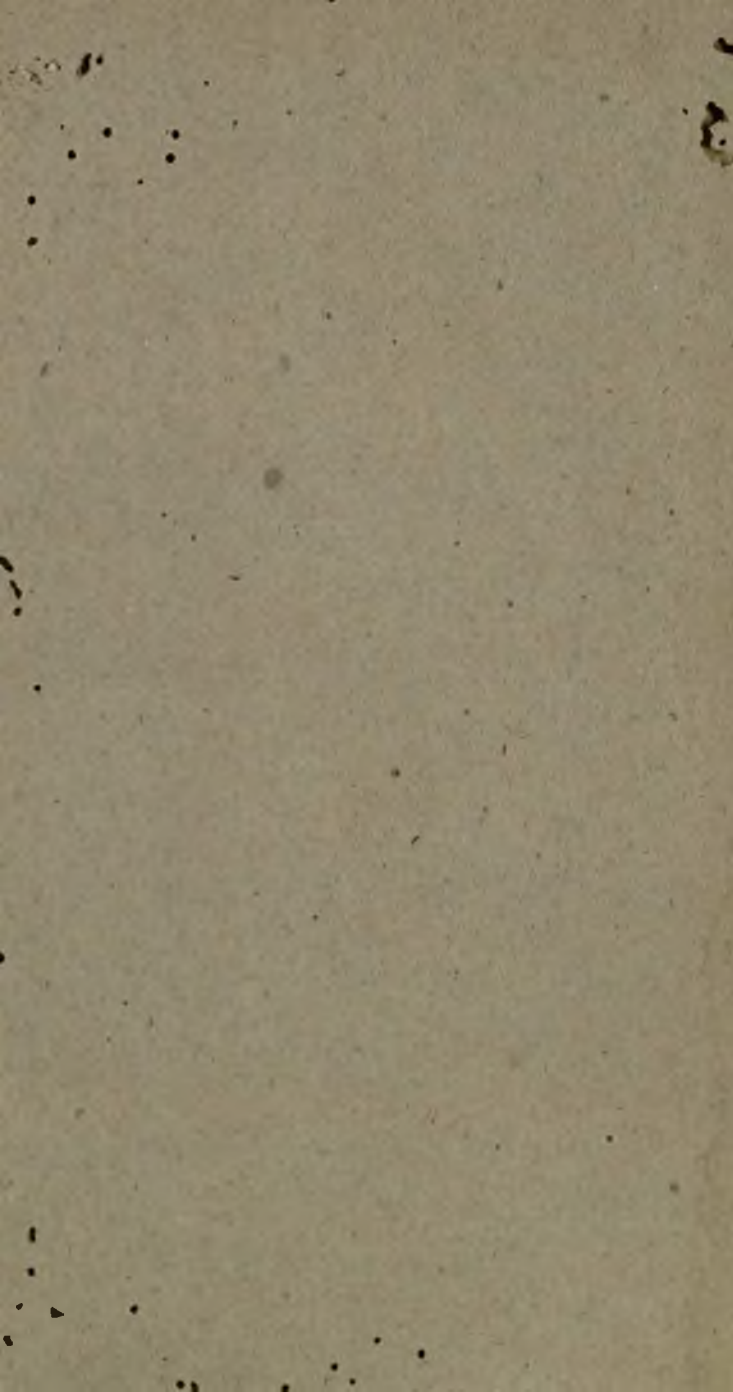
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