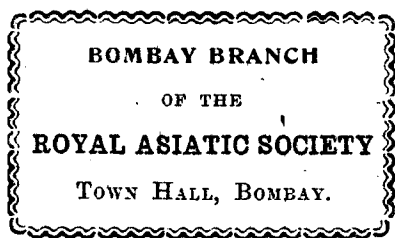




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**Ideals of Ind.**

BY  
**A. GOVINDĀCHĀRYA**

AUTHOR OF

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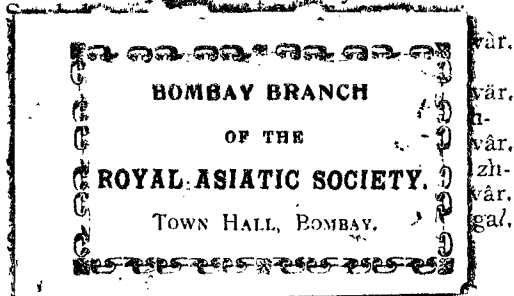
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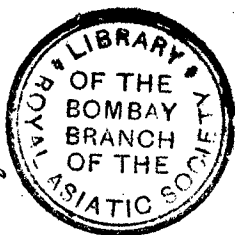
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BY

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THE  
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Evidently there are two parties now in India. One we may call the conservative party, the other radical. The former holds on to its ancient ideals, the latter to some modern ideals. And these two sets of ideals are seemingly at war. Let us try to find out if there is a middle course. To those who hold radical views, in other words those who have formed for themselves some modern ideals in contradistinction to the ancient ideals of India, the caste-system in India,—in which system lie encompassed as it were all its ancient ideals,—appears to be at the root of all the existing evil. This however is the view of an extremist and a faddist, it seems to me. For no institution of a country which has held its own for a long time, and which has withstood the ravages of ages of external influences, can be hastily condemned *in toto*, and as if it was radically wrong and therefore

requiring a complete dismantlement. English education and foreign civilization have a tendency to mould such extreme-viewed men so extreme as to strike them so blind as not to see the beautiful side of their country's institutions. An unnational feeling first takes possession of them, and when this feeling is strained to the breaking point, an irrational disposition of the mind sets in, not rational enough to appreciate the good points in ones own national assets, such as language, literature, modes and manners, polity, religion and so forth. Col. Olcott in his to preface to V. Venkata Seshayya's Sanskrit-Telugu Dictionary makes this remark :—" The self-evident deterioration of the present generation of Hindus from the ideal presented in the characters and aspirations of their forefathers is largely due, I believe, to the present neglect of their several national literatures." Bishop Whitehead in his address in Bangalûr (1901), said :—" No one, I think, would seriously challenge the statement that the general result of

University Education in India has been to produce a very widespread unsettlement in matters of religious beliefs and a vast amount of religious indifference." You will find hundreds of foreign observers speaking of us in such and similar strain. I could read to you extensive extracts from Mrs. Annie Besant's writings. There is no time. This may be reserved for another occasion.

The modern radical, as we called him; thinks that the bane of India is its caste-system. This brings us necessarily to a consideration of the Brāhmanhood of India, for that forms the head of the social body. Brāhmanhood is so much attacked both at home and abroad ; more at home than abroad ; nay admired from abroad and bitterly attacked at home. Why so ? Before we inquire which of these three positions is justifiable, here is a scientific fact in the evolution of races, as connected with the caste-system of India bearing upon Brāhmanhood, noted by a Westerner Mr. H. N. Hutchinson in his "Living Races of Mankind." He

writes :—“ Tall, erect, proud, conscious of his superior intellect, the Brahman walks along with an air that will express his inward conviction of inherent purity and sanctity.

“ The Brāhman caste, having after prolonged struggles, established its power, made a wise use of it. From the ancient times when the Vedic hymns were composed, they clearly recognized that in order to rule their fellowmen in matters spiritual, they must renounce temporal powers—a lesson which the Roman Church has not learnt even yet.

“ Doubtless a certain number of individuals, out of such a large class, would find the yoke a hard one and might relapse into worldiness. This has happened to a certain extent, and moreover, the struggle of life in modern times has forced very many of these sacred persons to take up secular pursuits. But all Sanskrit literature bears witness to the fact that this ideal life was constantly before the eyes of the Brāhmans and that they did to some considerable extent live up



to this high standard in its two essential features of self-culture and self-restraint.

“ The Bráhmans of to-day therefore present to us the result of nearly 3000(?) years of hereditary education and self-restraint and the result is that they have produced quite a distinct type. Even the passing traveller in India marks them out both from the muscular and athletic Rajputs or warrior class, and from the dark-skinned, thick-lipped and short aborigines (Dravidians and Kolarians.) The class has become the ruling power, not by force of arms, but by superior mind, and the effects of culture and true temperance. Dynasties rose and fell ; conquests took place ; religions such as Buddhism have spread themselves over the land and disappeared, but the Bráhman has calmly ruled, swaying the counsels of kings and princes, and receiving the homage of the people, as beings half divine. But we have not yet awarded them the full measure of praise which is undoubtedly their due. For their own Aryan people they developed a

literature. Not only were they the priests of their people but also their philosophers, statesmen, law-givers, men of science and poets. Nor could the lower aboriginal race fail to share in the general upward progress. To these barbarians, survivals of the Stone and Bronze Ages (so-called), they brought a knowledge of metals and higher religious teaching in the place of a mere belief in demons. Within historic times the Bráhmans have largely incorporated the aborigines within the folds of an all-embracing Hinduism (Râmânujism), though not without some concessions to their primeval motives."

As I do not wish to be thought as holding a brief for Bráhmans being myself a Bráhman, I have mentioned opinions formed of us by impartial foreigners.

Practically the question stands thus : —The tendency now-a-days is to heap filthy abuse upon the Bráhman's devoted head ; the Christians so-called of course taking the lead in this respect as evidenced by a Kanarese

Bazaar Book No. XIII. Brahmanism, 1895, published by the Wesleyan Mission Press, Mysore<sup>1</sup>. "A curious episode," says Mr. V. N. Narasimmiengar, "is the painful facility with which all the blame of the evil is attempted to be heaped on the head of the luckless Brāhman, who is called upon to renounce his caste and to eat and inter-marry with his caste inferiors. It should be remembered that the individual Brāhman is not to blame for anything more than his own personal backslidings. It is the system to which he is a martyr as well as his other countrymen, which has to answer for our social evils. Comparing the stratification of the castes to a staircase, the Brāhmans stand at or near the top, while the other organisms occupy various lower points of the slope. Our compatriots, the Raj-bandhus, Singhs, Rāzūs, Rajputs, Arsūs, Chetties, Naidūs, Mudaliars, Pilles, Nayanars, Kayastās, Menons, Nairs, etc., etc., have

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<sup>1</sup>This scurrilous book has since been honorably withdrawn by the Missionarise.

been vociferously demanding that the Bráhmans should give up their height and come down and join them in their own plane. But when asked by a few waggish Europeans and others whether they themselves would relinquish their own comparatively exalted positions and relapse to the level of the members of the Hindu body-politic occupying lower steps in the stair-case, the disappointing answer came forth with more or less unanimity that they were not prepared to surrender their own citadels ! By this attitude the non-Bráhmans seem to us to demand only a kind of decrepit system, resembling a truncated pyramid by replacing the real Bráhman with a non-descript substitute and imitation. As a European writer in the *Madras Mail* humorously put it in a recent issue, 'the non-Bráhmans have, notwithstanding their rant, put themselves out of court.' They call upon the others to give up their all without themselves making any sacrifice."

The Bráhman is thus the beau ideal, of the Indian ideal expressed by its

caste system. With its rise or fall, India, as individual India, rises or falls. If this ideal be destroyed, and Western ideals should be striven after, in order thus to effect India's regeneration or salvation, I would call your serious and earnest attention first to the hideous plight into which those Western ideals have landed the Western peoples, as vividly depicted by Marie Corelli in her "Free Opinions" which we shall refer to later on.

What shall we do now? I make a few practical suggestions. Move on but without breaking away from the strong citadel of tradition. Move on, not only on national lines but rational lines. If it is national only and not rational, we may fall behind in the scramble for wordly riches; if it be purely rational, we have not the national for India. We then ceases to exist as a distinct type. What all this means we shall see later on. Exclusivism is laid at the door of India,—exclusivism as being a characteristic of the caste system, and therefore clogging its wheel of progress in the race run by mankind,

Japan is presented to us as the exemplar for imitation. But if we examine this question deeper, we shall find every nation is exclusive in some respect or other; otherwise they would cease to exist as independent nations. In matters commercial, admittance we are told, is permitted to a few ports like Yokohama, and never into the interior. Japan is exclusive in many other respects also. Look at the way it adheres to its language, literature, religion, peculiar manners and customs. As for caste, Japan may not have exactly what we in India have, but it has its own class distinctions, which I cull from books on Japan as follows :—There is :—

Class (1) *viz.* The King and the Royal Family.

Class (2), Priests in charge of Temples and Religious Institutions.

Class (3), *Daiminoes*—The aristocracy of the country.

Class (4), *Samurais*—The Warrior class.

Class (5), The Artisans.

Class (6), The Merchants.

Class (7), *Etas* and *Hinins* or the

Pariah class. The Mikado may occasionally, on State or ceremonial occasions, join his people in great mass-meetings, and take tea. But we in India may not take tea together or eat together—which is comparatively an unimportant affair—but we meet in many other ways in Temples, Festivals, Jatras and on other social occasions.

If then we are charged with exclusivism, we can discover exclusivism in some form or other in other nations. Why, the English people are supposed to be very exclusive, reserved and proud. On the other hand we are, except perhaps in the caste-system, very broad-minded and large-hearted. There is not on earth a more *inclusive* nation than India. For let me bring to your mind, as one strong illustration of this trait of inclusivism in our nature, the fact that whereas in India you will find Vishnu side by side Siva, Buddha side by side Christ, Jina side by side Allah. Can you quote one instance of a temple dedicated to say Srî Krishna in London, Srî Râmain Paris, Siva in Mecca, Jina in New York, or Buddha in Australia? Does this fact

alone not evidence of rigid exclusivism on the part of other nations? And if in the simple matter of a caste-system—for we have shown our inclusivism in almost all other respects—we still hold on to an ideal exclusivism, is this to be or not to be? If this also is to go, then we cease to exist as a distinct individual in the comity of nations. If we read our Râmâyana and Mahâbhârata, and the like vast lore, the one salient feature insisted on therein in particular is the preservation of a system, a caste-system so to call it, which shall in the evolution of man produce excellent types of humanity. This was the design of the Deity, as our sacred books tell us, to produce excellent types, India being chosen as the soil best fitted for it. Hence it is called the Âryâ-varta, the Punya-bhûmi, the Karma-bhûmi, the Bhûmi or the sacred plot set apart in the surface of earth, where a certain special seed should take root and a special plant should grow therefrom. Caste is thus an Indian plant which can neither be rooted out from here nor transplanted elsewhere. All the Avatâras that came



on earth, and all the Rishis and saints and sages who followed, and all the Āchāryas who succeeded, Sri Sankara, Rāmānuja and Madhva, all came to uphold this institution, unique for India. With it is connected our Varna and Āsrama Dharmas, which mean our own peculiar sacraments, conducing to individual, social, political and spiritual betterment of India.

The question now is, are we destined to have a distinct nationality or individuality in the congress of nations, or not? If the answer is yes, then that individuality, if you examine closely, consists in our caste-system. Do away with this and we cease to exist as a nation. The question for all reformers and philanthropists is to find out how far it is necessary to preserve this old structure (remember that foreigners are admiring us for it), and how to improve it; or it doth deserve total demolition?

Here is another *rationale* of our caste-system: "The division into castes cannot be understood by any-

one who does not realise that all Hindu institutions were inspired by one principle. It was not political expediency, not social convenience, not the happiness of the greatest number, not the development of fighting capacity ; material good was a subordinate end. The ruling principle was the spiritual evolution of man, the perfection of character, realisation of the self. For the purposes of spiritual evolution, a segregation of classes and occupations was considered necessary. The Brâhmans for instance, were to be devoted to religious work and meditation and the function of teaching, and so on with other castes. It was no mere division of labour that was thus accomplished. It was an institution meant to prevent the spiritual degradation of men by the mixing up of finer and coarser spiritual natures. The four leading castes were marked off from each other by characteristics that could not be mistaken. The division was not arbitrary. All experience shows that men are not

equally endowed on the spiritual side. Then it has to be remembered that the law of *karma* was one of the root-conceptions of the caste system. Men were born into a particular caste by their *karma* of a previous life. Men of lower castes could go up to the higher in another life (unless giant spiritual men like Visvâmitra make herculean efforts, and succeed in getting the sanction of a Vasishtha for Brahmanism in one life alone),—men of lower castes (I repeat) could go up to the higher in another life, if they had made spiritual progress enough in this life. No mere intellectual qualifications or material conditions would raise a man to a higher caste. Each man was born into the caste for which he was destined by his own susceptibilities. There was room enough for advancement and usefulness within the limits of his own caste. But he was not to be permitted to spoil his own breed by marrying on lower spiritual plane, or spoil the breed of a higher caste by marrying on a higher plane. Modern

life may make it difficult or impossible to carry out these ideas. But in them is to be found the interpretation of the ancient system which has puzzled and provoked men whose ideals are different from those of our ancient ancestors. Not muscles and intellect, not happiness, not political ascendancy, but spiritual perfection and purity are here the only end." Raed Bhagavadgîtâ I. 40 to 44<sup>(1)</sup>. Hence did the Brahman Rishis living in the Dandakâ forest, address Sri Râma thus:—न्यस्तदण्डावयंराजन् जितक्रोधाजितेन्द्रियाः।  
रक्षितव्यास्त्व थाशश्वद्वर्भभूतास्तपोधनाः ॥ i. e.

"Our worldly arms are laid aside,  
Our hearts are tamed and purified.  
To thee our guardian, we, who  
earn,

Our only wealth by penance, turn."

An "Indian," in the "Hindu" of October 13, 1906, writes wisely thus:—"The Hindu caste system, in so far that every Hindu observes it scrupulously in marriage for fear

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(1) Read Apastamba Dharma-Sûtras. II. 5. 11. 10. and 11.  
धर्मचर्ययाजधन्यो वर्णः &c. &c.

of being outcasted, is an institution peculiar in India, which spontaneously and unthinkingly binds its huge population, in spite of the several sub-divisions, to the Indian country, on strict conservative and national principles. It is the indestructible bulwark and mainstay of the Indian nationality, the like of which exists among no other people in the wide world."

"The influence of Western civilization", says Svâmi Abhedânanda, is destroying the social structure of the Hindus, and is breaking the harmony of the household life which has existed from time immemorial. . . "

"The heartless and demoralizing influence of business competition, which never existed under caste rules in India, is suppressing the moral and spiritual development of the people". [Pp. 247. "India and her people"].

Here then is Brâhmanhood presented from a spiritual point of view. Shall this Brâhman type and ideal then be maintained or effaced? Its maintenance is guarantee for

a high standard of purity. Purity preceeds spirituality. If evolution means elevation, we shall simply be working backwards and putting back progress, if we pull down, instead of build up. Maintaining the pure Brâhman ideal, albeit individuals who call themselves Brâhman in these days may not satisfy that ideal, is good for India. This purity is impossible to be maintained, if sea-travel is fearlessly resorted to by all. For the ideal requires the observance of the Varna and Âsrama Dharmas which must be given up in the event of sea-travel. Âpastamba says : "Don't eat in a ship."<sup>(1)</sup> But unless this is done, it is alleged, the prosperity of India is not secured. Here are the horns of a dilemma. But here is a way out of the difficulty.

Of the 300 millions in India, the Brâhman are only a microscopic minority. The non-Brâhman element is thus large and even the Brâhman element, which dwells in the north of India, is in a way permitted to travel abroad by

(1). I. 5. 17. 6 :--ननाविमुञ्जीत.

crossing the seas, vide Bodhayāna Dharma Sūtras I. 1.17 to 24. That is, they can go, if conditions present themselves to keep them intact from profane influences, such as contact, food, loss of sacraments &c. There is thus plenty of material which can go to foreign lands and bring prosperity to India. But so far, individuals who went and came as Barristers, Doctors, Engineers and Civil Servants, not only did not bring any prosperity to India but levied black-mail on their own people in the shape of civilized fees, in addition to having themselves learnt all the costly and refined arts of epicureanism and what not, making their lives wretched to themselves (and) useless to their countrymen. Granted, Indians do really go to foreign lands to bring wealth and glory to their land, (—this after all is possible only in one of the two ways, either by conquering other people in their lands, or vanquishing those people here who have come and taken possession of our lands—), there is plenty of material, as we stated, which is available for be-

ing sent abroad, leaving alone the very small minority of pure Brâhmanas still dragging their existence in Southern India, in order to conserve and safeguard the spiritual interests of mankind, entrusted by God to their keeping. This Brâhman, however weak a vessel, is still the hereditary vessel, pure and simple, fit to retain and distribute spiritual liquid.

In the inaugural address delivered by H. H. the Gaekwad of Baroda, at the Industrial Conference held on 29th December 1906, in Calcutta, he pays a tribute to the Brâhmanhood of India thus:— “ We have an intense and justifiable pride in the contribution of our sages of bygone days to the philosophic, the literary and the artistic wealth of the world. It should be our chief pride, our supreme duty, and our highest glory, to regain the intellectual supremacy of the ancient days.” We ask how is this to be done, whether by sustaining and encouraging and improving if possible, the Brâhman ideal, or by breaking it, without calculating the consequences in the future of such icono-



clasm ? . The Brâhman ideal conserved, means keeping it intact and safe away from all materializing, and debasing influences. The conservation of the ideal means in other words, the specializing it for *certain* useful purposes, not for *all* purposes indiscriminately. The specializing is done by keeping the hereditary bodily purity by descent pure, and by reserving it for cultivation of special knowledge, namely spiritual knowledge, of which the West itself is in need, according to the Gaekwar's own words thus :—

“It may be the Mission of India, clinging fast to the philosophic simplicity of her ethical Code, to solve the problems which have baffled the best minds of the West, to build upon a sound economic policy along modern scientific lines, and at the same time preserve the simplicity, the dignity, the ethical and spiritual fervour of her people. I can conceive of no loftier Mission for India than this : to teach philosophy to the West . . . , to impart purity of life to Europe, . . . to inculcate spirituality to the American

mind." How can this noble work be best done except by the specialized priesthood of India, *viz.*, the Brâhman? This priesthood, as at present found in India has not arrogated to itself, like the Church of Rome and her minions did, in the 13th Century, all the control of man's affairs, not only the religious, its province proper, but the scientific, social, commercial and political. The priesthood thus is harmless, and the Gaekwar himself admits this by saying: "that India's religious ideas tend to keep many of our best and brightest minds out of practical affairs." Shall then such best and brightest minds be dragged into the miasmatic atmosphere of the West, which the Gaekwar depicts in these words:—"There are many defects in the Western civilization that no impartial student of affairs may ignore. The evils have grown up . . . ., are a serious menace to the future of those races. There are weighty problems of . . . . morals . . . . which the West, with all its ingenuity, has not been able to solve. \* \* \* Everywhere, the love

of display and the sordid worship of material wealth and power, has poisoned the minds of the people against the claims of the simple, homely life, which the Indian, in his love for the things of the spirit, has cultivated since history began." And the love for the things of the spirit, is based on the ideal of poverty which the priest of India sets before his eyes. Shall this ideal be fanned and fostered, or rudely extinguished out of existence? But, "break the monopoly of caste prerogatives and social privileges," asks the Gaekwar in the same breath; "and elevate your brethren of the humbler castes to your own level." We ask two questions here. What does "elevation" mean? Does it not mean elevation to higher caste prerogatives and higher social privileges? Then it is clear that caste prerogatives and social privileges must not be denounced or degraded; but sacredly retained at their higher levels, as enshrined in specially fitted persons,—fitted both by evolution of form (body), as well as spirit; otherwise there remains no ideal, to which to

elevate the low. 2ndly the process of dragging the higher to the lower is one of destruction, quite antagonistic to the peculiarly constituted Indic ideals ; not one of construction such as that of jealously guarding the higher, so that the lower might gradually reach it in its own good time, in the natural sequence of the double evolution, *vis.*, of form and spirit, by the process of palingenesis and other special modes.

We further ask the Gaekwar, if, he has, as he preaches, levelled himself down to the various low castes living in his Râj, such say as the Dheds and the Mahars, by means of interdinings and intermarriages, for example ? We put this question to every other Râja of India. Take the Maharaja of Travancore. Is he prepared to take the Pariahs and Pulayas, Nairs and Shanars into his household ? Take the Maharaja of Mysore. Will he admit Mâdiga and Holeyâ women into his Zenana ? No. It is easy to preach against the poor priesthood, but for the preacher to act, by setting a personal example is difficult.

The remnants of India's priesthood is still the spiritual assets of the nation. The preservation of its purity from external and internal contacts will in the long run be the salvation of not only India, but of the whole world. It has been so in the past. It must be so in the future.

The priesthood is best developed or evolved from the Brâhman section, for their past evolution gives it this fitness. Hence in true royal fashion, the royalty of India has a duty to perform to preserve and foster it. As we said already, its population is a microscopic minority; and it should be put to the best use possible, *viz.*, the spiritual guardianship of the sons of India. The craze for Europe-going, for America-going &c. need not take hold of this portion of the population; for physical purity is by this process, impossible to maintain. Physical purity has a great deal to do in the formation of spiritual character.

As to the monopoly of prerogatives and privileges, the Gaekwar

refers to, there is no such monopoly. All privileges and the like are distributed among the nation. The distribution is according to economic laws. If the poor priest has got some privileges, the Gaekwar for example has his as the King. If the Gaekwar would deprive the priest of his priestly privileges, will he part with his royal (*Kshatriya*) privileges? So then there is no monopoly. It is a problem of economics, demanding a division of labour, or distribution of functions,<sup>1</sup> for the good of the commonwealth, as formulated by such Dharmajñas as Manu. According to function is privilege and prestige, perquisite and prerogative. We shall quote R. C. Dutt further on.

After the Gaekwar of Baroda, we have a Mr. C. Ramalinga Reddy, soaked in English clime and English ideas, saying to the Madras *Hindu* reviewer [20 February 1907], thus :—"We plague ourselves and

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<sup>1</sup> See our paper on "Vedānta and the Panchama" question.

our neighbours with spiritual talk from morning till evening and achieve no better results than idle theosophizing." From this, one can infer that India has been running after theosophy, apparently not satisfied with its own religion, and the Bràhmans who have been teaching that religion. And therefore, one may well presume, Ind's Brahmanism just enough, if not already an overdose, to satisfy the spiritual longings of its sons. Spirituality exists in all nations, and more in India, as theosophy has shown, and has come to India purposely to borrow from it. But man cannot do altogether without it. Even the so - thought secularized Briton has care for spirit, judging from the vast Christian propoganda which he promotes! We should therefore be fools to give up our spirituality, and do away therefore with the Bráhmaṇ, its appointed custodian. Bráhmaṇ and Bráhmaṇism, is our Svadesi article which inspired personages like Sivaji to lead Svadesi causes. In these days of industrial and agricul-

tural revivals, in these days when Government clerk-ships and lawyer-ships are denounced, the curious phenomenon we find is of the intellectual proletariat, created by modern English education, striving to displace the Brâhman from these professions, thus leaving its own fields of industrial and agricultural enterprises to starve. The Brâhman is a minority and poverty is his wife.<sup>1</sup> He may be well left therefore to employ his intellect for clerkships and lawyerships; inasmuch as he is not constitutionally fit for other walks of life, unless his displacement by the agricultural and industrial classes [who thus unfortunately desert their own rich fields], forces him to change his hereditary and traditional coat of priest and intellectual guide, to become artizan, trader and tiller; and oust these hereditary guilds from their

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<sup>1</sup> By the bye the rich classes like the Gaekwar wish to deprive the Brâhman of his privileges; but won't they deprive him of his poverty? They wish to have his privileges; will they have his poverty?



place of monitary vantage; or is made to return to the old Agrahàra system which shielded the village of yore from many modern inconveniences.

Spirituality gives tone, character and conduct to society. Only its preachers have abused their functions. It behoves India therefore to restore and construct a proper priesthood. The old foundations are strong and well-laid, with due regard to mundane well-being and non-forfeital of the spiritual hereafter. The superstructure alone has become rickety. This may be pulled down, it seems to us, wherever necessary, and reconstructed to suit modern wants and tastes. For doing this we quite admit that other materials than the anglicized, modernized, secularized, materialized, eating and drinking and smoking degenerate simulacrum of a Brâhman, are required. Even the simulacra have yet the chance of becoming genuine by at once mending their ways, even like the custom of opium-eating being stopped in China by drastic measures, and juvenile

smoking in Europe and America checked by legislation.

Again, according to the Gaekwar, our material serfdom to the West is a *fait accompli*. Is he aware, that in his advice to do away with caste and deplete the poor Brâhman of his so-called privileges, he is helping those who have paved the way for *spiritual* serfdom as well of India? Supposing Brâhmanism is driven out, what shall India again be: Christian, Buddhistic, Islamic or Theosophic? That it cannot become Christian, Buddhistic or Islamic has been demonstrated by the past history. Theosophic is almost Indian, to which they therefore take. Its draw-back however consists in preaching a sort of veiled Buddhism, and claiming perhaps Buddhistic Mahâtmas for its inspiration; and observing a mysticism and occultism, foreign to the open ways characterizing the old Rishis, Azhvârs, and Achâryas. Even about Christ & Mahomet, there were no secret methods. The very Avatâras, Râma and Krishna appeared

to all men, and did all things in the open. The Theosophic Mahàtmas therefore working behind the scenes, keeping their Sûtra and Gotra a secret, and choosing foreign vessels for their propaganda, are circumstances which fail to appeal to the Hindu orthodox conscience. Orthodoxy rigidly demands an apostolic succession of spiritual teachers, a *Guru-parampara*, without which no teachings, however good, carry authority and effectiveness. All the three Achàryas, Sankara, Ràmànuja and Madhva claim and proclaim an unbroken chain of Preceptors, all having Nàráyana as their fountain-head, with their *White Lodge* on the white crest of the Himàlayas, the Badari-Nàráyana; and the three systems of Vedānta which they promulgated embrace India. To which of these lines can Theosophy be attached? And has Theosophy, so far yet, despite its plethora of literature, postulated a clear philosophy of the constitution of the Universe as the Achàryas have? As yet, neither its *pramāna* nor

*praméya* has yet passed the experimental stage. This is the question still remaining to be solved by the Theosophical Society. Until it is solved, the orthodoxy of India looks upon the Society as a glamour, which has settled on unwary thinkers, leading eventually to India's *spiritual* serfdom as well. The non-appearance of the Mahâtmas in the public is in one way defensible on account of the vileness of this age. Apastamba tells us in his Dharma-Sûtra 1. 2. 4. 5:— "*Tasmâd Rishayo avaresha na jâyante niyamâtikramât.*" i.e., Rishis are never born in this base age, because men infringe laws." But the Mahâtmas have chosen to be *born*, but prefer to remain *hidden*! considering however the severe exactions of this critical age, and the eagerness of the scientific mind to receive truth, no hide-and-seek methods seem fitted. Theosophy is suffering by being judged as a refined kind of *legerdemain*. It is time that all ground for suspicion be removed, and the orthodox conscience set at rest. There is no

doubt that a great debt of gratitude is due to the noble souls who have so far championed the soul-interests of the great world. But they can never become *gurus* for the orthodox in India, inasmuch as that term is one which is so surrounded by the indigenous and traditional halo, that no amount of foreign eminence can utterly replace it, nor acquire sacerdotal and technical character which in India alone it possesses. Of such danger, not we, but far-seers like Professor Max Muller did long ago warn India. Sir Henry Cotton, in his *New India* ( pages 163-4 ), also wrote :—"Tossed to and from every blast of vain doctrine, they have rallied round the new-fangled ideas of this weird and obscure system (Theosophy), with an eagerness which shows the need among them of a more rational and satisfying belief." Read further pages VI to X of our "Divine Wisdom of the Drâvida Saints." In spite of these opinions, this much may safely be ventured that the bridging of the great gulf

between East and West can be done by no other agency than Theosophy. And, were it not for Theosophy, diverting India's attention from matters material to matters spiritual, the "unrest" at present in India would have taken ere now a far more serious form than it has as yet assumed. Theosophy therefore has been a potent factor, which has been silently helping the Government of India in establishing harmony between the rulers and the ruled. What Christianity has signally failed to do, Theosophy has done and is still doing. So Mr. Reddy's charge of "theosophizing" is more welcome than otherwise, to all.

That India can never be Christianized nor non-Brahmanized may be safely predicted. Long ago said Sir Henry Cotton (page.159) :—"During my eighteen years' experience of Bengal, I do not remember a single instance of the conversion of a respectable gentleman to Christianity." The hope thus lies in India itself, in Hinduism and therefore its hallowed

priesthood. Sages and Savants like Schopenhaur wrote [*Parerga*] :—"In India, our religion will now and never strike root: the primitive wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, Indian Wisdom will flow back upon Europe and produce a thorough change in our knowing and thinking."

Mrs. Annie Besant has made the following pronouncements:— "India as she was of old, kept isolated from the world, was so kept that she might have the treasure of spiritual knowledge poured into her and make a vessel for the containing." [*Avatâras*] "A religion embracing the heights and depths of human thought, able to teach the ryot in the field, able to teach the philosopher and the metaphysician in his secluded study"; "not only a religion, but a polity, an economic and social order, planned by the wisdom of a Manu"; "not only a religion and polity but also the shaping of the individual life on the wisest basis — the successive Varnas,

the successive *Asramas*; the stages of life in the long life of the individual were marked *in the castes &c.*" Speaking lately at Madras of his impression of the Western world, Mr. P Ramanathan of Ceylon fame said:—"that the average life of the people in those countries is unsatisfying and devoid of mental repose and is wholly ineffectual to achieve the deeper ends of existence" "and that with all the philosophy, science and culture which Western nations had with them, they had confessed their inability to add to their happiness." It appears that the President of the Yale University, America, wished to know "the remedy that will root out care and sorrow in their hearts," as Mr. Râmanâthan was *a man hailing from India. Ex Oriente Lux.* Such is the trend of modern industrial and mercantile Civilization in Europe and America. Is the Gaekwar going to give us this and expel the priesthood and Brâhmanhood of India to those countries? Indeed a very gloomy outlook! But fortunately there have



come to existence other forces in India to stem this reckless torrent of materialism and atheism inundating India, *viz.*, the Madhva-Siddhântonnâhîñî Sabhâ, started by a genius, Sri Kanchi Subba Rao at Tirupati, the Ubhaya-Vedânta-Pravartiniñî Sabhâ at Melkote, by a saint: Yogi Pârthasârathi and latterly, the Bhârata-Dharma-Mahâmandala, in North India, under the presidency of such souls as the Mahârâja of Dharbhanga. The salvation of the world lies in the Brâhmanhood of India, helped by Kshatriyas, following in the footsteps of typical Kshatriyas as Srî Râmachandra. If only our native princes will make it a rule to read Râmâyana as their daily holy study, and act up to its precepts, the kingdom of Heaven can be established on Earth. Let even the Czar of all the Russias read it to-day and eternal peace will settle on the poor seething and foaming Russia. Without the Brâhmanhood, advancement of India in any other direction will be like feeding the corpse and counting

without the host. The Indian Brâhmanhood dates from the Eternal Vedas. It is the very back-bone of the world, which no Gaekwar can break with impunity. To kill Brâhmanhood in India is to kill God (Brahman) Himself. May God give wisdom to all to dive deep into the future of these problems !

Purity of caste is closely connected with purity of food. Thanks to the caste system, Sâtvika-food is enjoined on the Brâhman as a social and religious obligation. The food-question therefore largely engages the attention of Dharma-sâstra writers (read Apastamba-Dharma and other works). A Brâhman may err in secret in this matter, but openly in his society, he cannot with impunity transgress the strict rules of food. Pure food prepares the way for holiness, and holiness brings about spirituality. *Ahâra-suddhai, satva-suddhih*, is an Upanishadic truism. Even Christians consecrate their food by invariably saying grace. In this connection we cannot too much

repudiate the false philosophy and false morality involved in Svâmi Abhedananda's advice to young men in Bangalore [5th. August 1906], involved in these words:— "The soul of the meat-eater is free from all hunger and thirst. The soul never eats. It is the body that eats. *Atman* is always free from hunger. Meat-eating does not pollute the *Atman*." May we add: "that making wife of a mother or daughter or sister doth not pollute the *Atman*! Neither mendacity of the tongue, nor larceny of the hand, polluteth the *Atman*!?" While so then, and while vegetarian and teetotal societies are the order of the day in Western countries, it is not only the duty of the Brâhman to keep strictly to his pure vegetarian diet, which fortunately strict custom has made it natural for him, but the duty of the non-Brâhman classes as well to prevent a Brâhman from falling, in this as well as other respects, which constitute his *Beau Ideal*, even when that Brahman is foolishly ready in these days to fall, yielding

to temptation, either of self-indulgence, or of the wish to please the non-Brahman friend by yielding to his disguised entreaty. Nothing is gained by this transaction. The non-Brâhman on the one hand loses the ideal, to which otherwise he could look up, and the Brâhman, on the other hand, has injured not only himself but his friend and society in general. In secret however the non-Brâhman is already despising the Brâhman, and he is the first again to betray and ridicule him. The food-question has also a consecration-aspect which renders it pure, but this is not the occasion to go into that question. Enough to mention that even a Christian woman, Santa Chiara, considered it her highest privilege to once in her life-time eat with St. Francis of Assisi, (Italy). The caste-system in India is considered by some as an unjust institution. But this charge proceeds from a narrow envisagement of the question. For we as Hindus cannot be oblivious of the Nemesis of retribution, involved in

the fact of reincarnation. The injustice complained of is apparently so during this life. For when the reincarnational view is extended afore and beyond the short span of this one life, things re-adjust themselves and justice becomes fully vindicated in its own good time. We have dwelt somewhat upon this aspect of the question in our paper on "Vedanta and the Panchama-question." *Apa-stamba-Dharma-Sûtra* .II.5.II.10&II. says:—"In successive births, men of the lower castes are born in the next higher one, if they have fulfilled their duties." (10) "In successive births, men of the higher castes are born in the next lower one, if they neglect their duties." (11)

Practically, let those who will, go to foreign countries, bearing in mind that they have thereby shaken themselves free from all caste-restrictions, and therefore when they return, why should they be eager to again entangle themselves in these restrictions, in other words, care for re-admission into caste? No such ambi-

tion need possess their minds inasmuch as all importance which the stay-at-homes attach to caste is lost for the go-abroads. The apparition of the Nambûdri Brâhman who waits at the Apollo Bunder, Bombay (so graphically described by Mr. S. K. Nair\*) ready with his penitential pill of five substances, to administer to the returning *renegade*, (as he thinks), in order to swell his own money-purse, need not therefore appal the renegade as he can afford to sturdily refuse to swallow the pill, and bid the Nambûdri go about his own business. It is unfortunately the fashion in these days to so exaggerate priestcraft as to forget the true priest. In this respect Dayänand Sarasvati of Arya Samaj sinned more than any other, though all honor is due to him for firmly establishing Vedic authority.

The non-Brâhman may also take the warning that as soon as he drags the Brâhman down from his spiritual

\*Who preached in March 1906 in Mysore, an anti-Brâhman crusade.

height, the Bráhmaṇ must necessarily encroach upon those fields of activity now freely left to the non-Bráhmaṇ. It is therefore to the interest of the latter to keep the Bráhmaṇ to his spiritual ideal of poverty and renunciation. There seems also a danger in allowing the Bráhmaṇ without let or hindrance, to go to foreign lands. If he happens to be one, whose sole desire is simply to be freed from the bonds which his peculiarly Hindu socio-religion imposes on him, in order to preserve a purity, unknown to other nations; whose only wish again is to go abroad with no other motive than that of greed or curiosity, it is ten to one, he returns with a load of foreign vices superadded to the loss of virtues, by breaking away from his pure homely ties.

We shall not send out our young-men to Europe, in order to bring us more brandy; to America only to learn how to manufacture worse descriptions of tinned meat; to Japan to bring us barrels of *sake*-toddy; to

China to become confirmed opium-eaters! But we shall send our non-Brâhman gentry to learn all the virtues there, (not the vices) and bring them and money to boot, to us. Non-Brâhmans are better for this work than Brâhmans. For though the Brâhman may be intellectually and spiritually excelling, he is physically deteriorated and materially poor—poverty being the ideal with which he is expected to strive for his religious perfection. *Bhavatî bhikshâm dehi* (Apastamba-Dharma-Sûtra I 1. 3. 28) is hence taught him from his infancy. The day for the Brâhman to go abroad is that day when his comrade and compeer, the Kshatriya (of the old-day-kind), shall come again, to herald him forth, leading the van, with sword and buckle in hand, so that the intellectually and spiritually great, but physically weak, Brâhman may safely advance behind him. Brâhman represents Truth (*satyam*); the Kshatriya represents Power (*Balam*) and Brihadâraṇyaka Upanishad tells us *Satyam bale pratishthi-*



*tam* (VII. 14. 4.). Gautama in his Dharma-Sûtra [VIII. 1] says :—"A king and a Brâhmana deeply versed in the Vedas, these two, uphold the moral order in the world."

When these go into the midst of other people, they must go there on some high mission, as the missionaries of Buddha, for example, went amidst other people to preach the "Religion of Peace"; not go there to spoil themselves and despoil others. The words of such sage men as Stuart Mill must go home to us. He says :—"A person of high intellect should never go into unintellectual society unless he can enter it as an apostle." J. Platt also says :—"Man is more imitative than is generally believed to be and we are all influenced more or less by our associations, and are apt to copy those whom we admire and in doing so we imbibe something that gives a color to their character and will affect our own". If we are like good flowers, we can join others who are like the sesamum to imbibe our flavour; but we must

not allow a single bitter cucumber to mix with many sweet ones, making the whole curry bitter. Till premature marriages haply cease, the Bràhman may not be trusted to go abroad and do wonders. And yet, let Mahârâjas like the Gaekwar lead, by giving up first the anti-Bràhman spirit. Willing Bràhmans may be found ; and many unwilling. Those who are willing are those who wish to act up to some modern ideals ; but those who are not willing cannot be forced and had better be left to adhere to their old cherished ideals. What we suggest is this :— Let the former band themselves, on their return home, into a distinct class or clan of their own, so strong that in course of time they may be able to absorb the amorphous elements still existing out of their pale, waiting to get a shape given by the new ideals. We advocate a fusion of some such kind, not friction ; co-ordination, not co-ercion. A practical step may be taken by the Mahârâjas and our enlightened Dewans, by

holding out inducements to our young men to go to Japan and other places for technical education, as the Nepal Durbar has successfully done and man the local institutions with these returned men.

Matters however may not be overdone, blinded by short-sighted enthusiasm. Mountains look charming at a distance, but when you get near, it is full of thorns and stones. " 'Tis distance that lends enchantment to the view." Here is a nice story:—

"Upon the top of the cliff stood an old grey house, round which the sea-birds circled, and in whose ivied tower the owl hooted. An old house it was, and quiet, and old and grey was the man who dwelt there. But the Lady, his daughter, was young and fair, though she realized her beauty but dimly, for she had met with none of her kind; only she and her father and her old nurse lived in the old house—they and the books. It was a citadel of books, old and brown and musty, but rich with the wisdom of the ages. And the Lady was learned in their lore and knew many things that are known to few.

"But one spring-time as she sat in her ivied tower, a thought came to her that

she was very ignorant, that within the confines of her quiet home it was very little she knew, that her knowledge of ancient lore was as naught. She felt that outside there was a great world of which she knew nothing—though she had read of it she knew it not. And as she thought and thought, a sea-bird flashed past in the setting sun, and she watched its smooth flight—out, till her eyes could follow it no longer. She longed to follow it in its flight to far, far countries and was sorely troubled; but her eyes beheld the western sky, and she was still. A pearl-grey haze rested on the water where it met the sky, and melting out of that a pale pale pink, like the reflection of myriad may-blossoms, and above that a golden streak, and above that again a shadowy green, soft, elusive. Hazy, distant, wonderful—a fairy world of dreams. The Lady stretched out her arms towards it with a wild longing. “Ah, that I could be as that!” she cried.

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And one day along the sea-shore rode a knight in armour, mounted on a black steed; and he saw the fair face of the Lady upon the cliff and ascended the steep path and spoke to her. \* \* “Come with me to the city of the Golden Strand, and thou shalt know; how canst thou learn in this quiet spot?”

She went with him, "and they drew near to the city, and a silver fruit hung close to the Lady's hand. She plucked and ate it, and wondered at its charm, but afterwards it grew bitter. She asked the knight the reason of it. The knight quietly replied:—"Is there aught that is sweet always?" And the knight left her alone in the city and rode away. .

Sore afraid, she crouched in an angle of an old wall, and thought. She looked at the sky—it was grey and leaden. She looked at her white gown—it was streaked and spotted with mire. And a great loathing for herself and for the city came over her as she thought of the quiet tower she had left in her vain search. So she turned her tired footsteps homewards, and after a weary journey reached the house on the cliff.

Her father met her. "Where hast thou been, daughter"? he said. She told him her story and said:—"Father, I did but seek knowledge. But I have failed, failed. All these days have I wasted. Woe is me."\*

Let the story not be misunderstood. Our contention is that the case

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\* Pp. 456-58. Theos: Review. Vol. XXXVIII., 1906.

of India going to foreign countries should not be like this. By all means we will allow great men like Vivekânandas and Abhedânandas, Gaikwads and Gokhales to go, but not anybody and everybody at our country's expense, to return to India, dragged through mire, streaked and soiled.

Disunion is alleged to be an outcome of the caste-system. But read history, and you will find that there has been disunion in every nation, where no such system is said to have existed or may exist. Our very inclusivism, as was pointed out some pages back, not exclusivism such that caste is said to produce, made it possible for almost every nation to plant its foot on our soil. Does this show disunion? Then again, has not more blood been spilt in countries where no caste-system, as we have, existed, but where internal dissensions, international differences, and internecine wars disunited and decimated people? This psychological fact of society

must, in all these questions, be ever borne in mind, *viz.*, that propinquity, either local, consanguinal, commensal or otherwise, must never be thought as the *sine qua none* of amity and concord or that longinquity necessarily involves hostility and discord. Vâli and Sugrîva, though brothers, were sworn enemies; and Râvana and Vibîshana, though brothers, never agreed with each other; whereas, a man and a monkey, in the garb of Srî Râma and Hanumân, worked in perfect confraternity. Instances are also legion where perfect cordiality and singleness of purpose animated the brother-quartet, Râma, Bharata, Lakshmana, Satrughna; and the brother-quincunx, Dharma, Arjuna, Bhîma, Nakula, Sahadeva. What we mean to infer is that no indictment of disunion and its consequences resulting in the downfall of a country can hold good as against the caste-system. Caste-system is an order, (*lucidus ordo*) not a chaos, (*omnium gatherum*). Religion or spirituality

is the cohesive force which holds the system together. It is the sheet-anchor of India's social bark. This system as little stands in the way of the political union of a country, as different caste-men comprising the Indian army stand in the way of an united front being presented against a common enemy, as when they were led against Burma or China, Afghanistan or Africa. It is not the caste-system that has politically dismembered India. Other causes have operated. India can unite again despite caste, and that union will be brought about by fates in some fashion not dreamt of by man. Why did Rome and Greece fall, and why to-day is Russia breaking into pieces? Caste? No. And India held together as a great empire in her days of Prithu and Puru, Raghu and Ràma, when caste-system held its ground in the most rigid and orthodox manner. Nor does caste repress or retard the industrial, social, literary or spiritual awakening of India; on the other hand it



promotes it, by a division of labour, and a heredity of culture. Neither has an Indian Congress nor a Theosophical platform been rendered impracticable owing to a caste-system. Says R. C. Dutt (whom we said we would quote) in his History of the Ancient Civilization of India [Part I., Page 157] :—"Caste reserved some privileges for priests, and some privileges for warriors (and so on for tradesmen and tillers); *but never divided and disunited the Aryan people.*" Look at the Aryan nation held in social and political union in the days of the Ràmáyana, with the caste-system as *the* instrument for effecting it. Read of Ràma and Krishna, the very Avatàras of God, holding aloft the ideal of Brahmanhood, by personal example, and of worshipping it and drinking the very water washed off its feet!! *Brâhmanânâm upâsitâ* [Ràm] "Worshipper of Brâhmans", was Srì Ràma. When Ràma was crowned, Brâhman-Rishis assembled in his Durbar Hall from different quar-

ters. Sñi Ráma descended from his throne and prostrating to them, praised them thus :—" O Vasishttha, thou art the Brâhman who created vast armies to overthrow Visvâmitra ; holder thou of the Brahma-danda ! O Atri, thou art the Brâhman who by thy power transformed Brahmä, Vishnu and Rudra themselves into infants, crying in their cradles in thy cottage ! O Bhṛigu, thou art the Brâhman who made bold to defy the Trimûrtis ! O Agastya, thou art the Brâhman who drank the ocean in one draught ! and so on. God's soul are the Brâhmans, says our Sàstras. The Brahmans of these days still repeat the Gotras and Sùtras of these Rishis indicating their descent from them and yet are not shamed to go and fall at the feet of Gotra-less and Sûtra-less Gurus hailing from America and Russia, England and New Zealand, (and thinking that the purpose of their life is fulfilled by going to foreign countries, learn vices there and return to contaminate their motherland) "*An-*

*danartam amudattai*" says our Súdra Azhvar Tirumangai, *i.e.*, "God, the nectar of the Bráhmaṇ." The hater of the Bráhmaṇ is therefore the hater of God. The fascination for the foreign Gurus comes of the innate taste of the Hindus for the marvellous. The belief in these Gurus, (arising from this taste), in their being able to leave their gross bodies and travel in their subtle bodies in *Astral* and *Devachanic* fairy-lands, seems however destined to be blasted like the belief of a certain King of Ayodhya, who, as is related in the end of the first book of the *Panchatantra*, believed in the miracle-making power of a Sramanaka-mendicant, who presented himself to the king in the absence of his wise minister. The Sramanaka once told the king that he had been absent on a visit to Paradise and that the deities sent their compliments to the king. The king's admiration of this marvellous faculty so engrossed his thought that he neglected the duties of his state, and the pleasures of his

palace. The minister returned, and finding that things went wrong, put the pretensions of the Sramanaka ascetic to test. The ascetic entered a cell to go to Paradise, closing the door after him. The king said to his minister :—"Have patience ; on these occasions the sage quits his earthly body, and assumes an ethereal form in which alone he can enter Indra's heaven." "If this be the case, said the minister, let us burn his cell, and thus prevent his re-assuming his earthly body ; your majesty will then have constantly an angelic person in your presence." The mendicant's cell was set on fire, and he perished in the flames, and the king was released from the thralldom of a cunning wizard [*Wilson's Works Vol. IV. pp. 20-25*]. The journeys of our Western Gurus to *mental* and *buddhic* regions are incredible in the face of the fact that they are *necessitated to buy Railway tickets, to travel from place to place in their physical bodies alone*. India can never thus be Theosophic. It must there-

fore be Brâhmanic. A country which was assailed by Buddhism and never succumbed to it can never be assailed by another civilized Buddhism. The day when Brâhmanism is killed out in India, the nation is doomed that day to extinction. The salvation of India lies in the hands of the Brâhman, said even the non-Brâhman Svâmi Vivekânanda. We proposed a journey to Burma recently, but our Sat-Sudra Vaishnava friend Mr. C. Ananta Rama Krishna Pillai of Insein Dispensary, Burma, wrote to us back to say: "Sire, don't spoil your caste by sea-voyage etc ; for if *we* keep you at your pure level, *we* are saved." Here are his words:—*Attalaikki yâdoru chëdamum nêridâde ivan mangalâsâsanam kûruvadu*. [Letter dated 24-10-07.] In this Sat-Sudra lurks the real Brâhman. We wish we had many more such genuine saviours of India !

We have said that to reconstruct India, far different stuff is required than the modernized Brâhman, the spoiled child of his father. Well gave

Lord Curzon to this *lulus naturæ*, for he said in one of his speeches :—  
 “ The anglicised Indian is not a more attractive spectacle in my eyes than the Indianised Englishman.”  
 Our own Rishis exclaimed ; *Eshtavyâ bahavah putrâ yady ekopi gayâm vrajet; Neshtavyâ bahavah putrâ yady ekopi surâm pibet. I.e.* Desire for many sons, if there be but one true son of the soil (a patriot) ; never desire for sons if even one happen to take to drink (a traitor to his country).

We have here one or two suggestions to make to Britain, if they wish to immortalize their name in the pages of History, and win glory in God's eyes for having been permitted to rule India for a term. They adopted a certain educational policy which fanned the flames of human aspirations among the sons of the soil ; but for fulfilment of these aspirations, they are compelled to travel to foreign countries, such as Japan and America. This process will naturally in due course alienate the Indian heart from Pax Brittanica,

and from his own home, returning as he does denationalized and deration-  
alized by becoming vitiated in the  
foetide atmosphere of foreign lands  
and carrying the infection back home.  
For this reason probably it was, that  
Lord Curzon did not like to see the  
Indian Princes visiting England.  
Briton will do well therefore to satis-  
fy Indian aspirations by instituting  
Civil and Military Services here with  
equal emoluments; secondly institu-  
ting all such agricultural, industrial  
and commercial institutions in India  
(Tâta Technical Institute is fortuna-  
tely a beginning), thus creating no in-  
centive for going abroad; and thirdly  
by some typical Englishmen settling  
down in India, as landed proprietors  
etc. like the Moslems, and thus be-  
coming confraternal with Indians.

Here is a practical suggestion to so-  
cial reformers in India. Those who  
must travel on sea; those who wish  
for widow-marriage and such other  
reforms; those who, by becoming con-  
verts to other faiths, would like to be  
received back to Hinduism—these

form three sets. Let them carry out their ideals ; but what they may do is to constitute themselves into a distinct Hindu society with the object of pursuing these ideals, experimentally say for some years. The Hindu law already extends, and can further extend, if need be, many privileges to such a new organism, as obtained for similarly constituted organisms in the *Vyâvaharikâ*, as well as the *Pâramârthika* stages, viz. marriage, inheritance of property, occupations or avocations, temples, festivals, yâtras, religious instruction, funerals, *âsaucha* and *srâddha* ceremonies and so forth. A distinct organism, to which Hindu Shastras may be made applicable, will solve many a vexed social problem just now convulsing India. [See *Apastamba Dharma sūtras* I.10.29.8].

If this new class has no objection to absorb the *Panchama* or the 5th division of the present Hindu Social fabric into itself, nothing stands in its way except its own wish. In such a case, our social body will have but



5 limbs as before. We desire not to multiply our limbs. But if this new organism is unwilling or unprepared for such alliance, we must for some time put up with this new 6th limb in our body-politic, grown out of the necessity of modern times. Here seems a remedy, which while preserving the existing limbs of our body intact, allows for a natural growth of a 6th limb, which shall have its own destiny to fulfil in evolution without interfering with the evolution to which the existing limbs of the body have become accustomed after ages of preparation. But are not the Brahmo Samàj and the Arya Samáj such 6th limbs already? The reformers might join their ranks; but we hear disappointing news about them. [See our *Universal Religion*].

Closely connected with the caste-system was the *agrahâra* ideal which is fast disappearing under modern influences. Good Bràhmans lived in each village, who were the advisers (*pañcháyats*) for the illiterate tillers, and this system was not only the

best means of mass-educating (education does not mean the learning of the 3 Rs. etc.), but the best means of saving the farmer from the crushing destruction, into which he is hurled by the costly, complicate and vexatious machinery of law and law-men (a modern pandemonium). Because the ignorant and therefore not far-seeing farmer was taught by modern civilisation to hate the Bráhmaṇ, he grumbled to pay the trifling remuneration (*kāṇike*) for the valuable services of the brain he received for his temporal as well as spiritual advantage. The Bráhmaṇ was necessarily obliged to desert the village, but all the same he installed himself in another form in the city, in the shape of the lawyer and the Government official, exacting tenfold his due from the same farmer, for intellectual, moral and other services rendered. Terrible expiation this, for the farmer's sin of having driven his Bráhmaṇ mentor out of the village and having refused

to pay him the trifling tithe of a *kàṇike*, for his services. Instead of finding the Brâhman versed in Vedas and Dharmas, we find him to-day pleading in the Law-Courts etc—a curious product of the Western Civilization.\* We wish therefore that the *agrahâra* system and the village *pañchâyat* system were restored, on improved lines of course. Let us then watch whether the question of mass-education (not *learning*) is not solved; as also the question of city-litigation of Western Civilization, ruining the agriculturist. That he has been ruined by expensive Law Courts and grasping lawyers is admitted on all hands. Why not prevent it? The masses however have become educated in one sense—a bad one though. They have become amateur lawyers themselves and hungry touts loitering about the palatial law-buildings, neglecting their fruitful field-work, and invigorating manual labour. This tendency ought

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\*Read Mrs. Annie Besant's *Ancient Ideals* p. 86.

to be checked ; and taste for agriculture revived by relieving the land of its oppressive taxation, and giving the agriculturist the heart by making him thus realise that enough will be left by him to tide over a season of drought or famine. We cannot, in this connection, too much applaud the fact of a *Vokkaligar-Sangha*, or Agriculturists' association, which has sprung into existence in Mysore, and the agricultural and industrial exhibitions which the Government of Mysore have instituted. If these Sanghas\* are to succeed, the best intellectual and spiritual talent must be pressed into its service. In doing so, the hereditary place of the Bràhman in the body-politic must be recognized, and restored to its economic position. For he is the pink of

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\*We fear, however, that the Community may go in for University Literary Education ; and share the same bad fate as the Bràhmans on the one hand, and forget and ruin agriculture and industry on the other hand. The King, by the bye, is commanded to flog the servant who *abandons his tillage* [Apas-tamba-Dharma Sûtra 1.11.28.2].

the Aryan race, evolved out of ages of culture ; thus constituting a too valuable asset to be ignored or maligned. This precious product of centuries, after such an enormous expenditure of brain (much more valuable than body), must not be allowed to be sacrificed on the altar of hate and prejudice. In the times of Buddha and since, fierce attempts have been made to do without the Brâhman. But read what M. M. Kunte writes :—

“ The principle of inherent graded subordination, which we have discussed, is so thoroughly established in India that as soon as the Indian reformers succeeded in organizing their movements, they fell victims to it. They adopted Brâhmanical forms without the power of working them (*the head*). Their own priests gradually usurped the highest authority and advanced pretensions to the leadership of the sects. Acting *against* Brâhmanism, because it recognised the spiritual leadership of Brâhmans, and dissatisfied with caste, because it assigned them a low social

status, the Sikhas, Jains, Lingāyatas seceded from Brāhmanism, but while organizing their social systems, recognised the principle of inherent graded subordination. Rebelling against supercilious priests, they submitted to priest-hood which had not the power of helping them. Unlike the Brāhmanas, the priests of Lingāyatas or Jains or Sikhas are ignorant, and incapable in one sense of high culture. Excluded from Brāhmanical influences, the priests have sunk into barbarism. Every Brāhman youth, however poor, aspires after knowledge of some kind, and strives to secure it at any cost. Some at least succeed in establishing themselves as learned in after life. We have travelled throughout India, and carefully sought learned Sikhas or learned Jainas or Lingāyatas. Not a single learned man among these sects could be discovered. Every town of importance can show at least some Brāhmanas whose learning still commands respect. We came across only one Lingāyat who possessed a library and was able to hold a conversation on a philosophical subject. The forms of Brāhmanism without its

advantages have frustrated the reactionary movements." [Pp : 501-2. *Aryan Civilization.*]

These advantages then,—the assets of the nation— ought not to be lost sight of by the Vokkaligar and such other associations. We warn these Sanghas betimes not to go in for manufacturing more university phenomena such as Bràhmans present, but hard and intelligent workers *on the field*, thus earning real wealth for the nation.

Just now a serious debacle in Southern India, *viz.*, the failure of the long-standing English Banking Firm, Arbuthnot & Co., Madras, which has rudely shaken the confidence of credulous Indians in the probity and integrity of Englishmen, has set us a-thinking. This has added to the list of misfortunes already anguishing India. What with oft-recurring famines, cholera, plague, ever since Pax Britannica began its *rôle* of governing; what with the death of indigenous industries and the drain of wealth to foreigners;

what with the slaughter of the Indian intellect by non-utilitarian education and the burden of militarism \* under which the country groans ; what with thrusting on India an irrational religion by Christian Missionaries, ill-learned in their own theology, not to say ours ; what with the over-taxing of the land, thereby almost killing the agriculturists,—India's cup of bitterness has filled to overflowing. India's hard-earned savings, [savings scraped from self-denial] trusted hitherto into English firms, must henceforth find better investments. The best investment naturally is on land and land-im-

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\* “ In the course of the continued development and increased growth of the rights of nations, our own condition of culture has very cleverly succeeded in evolving what is known as the “armed peace of the Powers”, whose present policy of mistrust places them in the same category as untutored savages, glaring at each other, watching catlike every movement of the enemy.” [Pp : 57-58 *Ethnology*, by M. Haberlandt]. Our readers will remember Mr. Morley calling us “enemies” and keeping Lord Kitchener alert!



provement—but over-assessment of land by Government (which takes all instead of  $\frac{1}{6}$ th, fixed by all righteous legislators) is a sad deterrent for such investment, as the strained relationship between the landlord and the tenant clearly indicates, driving them both to judicial tribunals, which, alas, is a translation, “from the frying pan into the fire”, and the Bràhman, as said already, turned out from his function in the village-system appears in the garb of lawyer in the cities to exact his old dues with double and treble interest! The state of agricultural industry is therefore such as no capitalist will invest his money therein for his or his country’s good. That veteran lover of India, Dewan Bahadur R. Raghunatha Row, writes thus:—

**The Unfortunate Agriculturist.**

“The most unfortunate British Indian subject is the Agriculturist. Leaches suck his blood without intermiss from his arteries. Musquitoes and bugs deprive him of his balmy sleep. Scorpions sting him constantly. How can he be healthy

if he would prosper, he must grow most intelligently, the most paying crop, in the best possible way, with the best outturn, both in quantity and in quality, and that it is not enough to raise good customary crops in ancestral methods." People want first food, then clothing and then money. Money in the absence of food and clothing cannot prevent death. The condemned ancestral methods secured people food, clothing and money. The new Gospel turns this order topsy-turvy. Money anyhow, then fine appearance and then food! The result of the change would be what is described by "Paddy" thus:—"The extent to which some valuable and indispensable food crops, such as dal, black gram, varagu and ragi have been abandoned in the southern districts of this Presidency in favour of ground-nuts, a most exhaustive crop, which is largely grown and exported to Europe for industrial purposes, is really appalling. . . . A far more terrible catastrophe may overtake us, if in the name of agricultural progress, we should abandon our natural food-grains to any extent and prostitute our soil to raise other crops." There is no doubt that the writer is perfectly correct in the aforesaid view. He concludes his letter thus.—"Government should endeavour to take less from the

ryots so that there might remain in their hands enough to nourish the soil at least up to their low ideal of cultivation. Indirectly too, a great deal may be done by way of conserving their existing resources." The writer deserves the thanks of the ryots.

"Let the Government take not more than 20 per cent of the gross produce, give back the ryots pasture grounds and protect their property from private and public robbers. Agriculture will then progress most satisfactorily. Our sacred law commands us to hold in store what we may require for the maintenance of ourselves and our dependents not only for the needs of the current but of three years, and to dispose of the surplus for the good of our fellow creatures. We are forced to break this provision of the sacred law owing to our poverty and only to keep sufficient produce for the need of the current year, if possible. If the seasons of the coming year prove treacherous, we have nothing to eat, and die for want of food in thousands."

But what will be the end of all this? The sons of the soil, reduced to "hewers of wood and drawers of water", will, from sheer famishment, have to vanish; leaving the English-

man in the state of Alexander Selkirk, with the spectre of the killed goose before him, with no more golden eggs; nor does Selkirk remain contented on his Island, but languishes to go home. It is this homing instinct in the Englishman which accentuates the feeling of estrangement between him and the Indian. Let a few Englishmen make India their home, settle down here as landlords and tenants, like the Moslems. (The rupture between Hindu and Moslem is an invented myth to serve self-interest. For they, as neighbours, have daily reciprocal services, same arts, industries etc. to do and thrive together). He will then be able to enter into the innermost feelings of the people, and will know what remedies to apply. It is the pinch of hunger on one side and the "Christian thirst for gold", on the other side [*Pope's Essay on Man*], which is at the root of all the misery and ill-will which has overcast the political sky of India. The root of all evil is the heavy land-tax, costly

Government, and racial overbearing. Pestilence and famine, stalking the land, are enough punishment for all our past sins. Let not a chronic state of poverty be added, begetting a perpetuity of lease to Mansion House Funds, and an eleemosynary plight before other nations, reflecting on the fair name of the free and chivalrous English nation, and casting reproach on how the sacred and momentous trust, placed by Providence in its hands, has been discharged. We wish for a Queen Victoria at this stage, to come to India's rescue in the motherly spirit, breathed in Her Magna Charta for India, and again *Proclaim* (1858) a protest against the unwise measures, which a non-humanitarian and short-sighted bureaucracy inflicts on a helpless people in the shape of Gagging Bills and Official 'Secrets Bills, Ordinances and Sedition Acts. It is like making heavens fall to kill a sparrow! As long as the shoe is left to pinch, no legislation can carry with it moral force. Mere physical bug-

bearing acerbates temper, and perverts the human into the bestial. Is this the morbidity of the present civilization? What could be the end and aim of British policy in India, self-glorification or self-effacement? Lord Minto recently (November 1907) complimented the Dewan, Srî Krishna Prasàd of Hyderabad, on his virtue of self-effacement; but can he not cable to Mr. Morley in London, asking him to doff the mask of the Great Mogul, or Alexander the Great, he is wearing, and learn a few lessons of self-effacement enunciated in the Indian Ideals of Manu, Ramâyana and Mahàbhàrata?

In the old days, say our Hindu books, when kings and princes toured in a country, they left peace and plenty in their train; but the royalty of our days sweeps over the country with great eclat, blind to prevailing conditions and sentiments, carrying costly caskets and sycophantic addresses, leaving perhaps a few letters of the English alphabet to be attached to some Indian personages

professing outside loyalty. While loyalty to the British Crown, we fear, is as hollow in the core, as has been the Madras Arbuthnot's fidelity to his duped Indian creditors, royalty stops short with Guildhall speeches, burked perhaps by its unfeeling nation. To demonstrate this hollowness, no other proof is needed than the conscience of the bureaucrat himself. The day when his conscience can stand the shrift before Christ, loyalty on our part will be sincere. Crowds may rub together, but heart knows heart. It would seem we are trenching on the delicate ground of politics; but in the treatment of Ideals of Ind, a view necessarily includes it in its sweep. In doing this as philanthropists, our wish is for the millennium. That is the wish, indeed, of the philosopher-statesman Mr. Morley. He is picking his way up through the tangle of Indian politics. The intellect and talent in India are moral forces which no system of politics can ignore or refuse to count in its serious deliberations. The economical problem

of the country demands it. In the pages of history, the good results which may accrue from such views must leave both the ruler and the ruled blessed and glorified in the eyes of the Lord, our common Father.

There is so much of Svadesi preaching in these days in India. Svadesi is welcomed by every nation, and is the genius of the free English people. According to Mr. S. Davar, who lectured lately in Madras, the English boycotted Indian goods even at their dinner tables, and thus bloomed their commercial prosperity. Mr. J. Edkins tells us in his *China's place in Philology* (p. 12) that "when merchants brought them (the Chinese) paper, and probably ink, of Greek manufacture from the West in the Han dynasty, they at once began to make them for themselves." Mr. Chaudhuri informed an interviewer in England, that a Bengali boy suddenly grasped his hand, when he was about to drink tea, because it contain-



ed foreign sugar; and when Mr. Chaudhuri complained to the boy that he was not accustomed to tea without sugar, the boy immediately produced country sugar. Let the Svadesi preachers set to work to first make Svadesi things before they would boycott. No one would congratulate himself on such an event in India, more than Mr. Morley, the Secretary of State.

"Non-utilitarian education", we said some few pages back. The Bràhman intellect is a product of his high civilization. Considerations of economy demand that this intellect, given the non-utilitarian trend by English *literary* education, should be utilized for the Government of the country. But when left neglected, after it has so studiously been manufactured, it cannot naturally rest without finding some outlet for its energy. The genius of the Arabian Nights has been roused from the bottle! If it is now as studiously repressed as it was evoked, the natural result would be an ethnological eruption, the de-

vastatory extent of which cannot be surmised. We would suggest to Britain the wisdom of utilizing some of this culture and talent for the conduct of its Rule in India, and to divert some of it by endowing largely Sanskrit and Vedic Colleges, and encouraging post-graduate researches in this direction,—the *amour propre* of the Brâhman intellect.\* The one will give bread, the other restore temperance and religion. Both are wanted as our Taittirîya Upanishat tells us:—‘*Bhûtyai na pramaditavyam; yuktâh ; âyuktâh.*’ There is the spiritual statesman who would hold the balance even between these two poles of earth and heaven! The English *kshatriya* can well and most beautifully do this with the Indian Brâhman. The Brâhman is the

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\*The educational tendency in India just now is to break away from Temple and Math. But a combination of Western scientific and Eastern religious education, in English and Sanskrit languages, will keep the tie between cleric and laic, without the breaking strain put on it as in France to-day.

fully-developed flower of moral nobility, and the fruit of spiritual aristocracy of the ethnological tree, growing from the individual to family, to clan, to tribe, and to state. The state possesses a powerful ally in religion, heightening the sacred character of the state. Thus will the "unrest" problem of India be solved; and East and West joined in bonds of love; and more, from these oriental research institutes, additions will be made to the spiritual possessions of the world, undreamt of hitherto. The Western scholars are eagerly working in this mine; but Eastern scholars, if encouraged, will dig out more genuine metal than they could. If Indian Brāhman intellect be thus diverted to these healthy channels, the precious possession of India—spirituality,—will be restored to it; with spirituality, contentment; and with contentment, loyalty to *any* Government which may happen to rule them, but with more love and less greed. Scholarship in these days must be of the comparative kind. In

our India to day, we see the curious spectacle of the Bràhman, knowing Christianity and Theosophism—and all that in the *English* language—more than his own *ism*, in his *own* language! This un-national education in vogue has mostly contributed to the unrest in India. An Advaitin Bràhman, for example is, while expert in Christism, is grossly ignorant of his neighbour's Dvaita; so others; and he takes to French and Latin than to Sanskrit and Tamil. This kind of education on the part of the Bràhman, and the anti-Bràhman spirit on the part of others, have greatly contributed to the discontent and unrest in India. There is neither disaffection nor disloyalty of the subversive order. This bane must soon be removed by applying proper antidotes. Just as we pen these lines (15th Novr. 1907) rumour reaches us of Lajpat Rai and Ajit Singh having been set at liberty. This shows the sagacity of the minister who is at the helm of Indian affairs and his (Mr. Morley's) heart doth really beat for

the groaning millions, committed to his care. This measure adumbrates what momentous benefits may yet flow from the hearts of His Majesty Edward VII, down to all lovers of India,—which have been touched by a never-ending chain of misfortunes which has for years been tightening its grip round our necks and fettering our feet. Honest John stands this day in the eyes of the world, really honest in his having sprinkled hush-water over effervescing liquid. In a people's meeting met this day, thanks have been sent to the British Government and congratulations to Lajpat Rai and Ajit Singh. News also reaches us of the Nizam's plain speaking to Lord Minto, the Viceroy, [13th November 1907], thus:—

“It is not sufficient merely that the rulers should be actuated by sympathy for their subjects, *but it is also necessary that the people should feel convinced of the sympathy of their rulers.*”

We humbly tender to the British nation the same advice which their

own countryman Mr. S. Laing gives in his *Problems of the Future*:—"If we have saved our Colonial empire, it is only by conceding with the freest hand to Canada, Australia, New Zealand, and South Africa, all that we once contended for, and giving them the fullest scope to work out their destinies as independent communities, attached to the mother country by ties of common interests and affections rather than by the *hard-and-fast lines of superior force.*"

Let us now pass on to other Ideals of Ind. We referred some pages back to the Ideals as contained in the national monuments, the Râmâyana and the Mahābhārata. With regard to these works, we are in these days accustomed to hear a great measure of criticism, which is of a destructive nature, though it goes by the high sounding expression: *Higher Criticism*. Often such criticism is made in scornful flippancy, not unoften larded with levity, enough to unsettle the minds and unhinge the hearts of our youngsters. What we

require is constructive criticism and a way of looking at things from a devotional and scientific standpoint as that taken by Col. Kennedy (read his criticisms *in re* Purānas), and Mrs. Annie Besant. Like the Esoteric Christianity written by this gifted lady-lover of India, much has been written by us on Esoteric Hinduism. In all these matters, the one thing which perplexes men more than others, is miracles, such as those we find abundantly figuring in our Holy Books. They need however cause no skepticism and destroy devotion for the divine which those miracles inspire. Our grounds for constructive criticism are briefly these. If others there are who believe in a Moses' rod parting the Red Sea to make way for the Israelites, we can believe in Hanumān flying in the air across the seas to Lanka. If others believe in Balam's ass speaking, we can believe in monkeys helping Śrī Rāma; and Hanumān being a consummate grammarian. If they believe in Je-

sus walking over the waters, we can believe in Srī Rāma constructing a floating rock-viaduct across the ocean. If they believe in the Atlanteans navigating the sky in air-ships, we can believe in the Pushpa-ka-Vimāna in which Srī Rāma returned from Lanka to Ayodhya. If they believe in 2 loaves and 5 fishes multiplying into food for thousands, we can believe in Bharadvāja's magic entertainment to Srī Rāma in the woods. If they believe in Jesus resurrecting from the grave, we can believe in Sīta rising in divine glory from the fire. If they believe in a Satan-snake, embodying all the evil powers of nature, we can believe in a Hanumân embodying the good powers of Nature, and a Lankinī guarding the gates of Lanka, embodying the evil powers of Nature. There are miracles in all ages and in all places, and for all nations. The law of miracles is a Divine law, scientific in its own region and beyond the ken and grasp of the small-witted man. It was reported the other day in the



Vrittänta Patrika of 21st July 1904, and Mysore Star dated 18th July '04, that the skeleton of a giant,  $37\frac{1}{2}$  feet long and 18 feet broad was discovered in the Godavery river; the giant's tooth being as thick as our Indian pestle (*musala*), and that this skeleton was taken to the Museum at Calcutta. This must have been the remnant of the old Lemurian Continent, of which India and Ceylon formed part,—the remnants of our Rākshasas. Our second ground for constructive criticism is that when the epics are known to have recorded feats divine, and therefore superhuman, not *human*, we must in shame withdraw from judging things divine by human measures. Our third ground is that of the scientific. Mr. T. I. Uniacke, for instance speaks thus:—

“ It has been truly said that the miracles of one age are the science of the next. Thirty years ago, twenty years ago, aye, even ten years ago, would it not have been scoffed at as a ‘miracle’ that a man should possess a photograph of his own skeleton?

that messages should be flashing through miles of space without any intermediary? I need not enlarge upon these matters, nor insult your intelligence by indicating more obviously the line of reasoning. The 'impossible' has been again and again relegated to the domain of scientific fact. Can anything be more unreasonable and unscientific than to conclude that we have arrived at finality in these matters? that although up to the present day we have had to enlarge our scientific boundaries *and readjust many of our scientific conceptions*—as of the nature of heat, to give one out of hundreds of instances—yet that *now*, at this precise moment of the ages, we have arrived at the final goal and limit of research, and that the coming centuries hold no fresh surprises for us, no further light which shall make these old-world fables, as some have called them, clear and comprehensible in the dawn of fuller revelation of the powers of advancing humanity?" Scepticism is admitted in so far as it

checks the ill-spirit of fanaticism and bigotry; but when it itself begins to play the tyrant, establish its own Court of Inquisition, and is ready to precipitate itself into those very abysses into which fanaticism hurled itself, the outlook becomes gloomy. Be they 'theologici' or 'athei', a fair-mindedness and level-headedness will carry one safely between Scylla and Charybdis. If therefore higher criticism means *honest* doubt, we welcome it, as the poet said:—

“ There is more truth in honest doubt,  
Believe me, than in half the creeds ”.

What we consider unreasonable and a reproach on the intelligence developed from modern education, is the assumption of dishonest omniscience. Charles Dickens in his “ American Notes ” asked in amazement why ‘dishonesty, conjoined with high intellectual capacity, received so much reverence from Americans?’ One must always feel like Newton. Miracles then may be doubted but denying them, when one is not in possession of sufficient facts to justify such

a dangerous position, is to place oneself in the predicament of an animal of small intelligence doubting and denying the wisdom of a sage. It may be, exaggerations have here and there crept into our epics, but we must bear in mind that we have three methods of teaching, of which the *kāvya*-form is allowed a license which is peculiarly Oriental or Indian. But that should not be allowed to alienate our devout feelings or interfere with our worship for the traditional. Another ground of defence we take is that in believing, there is no harm; but in disbelieving there is; and we do not at the same time believe anything but what Vyāsa said, Vālmiki said and so forth. The larger treatment of this subject, we reserve for our *Universal Religion* and *Vade Mecum of Philosophy*.

Here are distinct ideals, four in number, pursued by mankind, put in a nut-shell by Dvaipāyana Vyāsa:—  
*"Ihai vaikasya nāmutra<sup>1</sup> amutraikasya no iha<sup>2</sup>, iha chāmutra chaikasya<sup>3</sup> nāmutraikasya no iha<sup>4</sup>"*

The first is hedonism, the second is idealism, the third is transcendentalism, the fourth is (so to say) diabolism. Of these, the idealistic and the transcendentalistic may be said to constitute the ideals of India, and at the present hour the transcendentalistic is more in evidence than the idealistic. By transcendentalism we mean that by which, one, by right conduct here on earth, secures happiness beyond earth. Idealism is *the* ideal of India, but modern conditions are not favourable to it. So the next alternative is transcendentalism (as defined), struggle for existence having become keen. We shall illustrate these four ideals by another verse which contains a story as well:—

*“Rājaputra chiram jīva mājīva Rishi-putraka  
jīvavā maravā sādho, vyādha mā jīva mā  
mara.”*

There were four personages travelling on a road, whom a wise man observed and remarked to each in turn thus:—‘O King (hedonist) live long! because all thy happiness is on

this earth, *ràjyânte narakam dhruvam*. O, Rishi's son ( idealist ) live not but die, for all thy happiness is in heaven. O, Sâdhu ( good man i. e. transcendentalist ) live or die, for happiness is here and there for thee; and O, Vyâdha ( cruel man , i. e. diabolist ) live not, die not, for both here and there thy deserts are hell.' Shall we not then follow our own ideal?

There is so much said of Western and Eastern Ideals. But here is a contrast drawn between them by Mr. Stead in his 'Review of Reviews:—

'Europe invents pulleys and locomotives, and iron clads. But these things perish with the using. Asia produces apostles and prophets and seers. She creates religious systems, builds up philosophies, and leaving the base mechanic world to the Cinderella of the West, reigns supreme in the world of thought and finds her congenial sphere in the universe of the infinite.'

It would be to the eternal disgrace of the Hindus to depart from this standard, and disregard Sanskrit, their language of philosophy, while Christian nations so sedulously study

pagan Greece and Rome. May the Hindu Rájas, who have become denationalized, be inspired by God not to forfeit their precious inheritance!\* Everything national is not necessarily irrational, and everything rational is not necessarily unnational; and the objective for every national and rational endeavour is material and spiritual happiness. The objective of the Bràhman is pre-eminently spiritual. The 'material' may slip through his fingers but he will hold on to spirituality and hold that torch aloft, to light and lead the rest of mankind. Here is a warning given by Dharmajnas:—

*"Vrittām yatnéna samrakshet ; Vittam eti cha yáticha ; Akshíno vittatah, kshíno Vrittatastu, hato hatah "*

And here is Apastamba telling us :—

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\* The Anglo-Vedic College at Delhi is a redeeming feature. Read Max Muller's exhortations in his several works on this subject, both to Englishmen and Hindus.

“ One shall not fulfil his sacred duties merely in order to acquire worldly objects ( such as fame, gain and honour ) ” (1).

“ ( Worldly benefits ) are produced as accessories ( to the fulfilment of the law ), just as in the case of a mango tree, which is planted in order to obtain fruit, shade and fragrance (are accessory advantages)” (3).

“ But if ( worldly advantages ) are not produced, ( then at least ) the sacred duties have been fulfilled ” (4)

“ Let him not become irritated, nor be deceived by the speeches of hypocrites, of rogues, of infidels, and of fools ”.(5)

“ For Virtue and Sin do not go about and say, ‘ Here we are ’ ; nor do Gods, Gandharvas, or Manes say ( to men ), ‘ This is virtue, that is sin.’ (6)

“ But that is virtue, the practice of which wise men of the three twice-born castes praise; what they blame, is sin.” (7)

“ He shall regulate his course of action according to the conduct which is unanimously approved of by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites.” (8)

[*Dharma Sūtra* I. 7. 20.]



Once we out-caste ourselves from the Brâhman system of caste ; then we are no more Aryans, and cannot even claim to repeat our daily Sandhyas and own that we belong to such a Gotra as Kâsyapa, or such a Sûtra as Apastamba, and so forth.

The Christian-Missionary-volcano alone is enough to make mincemeat of our Brâhman Ideal. Our own countrymen therefore are hardly needed to help it, in this destructive work. Swami Abhedânanda, in his most valuable book on "*India and Her People*," says :—

"Directly or indirectly their (Christian Missionary) efforts are to destroy the Hindu Social structure, but have they any better system to give in return? We see that the present Social Government in Europe and in this country is not perfect. It is not even as perfect as the corrupted caste system which exists in India! These Christian Missionaries do not realize that the majority of the Christian converts in India, repent as long as they live for the great mistake they have committed in alienating themselves from the Hindu Society." [Pp: 113-14]

“No foreign power can demolish the social structure of the Hindus. It has stood for ages, firm like the gigantic peaks of the Himalayas, defying the strength of all hostile forces, because its foundation was laid—not upon the quicksand of commercialism, not upon the quagmire of greed for territorial possessions, but upon the solid rock of the moral and spiritual laws which eternally govern earthly existence. The ancient founders of Hindu society were not like the robber-barons or ambitious political leaders of mediæval Europe; but they were sages and *Seers of Truth*, who sacrificed their personal interest, their ambition and desire for power and position upon the altar of disinterested love for humanity.”

“The Hindus of modern times trace their descent from these great sages, great saints, and Rishis of pre-historic ages, and consider themselves blessed on account of such excellent lineage. They glory in the names of their forefathers, and feel an unconquerable pride because of the purity, unselfishness, spirituality, and God-consciousness of their holy ancestors. This noble pride has prevented the members of different communities from holding free intercourse and from intermarrying with foreigners and invading nations, and has thus kept the Aryan blood pure

and unadulterated. If they had not possessed that tremendous national pride and had mixed freely with all people by whom they were overrun, we shall not find in India to-day the full-blooded descendants of the pure Aryan family." [Pp. 89-90].

Mrs. Annie Besant, speaking of the first shoot of the great Aryan race (ourselves,) writes :—

“ Not only a religion, but also a polity, an economic and social order, planned by the wisdom of a Manu, ruled at first by that Manu Himself. Not only a religion and a polity, but also the shaping of the individual life on the wisest lines—the successive Varnas, the successive *Asramas*; the stages of life, in the long life of the individual, were marked in the castes, and each caste-life of the embodied *Jīvâtma* reproduced in its main principles, in the individual life, the *Asramas*, through which a man passed between birth and death. Thus perfectly thought out, thus marvelously planned, this infant civilisation was given to the Race as a world-model, to show what might be done where Wisdom ruled and Love inspired. [Pp. 11 and 13. *Hints on the Study of the Bhagavad-Gîtâ*].

Hold fast then to the caste-system,

but to the Brāhman who is expected to be its guardian, this is the advice given by our Law-giver Vasisṭha:—

(1) 'Brāhmans, who neither study nor teach the Veda, nor keep sacred fires become equal to Sūdras.'

(4) 'The king shall punish that village where Brāhmanas, unobservant of their sacred duties and ignorant of the Veda, subsist by begging; for it feeds robbers.'

[Chap. III.]

And Manu:—

(157.) 'The Brāhmana not versed in the Vedas is like the elephant made of wood, and an animal made of skin.'

(168.) That Brāhmana is only a Sūdra, who has left his true sphere of studying spiritual science, and taken to other occupations.'

[Chap. II].

Are there such Brāhmans to be found in these days, is the question that every one asks himself? Such may not be found, and yet they are found, not according to what they must have been in the *Kṛita* age, but according to what they are obliged to be in the *Kali* age. According to the age is the quality of the twice-born; for Parâsara says: *Yugarûpâ*

*hi te dvijâh.* Qualitatively they may be wanting, but substantially they are existing and will ever exist.

In the Mahâbhârata, (Moksha), it is said there was only the Brâhman caste, and this, on account of differences in character, taste, temperament and pursuits, differentiated itself into the other three castes. To prevent further admixtures and adulterations, the fourfold Varnas were clearly defined in order to preserve the purity of the race. Varna or color is not merely the pigment of the skin, but the *aura* surrounding the person, detectable by clairvoyants. This differentiation from high to low is a natural process like fission, by which multiplication of forms take place in all the kingdoms, angelic, human, vegetable and mineral,\* by the self-division of the individual into two or more parts, each of which becomes a creature similar to the par-

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\* "*Jangamânâm asankhyeyâh sthâvarânâncha jâtayah.*" "*Brahma Brihaspatih, Kshatram Indrah, Marutovai devânâm Visah.*"

ent-original, but not the parent itself. According to Srúti: *Bráhma-nòsya mukham àsìt*, it is better that the first seed, for procreation purposes, be the best and this rule obtains in the Dharma-Sâstras and is acted up to in the State of Travancore, even in these degenerate days. Supposing that instead of this process, the Bráhman be killed by the Kshatriya; in the course of ages, a Bráhman seed must evolve out of the Kshatriya; if both the Bráhmana and the Kshatriya be done away with by the Vaisya, a much longer time must elapse before the Bráhman must evolve through the two grades of Vaisya and Kshatriya; and if all these three be extinguished, say, by the Sûdra, it must take myriads of years for a Bráhman seed to evolve out of the three lower strata. Evolution has a purpose, *viz.*, to arrive at spiritual perfection. Consider for a moment then which path is sooner accomplished, by beginning with the perfected seed, therewith to improve the other seed; or with the most

imperfect seed, to develop it up to the best? We are sorry that this fact in the economy of nature, formulated by the Rishis of Ind, is ignored by its children. The deluge story of Noah's Ark, and of Manu's *Nau* of the Fish Avatâra, both illustrate our remarks, as well as the "survival of the fittest" (for making a better world with) of Darwinian evolution. In this connection, read Paràsara's *Jàtyutkrishtho yuge jneyah saptame panchamepi vá* and Mâdhava's commentary thereon.

It is no priest-craft by which an artificial making of these divisions has arisen. For if Scriptures may be believed, read the famous Gîtâ-verse :—"*Chàturvarnyam Mayá srishitam*" &c. Thus understood, there occurs no occasion for mutual recriminations and vituperations amongst the castes. Never mind the Hindus, take the Jains, the Lingayats, and take any other lower strata in society, we will find they also divide themselves naturally into these four divisions. We were reading the

article, the ' Pulayas of Travancore,'  
 [*Madras Review*, May 1896. Vol. II.]  
 The writer says on page 241 :—

“ In passing, let me observe that the prevalence of caste-feeling among these degraded people shows that the caste-system is not a Brâhman institution as is sometimes supposed. The soil of India seems to be exceedingly favourable to the growth of the system. Brâhmanas can have exercised no perceptible influence on these “ polluted ” [*i.e.* Pulayas ] ; conquest and race-difference seem to be two influences towards caste-formation.”

Thus, it seems to be a Divine Dispensation, that in the soil of this Bharata-khanda, a certain human evolution should take place by a unique method known as the caste-system. Various influences both in the past, as in the Budhistic days, and in the present, as in the materializing and secularizing British days, have been at work to extinguish the system, and yet like the phœnix of old, it rises again from its own embers. This system keeps the blood still pure despite much adulteration. If it could be preserved thus, it



serves the highest purpose of God, viz., to raise humanity slowly and steadily to a pinnacle of glory and spirituality. Spirituality is the end and aim of Ind; and it is best conserved in the embodiment called the caste-system, headed by the Brâhman. The Brâhman is the spiritual aristocracy, or heirarchy of India. If this is destroyed, then that beautiful lady *Brâmhajnâna*, or Wisdom of God, will be rendered homeless, and will be driven to other lands,—where the plague called anti-Brâhmanism does not prevail,—to seek shelter there. The advice we give is the advice given by Lord Srî Krishna to Dharmaputra :—

“ *Tasmin astamite Bhîshme, Kauravâ nâm dhurandhare, Jnânânyalpî bhavishyanti, tasmât tvàm chodayâmyaham.* ”

“ O, Dharma-putra ! If Bhîshma, the spiritual Chief of your Kuru race, passeth away, the sun of the knowledge of God, beware, doth set. Hence I warn thee betimes.”

These are days of Svadesism. Svadesi, *par excellence*, is the caste-

system, championed by the Brâhman, the only Svadesi article of India, which has in every department of human activity led the nation to glory in the past. To evoke Svadesi spirit for nation-building, Svadesi ideals must begin to be admired and adopted, and Videsi ideals should not be imitated and adopted, unless it be subjected to the most rigid philosophical scrutiny by our wise men. The revival of everything else of Svadesi, be it literary, commercial, industrial, political, æsthetic, ethical or spiritual, depends upon this purely Indian and traditionally hoary Svadesi commodity, the caste-system, pioneered by Brâhmanhood, the fruit of ages of evolution. Hence our Vedas say "*Ete vai Devâh pratyaksham yad Brâhmanâh*," i.e. 'The Brâhmanas are no others than the Devas themselves on earth'; and the Chândogyoopanishat warns all men thus: "*Brâhmanân na nindet, tad vratam*" [II—20-2] i.e. "Make it thy vow never to ridicule the Brâhman." It may be asked again where is there the

typical Bràhman, such as the Bràhman who lived for example in the *Krita*-age. The simple answer to this is that this is not the *Krita*-age ; and therefore not only the Bràhman, but the Kshatriya, the Vaisya and the Sûdra, are now found *according* to the Kali age. Therefore choose the best out of what is available, says Rishi Parásara :—*Yuge yuge cha ye dharmàh, tatra tatracha ye dvijáh, teshâm nindâ na kartavyà, yuga-rüpâ hi te dvijáh.*" This is the answer to the complaint made by the Missionaries that they fail to find the Bràhman according to *Manu's* standard. Once more we call upon the Bràhmans to recover their lost position and prestige by, to begin with, not deserting their stronghold of vegetarianism and total-abstinence.

Our Ideals of Ind are in other words the Dharma which our Rishis have placed before us. Woe be-

tide us if we stray from that path, for Manu says :—

*“Dharma eva hato hanti, dharmo rakshati rakshitah, tasmäd dharmam na hantavyam, máno dharma hato(a)vadhât.”*

A poet of Ind also exhorts us thus :—

*Varam sringotsangât guru sikharinah  
kväpi vishame patitväyam kàyah kathina  
drishadante vigalitah ; varam nyasto hastah  
phäni-pati-mukhe tikshna-dasane, varam vah-  
nau pätas, tadapi na kritas sìla-vilayah.*

#### CONCLUDING REMARKS.

The further, India has departed from her Spiritual Ideals, the further has her character degenerated. To restore character must be the end and aim of all reformers, in whatever direction reform may lie. Be the reform political, physical or psychical, morality underlies it as the substrate. Morality or character in its larger sense must be maintained at all costs. We think that in India, the caste-restrictions or the caste-system is the best safe-guard for character. From the day when

the joints of this structure began to slacken, may be counted India's degeneration. Maintenance of this system means the reverence for the past (which is a trait found wanting in the rising generation but maintained by the English and strictly so by the Japanese); and reverence for the past implies adherence to the Brâhman Ideal. The Brâhman Ideal is the spiritual Ideal. Loosing sight of this Ideal, the mere wild cry of *Vande Mataram* is vain, empty and void of sense. All observers give us Indians credit for spirituality despite its lowest ebb. Even Mr. Nevinson, the Journalist from England, so recently as Decr. 6, 1907, when interviewed at Calcutta, said : "*You (Indians) devote yourselves to high and spiritual things, whereas we (Englishmen) devote ourselves to things material.*" Shall we lose this main trait of our Indian character and be called *half-castes*? Some changes necessitated by the spirit of the times, we admit, are necessary in our constitution; but we cannot, for doing it,

destroy the very sheet-anchor of our ship. [Obedience (*susrùsha*,) is the stepping stone to character—obedience rendered willingly (*raga-prapta*). This is the stepping stone, for our boys especially, to character-forming.] Let us betimes re-build then. The practical step we would advocate is for our reformer to prepare a schedule of reforms required and call on every 'math' for its pronouncement, and then bring about an all-Bràhman Conference, the *Parishat* of our Sástras and evolve a new *Nibandhana* (Code), suited to the age. It is worth the while of the Princes of India to bring about this by means of a *Parishat*, (Conference) and worth the while of the British Government (because it is the *Pax Britannica*) to help the Princes to do this.

In summing up, we cannot resist the temptation to write down three opinions which the French Missionary Abbe Dubois, famous for his sincerity, formed of India so long ago

as 1800 A. C. [See his *Hindu Manners &c.*, and his *Letters*].

**1st : as to Caste-System :**

“ I have heard some persons sensible enough in other respects, but imbued with all the prejudices that they have brought with them from Europe, pronounce what appears to me an altogether erroneous judgment in the matter of caste divisions amongst the Hindus. In their opinion, caste is not only useless to the body politic, it is also ridiculous, and even calculated to bring trouble and disorder on the people. For my part, having lived many years on friendly terms with the Hindus, I have been able to study their national life and character closely, and I have arrived at a quite opposite decision on this subject of caste. I believe caste division to be in many respects the *chef-d'œuvre*, the happiest effort of Hindu legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes that India did not lapse into a state of barbarism, and that she preserved and perfected the arts and sciences of civilization, whilst most other nations of the earth remained in a state of barbarism.”

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We can picture what would become of the Hindus if they were not kept within the bounds of duty by the rules and penalties of caste, by looking at the position of the Pariahs, or outcastes of India, who, checked by no moral restraint, abandon themselves to their natural propensities. Anybody who has studied the conduct and character of the people of this class—which, by the way, is the largest of any in India—will agree with me that a State consisting entirely of such inhabitants could not long endure, and could not fail to lapse before long into a condition of barbarism. For my own part, being perfectly familiar with this class and acquainted with its natural predilections and sentiments, I am persuaded that a nation of Pariahs left to themselves would speedily become worse than the hordes of cannibals who wander in the vast wastes of Africa, and would long take to devour each other.”

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“Thus it is caste authority, which by means of its wise rules and prerogatives preserves good order, suppresses vice, and saves Hindus from sinking into a state of barbarism.”



**2nd: as to the fate of out-castes, converts.**

“ Let the Christian religion be presented to these people (Hindus) under every possible light, . . . the time of conversion has passed away, and under existing circumstances, there remains no human possibility of bringing it back.”

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“ Should the intercourse between individuals of both nations, by becoming more intimate and more friendly produce a change in the religion and usages of the country, it will not be to turn Christians that they will forsake their own religion ; but rather (what in my opinion is a thousand times worse than idolatry) to become mere atheists and if they renounce their present customs it will not be to embrace those of Europeans, but rather to become what are now called Pariahs.” \*

**3rd: as to hopes entertained of Pax Britannica.**

“ Whatever truth indeed there may be in the prejudiced charges, engendered by ignorance and interested motives, which are brought against the new order of things, and what are perhaps inseparable from every great administration, I for one cannot believe that a nation so eminently distinguished for its beneficent and humane principles of Government at home,

and above all for its impartial justice to all classes alike—I for one cannot believe that this nation will ever be blind enough to compromise its own noble character by refusing participation in these benefits to a subject people which is content to live peaceably under its sway.”

\* \* \*

“Further, one would be justified in asserting that, it is to caste distinctions that India owes the preservation of her arts and industries. For the same reason she would have reached a high standard of perfection in them *had not the avarice of her rulers prevented it.*”\*

In Part II, we shall take up the Indian Ideal of womanhood and other considerations.

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\* Cp: “And when we read the account of their (Indians) moral and intellectual condition at the time of Alexander, we are obliged to admit that if some of their good qualities are no longer to be met with among the Indians of later times, this is owing, not entirely to an original defect of character, but to that *continual system of oppression exercised upon them by foreign conquerors.*” [F. Max Muller, *Ancient Sanskr : Lit.* p. 29.]

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—AUTHOR OF—  
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PART II

1908  
MYSORE  
THE "CROWN" PRESS.

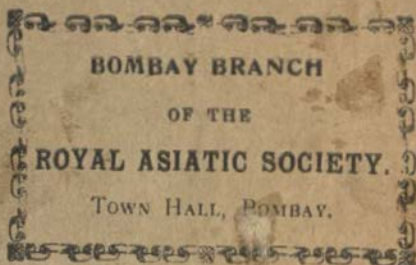


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## THE IDEALS OF IND.

In the December Number of the *Modern Review*, Mr. E. A. Wodehouse writes an interesting article on "Philosophy in our Universities", in the course of which, he pays a high compliment to the Philosopher of India (the Brâhman), and his Philosophy, the Vedânta, thus :—

"The task of any one who would endeavour to impress these views upon young men is rendered far easier when he is addressing Indians. In the first place, he has the best of materials on which to work, a nation which has been accustomed for ages to the atmosphere of high thought and high ideals, and which, more than any other nation, has enriched and ennobled the thought of the world. In the second



place, in pleading for philosophy, he has *not to provide them with a philosophy*; for they have one already which is capable of proving a guide and a strengthener to them in all the vicissitudes of life. Much has been written in praise of Indian philosophy. The greatest European thinkers have drawn from its stores. *The history of Idealism is almost the history of the percolation of the Vedānta through the world."*

This is the latest pronouncement by a great man on the Indian Ideal. Who could be the subject of this Idealism, except the Brâhman, the holy steward of the Vedānta? Doth it show Svadesi spirit, in any sons of India, from the Gaekwar downwards, to condemn and calumniate the Indian priesthood? Let us pass on.

In our lecture on the Vedānta and the Panchama Question, we have shown how the caste-system, invaluable

able for India, was reared up stone by stone. The Rig-Vedic Hindus are best represented by typical Brâhmanas and Kshatriyas; and their names "have been honored, not only in all history and literature, but honored in a long-continued line of posterity." [P. 67. Vol. 1. Mrs. Manning's *Ancient and Medieval India*]. The king's prosperity depended absolutely on the Purohit, as the song of Rishi Vamadeva shows and the last Chapters of the Aitareya Brâhmana tell us. "Brâhmanas" says Mrs. Manning, "appear to have been singularly wise in the measures they adopted for the establishment of priestly or Brâhmanical supremacy." And Mr. Keir Hardie M.P., visiting India in 1907, expressed in Calcutta (23rd. Septem-

ber 1907) that the caste-system was a "form of Trades-Unionism" and well calculated therefore to train specialists, in the grand four-fold activities of Knowledge, Power, Wealth, and Service. It was this specialism that brought guilds like the *Charanas* into existence,—an establishment; constituting a league of Brāhmans, powerful enough to resist interference, and it brought learned men into association, and strengthened those powers of learning and retaining which established their supremacy". (*Ibid* p. 79.) "In looking back to the steps by which the Brāhmans established supremacy, we are struck by the sagacity and intelligence which they displayed. They secured popular interest and sympathy by an extensive and exciting ceremonial. They

preserved the sacred hymns and commentaries by consigning them to the charge of certain authorised and responsible families, and they secured the progress of learning and the allegiance of the young by establishing schools and colleges. That these objects were not obtained without difficulty, is manifest from many circumstances; as in the hymns complaints of "men who wish to give nothing," and entreaties to "soften the soul, even of the niggard," or to "penetrate and tear the hearts of niggards," are of frequent occurrence." [*Ibid* p. 82]. Even in these days of enlightenment, it is within our experience that our attempts to enrich Western literature by our Oriental contributions have hardly found response from our denationalized Ma-

hárâjas and their anglicized ministers; and from our countrymen generally, whose minds have been poisoned by Western education, and whose hearts have been alienated from the noble Ideals of Ind. At the risk of iteration, we proclaim again from the house-tops that the four-fold classification of society in India with defined functions for each and boundaries so laid as to render undesirable transgressions penal, at least heinous in the eyes of social sentiment, nurtured for ages, is a scientific one, calculated to develop special faculties, grouped under ecclesiastical, military, industrial and agricultural. In all countries and all ages such stratification is found in some mode or other. Herodotus divided the inhabitants of Egypt into seven, *viz.* priests, soldiers,

cowherds, swineherds, tradesmen, interpreters and pilots; Plato's *Timaeus* tells us that a five-fold division according to Diodorus, and three-fold according to Strabo, existed among the Athenians. A similar distinction also existed among the Medes. From Malcolm's *History of Persia*, Jamshîd, the Persian monarch divided the Persians into four classes.\* Mill points out a passage in Plato's *Republic*, in which the simplest form of a political association is made to consist of four or five classes of men. Millar's *Historical View of the English Government* shows that the Anglo-Saxons were originally divided into four great classes—artificers and tradesmen,

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\* "The Sacerdotal Literature of Ancient Persia has four classes, priests, warriors, cultivators and artisans" [Spiegel, *Er. Alt.* iii.]

husbandmen, soldiers and clergy†. How it exists in Japan, we have already shown on p. 10 of our *Ideals of Ind*, Part I. "Again, as to the caste-system, Moses, as is well known, established it amongst the Hebrews, in accordance with the order of God. This holy law-giver had, during his sojourn in Egypt, observed the system as established in that country, and had doubtless recognised the good that resulted from it. Apparently, in executing the divine order with respect to it, he simply adopted and perfected the system which was in force in Egypt." [P. 47, *Abbe Duboi's Hindu Manners &c.*] In India, we have the same, in its own national mode, calculated to develope by here-

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†See pp. 231-2. M. M. William's *Indian Wisdom*.

ditary and other favourable environmental circumstances, the best qualities of the head, of the heart, of the hand and of the foot, all for mutual helpful service. Supposing these boundaries are effaced, which is the better substitute? Where is occasion to develop fine species, and evolve special qualities by heredity, environment and association? When Mr. Keir Hardie was recently in Mysore and was entertained in the Cosmopolitan Club (1st November 1907), we read in the newspapers the most entertaining cock-fight between two Brāhmans, each wishing to claim for himself all the glory of having been the first in the field to guillotine Brāhmanhood!!! How non-Brāhmans laugh and scoff at these Brāhmans vying with each other to show to the



public their own noses mutilated, their own eyes plucked out, their own faces blackened, we, who move with the mās̄ses, can plainly discern. Even the remnants of Brāhmanhood surviving, in spite of these unnatural sons of India,—veritable plague-spots they, in the midst of their own hallowed community—are still striving hard against great odds to guard the adytum of the Indian Ideal from profanation and iconoclasm. With the obliteration of these remnants,—may God avert it—will be obliterated all reverence for the past, all worship for hoary ancestry, and all attachment to Svadesi Ideals, which have been the real salvatory national features of Japan. Mr. Keir Hardie left these wise words to the Students of Madras in the Ranade Library on the 6th November 1907 :—

“One fact of Indian domestic life has impressed me greatly, the devotion, the respect, which the young (*still*) pay to those up in years. There are few things more beautiful to us than the young loving and carefully tending the aged, paying respect for their opinions, almost worshipping them because of their years. Long may be the year, when family life in India disappears from your midst.”

The caste-breaker Brāhman reformers of Mysore must have often secretly enjoyed (?) the mortification of their own sons and grandsons flouting and scoffing at them, in short, showing such a spirit of the anti-christ, as would lead them to regions ghastly to contemplate!! Let us warn them that if the kind of family-life, which Mr. Keir Hardie finds so good and beautiful in India, is to persist, then it follows that the Ideal

of Bràhmanhood must at all hazards be maintained at its highest, purest possible level.

In part I of our Ideals of Ind, page 100, we quoted the Sruti *Bràhmano-(a)sya mukham àsit*. This invites our attention for a while to Albrecht Weber, for he finds that the Bràhmanising of Hindustân was already completed in the time when Mages-thenes lived in the court of Chandra-gupta. He thinks that Brâhmanical footing is one thing and Vedic is another; and that the "people of the Panjab never submitted to the Brâhmanical order of things, but always retained their ancient Vedic standpoint, free and independant, without either priestly domination or system of caste" [*P. 4, History of Indian Literature*]. What have we to con-

clude from this gratuitous speculation of Weber? Who are the Brâhmanas, outlandish or autochthonous? Are the Vedas exotic or indigenous? If Brâhman is outlandish, is he the Aryan, coming to India from Ariana or some other conjectured table-land of Central Asia? \* If so, and if the Vedas are co-fraternal with the Zendavesta and therefore Aryan, are not Vedas and the Brâhman co-eternal or

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\* Our opinion is that Aryan immigration to India seems after all to be the worst figment of Western speculation. On the other hand all our Hindu traditions point to India as the cradle of humanity, including the farthest Northern limits of the Himalayas (the Uttarakuru-desa). Manu is the patriarchal progenitor of humanity. Our deluge account (which was borrowed by the Chaldeans and thence borrowed by the Hebrews), assigns to Manu the *Northern Mountain* (Satapatha Brâhmana i. 8), in the extensive Badarî on the

saysynchronous? If not, the Bráhmaṇ is an Indian product. If so, does he belong to the aboriginal Turanian, Scythian or Kolárian species? But the argument from languages disproves this. For the Bráhmaṇ's language is Gīrvāṇa or Sanskrit, the language of the Vedas. Hence the

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banks of Chīriṇī [see Bhār : Aranya, 186] ; and the growing fish in his charge, he lets into Gangā. It is for orientalists to locate these places. Chīriṇī is Kritamālā in Śrī Bhāgavata. It must be in the Himalayas and in the precincts of Nara-Nārāyaṇa or Badari-kāśrama, Gangotri, Kedāra &c., and inasmuch as Manu must be located in a *Karma*-bhūmi. Manu is a word which has endured as *man* in the English and allied languages, is probably *Manes* (Pitris) in Latin, and curiously *Menes*, the Old Emperor of Egypt (7000 years ago). The story of Yayāti blessing his son Puru, saying that his offspring will fill the world, is also Indian. Aryā-varta, Brāhmā-varta, and Brahmarshi-

Brāhman is co-temporary with the Vedas, or is at least a product of the Vedas. Being a product of the Veda, it cannot be destroyed without destroying the Veda itself. If the Brāhman is neither exotic nor

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desa all denote the land bordering on the Himalayas. *Avarta* means *born*, not *immigration*. Pococke's "India in Greece", and Persia calling itself Irān, and names of Indiā in Armenia, all point to Aryan *emigration* from India to all parts of the world. Aryan has the same root as Rishi or Arsha, (*Ri-gatau*) *i.e.*, *goers*, not *comers*, pointing to *emigration*, not *immigration*. We are called Hindus (*Sindus*), not because we *came* to dwell on the banks of Indus, but we belong to Indu or Chandra the Moon, who is 'dvijarāja,' or king of the Brāhmanas. [These are but notes for further speculation.] Also from astronomical data, the latitude of India is, we are informed by a Vedic Scholar, inferrible as the cradle of the Aryans, if not of all humanity. The Indian

indigenous, because he hangs between two contending opinions, we get confirmation then, from unexpected quarters, of his *divine* origin; which our traditions assign to him. As scientists, like Max Muller, contend that because of the possession of speech, writing, laughter and reason, man is a *special* creation,—not evolved according to Darwin from the ape,—the Bráhmaṇ for similar reasons, has a special origin in heaven, and sent to earth, conferring

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cycle of 43,000 years, and the fish-man (Oannes or Ea-Han) *i.e.*, our Matsyavatàra, among the Chaldees ; the latter again being the ‘dragon’ or four-armed Fish-God exactly like our Vishnu, bearing the discus, conch &c. (see figure in Webster’s Dictionary), with the Philistines ; names like Naram-sim (Narasimha) and Amarpala borne by Assyrian and Babylonian Kings ; afford further proof of India being the cradle of the Aryans.

confirming the traditional title : *Bhûsura* (Sans), and *Nilattēvar* (Tam). Gîrvāna, or the language of the Vedas, is by its very name (Gîrvāna) the language of the Gods\*. So then

\* [Extract from the Madras University Convocation Address of 1882 delivered by the late Justice Muthuswami Iyer] :—

“ The study of Sanskrit and the revival of Sanskrit Literature are of importance to you not simply because Sanskrit is your classical language, but also because it contains the key to the history, the philosophy and the principles which lie behind and sustain the outer forms and visible signs of your social and family life. Whatever has hitherto been done towards the revival of Sanskrit learning, has been done principally in Europe and not in this country. But as you examine the structure of Sanskrit as a language, its capacity for brevity and expansion, the facilities it affords for translating new notions and new social necessities into idioms suited to the country, and the classical modes in which it has been handled by such men as Vālmiki, Kālidās and Bhavabhūti and others, you will cease to ridicule the tradition which speaks of it as the language of the Gods.”



the immortality of language affords us the key, by which to know that Veda and Brâhman are so knit together as to defy the irrational speculations of many Webers and Dutts. For, unfortunately, following in the wake of these misled and prejudiced Westerns, our Eastern savant Mr. R. C. Dutt also (whom we promised to quote on page 26), on account of his Bramha-Samâjic bias against the Brâhman, "is of opinion that the caste-system did not exist during the time when the Rig-Veda hymns were generally composed." He argues that if that wonderful system had then existed, it is not possible to explain how there is no allusion to this fundamental principle of society in the ten thousand verses of the Rig-Veda. He thinks that the *solitary*

mention of the four castes in the (Purusha) Sùkta, cannot weaken his argument, as the Sùkta itself was composed centuries after the general bulk of the Rigvedic hymns. He also says that words like *Kshatriya*, *Vipra*, are used as adjectives in the sense of *strong* and *wise* and are applied to Gods. Similarly the word *Bráhmāna* is used to imply the composers of hymns and nothing else. Space forbids a detailed examination of this view ; but one or two things are worthy of note in this connection :

(a). 'To say that a hymn is of late origin because it contains a reference to the caste-system and that caste is of later growth because no reference to it is to be found in the earlier hymns would be arguing in a circle. To base an argument on the very *Riks* which are concerned in the

issue is against all canons of valid reasoning.

(b). 'It is true that words like *Kshatriya*, *Vipra* &c. are used as adjectives in several places and applied to Gods. It is not therefore to be supposed that these words cannot be, or are not, used in any other sense. *It has to be proved* that words like these are *not anywhere* used to denote the several castes; and this is more than any of the scholars has attempted. As well may it be said that there were no *Rishis* in the Rig-Vedic days, because we find the word *Rishi* used in the sense of all-wise and applied to Indra and other Gods, as for instance in VIII-6-41 . . . Apart from the numerous references to the castes in the Taittirîya Samhitâ, where, in the Seventh Khanda, First Prasna, a detailed account of the origin of the castes similar to the one in the (Purusha) Sûkta is given, we might say that in the Rig-Veda itself many references occur such for example as VIII.

35, 16-17-18.\* [Read Dutt's *Ancient India*, and pp. 53 ff. *Purusha-Sūkta*, by B. V. Kamesvara Iyer, M.A., Pudukota].

After this we may reflect on the design of Providence in bringing the two anti-Brāhmans together in ruling a *Hindu* kingdom, viz., the Gaikvād of Baroda (who owes his kingdom to a Pūna Brāhman!); and R. C. Dutt, (whose ancestral root must be Brāhman!) The very word *Brahmo*, owes to the word *Brāhman*! We are glad to find however Mr. Dutt growing wiser by his years, for in his utterance in Bangalore, recently (*See*

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\*The dissociation of the Brāhman from the Rig-Veda is gratuitous on the part of Weber and others inasmuch as references to Brāhmans are found often, for example in the famous 'frog' hymn. *Purusha-Sūkta* is at least older than the *Atharvana Veda*, inasmuch as the latter finds no mention thereon.

*the Mysore Standard 2nd Novr. 1907*), he rues the fate of Northern India in having become *cast(e)rated* under various foreign influences; and how welcome there in the present day are the Southern Brâhman Achâryas, like Srî Ràmànuja, who held aloft the Vedic torch, without allowing it to get dim by the darkness of the dark ages.

The Brâhman of the North became Mussulmanized, but the Brâhman, who came to the South, Brâhmanized the Dravidian. The Drâvida-Brâhmana (especially the Srî Vaishnava Brâhmana) is thus the compound product of two civilizations, the Dravidian and the Aryan, well equipped therefore not only to re-Brahmanize North India, but the whole world, though the latter hope

may at present seem Utopian. (But see our *Universal Religion*).

The Brâhman is not the mere person. He is an entity and a principle, which has permeated the Hindu masses and this principle is what to these masses is most near and dear. He is a bold man indeed who would outrage this Ideal ! Brâhmanism does not mean the religion or system of a bigotted or arrogant Brâhman, but means the religion or system peculiar to India, which in ages back converted old India from the savage to the enlightened, from the aboriginal to the civilized, and from the material to the spiritual condition\*. Who dare put back the

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\*[Pp: 127-8 *Ethnology* by M. Haberlandt] :—  
 “The indigenous population of India may be divided according to the language they speak

hands of the clock of progress in *this* direction? To use an inelegant phrase, the Bráhmaṇ has "slipped into a national skin," and appears in an intellectual and moral guise, not as a result of emanation from himself, but a joint product of himself, his forefathers; (from Nàrayana,

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into two large, numerically unequal groups, the Mundas or the Kolarians and the Dravidians proper. The former, the so-called jungle tribes, have retained very primitive conditions of life and inhabit the Central Provinces of India and the Delta of the Ganges. They are already thus depicted in characteristic passages of the epic poetry of the Ancient Indians. The Dravidians consist, in addition to a number of savage tribes in the Ghát, the Central Provinces and Southern India, principally of the entire population of the Deccan and of a series of flourishing nations; *influenced and civilized through Bráhmaṇ culture.*" Let ingratitude then be not a trait of Indian character !!

Brahmā and all the Rishis down), a natural evolution of his country, climate, food, society, culture and other environments. Who dare prostitute this product by attempting to graft on it elements from outside, which find no congenial soil therein to develope ?

Brāhmanism is the Power and mainspring of India, concentrated in the Brāhman. It is with that Power, Britain has all along secured her success. But she now ungratefully ignores this Power and even tries to suppress it. On the other hand, the materialistic education, converging to a point in the Indian Political Congress and Social Conference, is also drifting away from the old and traditional steady moorings of this Power. Hence its poor success so far.



There is a *modus vivendi* by which the Power of the Bureaucrat and the Power of the Proletariat can be welded together by the Power of the Hierocrat, *viz.*, the Brâhmanhood of India, heading the caste-system.

By destroying the caste-system, social reformers believe that India will be united together, and thence its political emancipation becomes assured. Our opinion is that the one thing does not go with the other.

As regards the ancient Empires of Assyria, Chaldea, Babylonia, Greece, Rome, and Moslem,—hypothetically granting there was no caste in them—the question to be asked is : why have they disappeared ? Coming nearer to India, why has the Moghul Empire, which had no caste, failed ? On the other hand, as we have shown already,

old Indian Empires did splendidly hold together *with* the caste-system, as for example in the days of Sri Râma.

Buddhism and Jainism which have had their birth in India are supposed to have set their face from the outset *against* the caste-system. But W. Crooke writes [P. 408. Imperial Gazetteer of India. Vol. 1. 1907]:—

“When Buddhism commenced its missionary career, it took caste with it into regions where up to that time the institution had not penetrated.”

[We showed in our pamphlet: *The Vedânta and the Panchamas*, that among the converted Christians, four castes were being formed, such as Brâhman-christians, Sûdra-christians Pariah-christians and so forth.]

Among the Jainas, we find to-day the four-fold classification of Brâhman,

Kshatriya &c. The same phenomenon is unfolding itself among the Lingâyats, Panchâlas, and Pariahs. Among the Lingâyats, Vira-Saiva-Brâhmanas; among the Panchâlas, Visvakarma-Brâhmanas and among the Pariahs, Mâtanga-Brâhmanas are evolving!! We should not wonder at finding this distinction maintained and observed among the Brâhmos and the Arya-Samâjists. The Mangalore Christian converts stick to their old caste-instincts. These manifest themselves on occasions of boarding and marriage. The attempts therefore of the social reformers to bring about an All-caste, we apprehend, is destined to failure, if not result in the multiplication of septs.

Political union can come about with or without caste. Dharmaputra,

was asked in the (Ar: Par) Mahâbhârata, Chapter 242, why, when Gandharvas attacked the Kauravas, Pândavas, their declared enemies, went to help their enemies against the Gandharvas. He said:—

*“Paraih paribhave prâpte, vayam  
panchottaram satam; Paraspara-  
virodhetu, vayam panchaiva, te  
satam.”*

I. E. “When a third party attacks, we and the Kauravas unite, and become 100 and 5 strong; but when we have to settle our own differences, we are 5 and they are 100.”

This is how India should political-ly unite,—not by means of interdin-ings and intermarriages, which on the other hand sow dissension and dis-union. The science,—call it esoteric science if you will,—of caste is clear-ly explained in the Mahâbhârata,

Sànti, Moksha, Bhrigu-Bhàradvaja discourse [which see], of which Annie Besant, the real friend of India, gives a clear exposition in her Pedigree of Man [Pp. 83-84] thus:—

“In the Fifth Race, members of the four great classes [Bràhman etc.,] appear, to aid Vaivasvata Manu in his building of the polity of the first family of that Race. The sons of Bhrigu, they in whom causal body is the active vehicle, are the Somapas, the Kavyas and the Saumyas; and these are they who give their Chhàyas (*hues or tint*) for the typical Sùkshma-Sarîra of the most advanced Egos then ready for incarnation, who formed the caste of the Bràhmanas in those early days. The sons of Angiras, the Havishmats, in whom the mental body is the active vehicle, give their Chhàyas for the type of Sùkshma-Sarîra of the warrior caste, the Kshatriyas. The sons of Pulastya, the Ajapás,”

in whom the astral body is the active vehicle, give their Chhâyas for the type of Sūkshma-Sarîra of the Vaisyas. The sons of Vasishta, sometimes called the sons of Daksha—the Sukálin in whom the etheric double is the active vehicle, give their Chhâyas as the type of the Sūkshma-Sarîra of the Sùdras. Each of these types, having a different color predominating in it, the four castes were called the four Varnas, or the four colours ; and to the clairvoyant eye, the Sūkshma-Sarîra of each caste was at once recognisable by its dominant color, due to the relative density of its materials.

“ This is the secret of the difficulty of the change of caste, apart from all moral qualifications. The Sūkshma-Sarîra, shaped by Karma for the new incarnation, has to be rebuilt if the caste is to be changed. It is not a thing that can be done by legislative enactment, nor by the decision of any body of men (social reformers ! note). None the less it can be done—it has been

done in the past, it is done in the present —*but only by the help of the Pitris*. That was the help that Visvámitra sought by *tapas* and by *yoga*, until he won their assistance, and they gave him a new Chhāya, the Chhāya of the Brāhmaṇa. It is not then true that change from one caste to another is impossible, nor could you regard it as impossible, if you really believe your sacred books. But it is difficult, very difficult and *can only be done by the aid of the Pitris, not by the word of man*. . There is the truth which lies, between the two extremes, between the man who says, that caste is nothing but birth, and the man who says that caste is nothing but merit. Neither of them speak the full truth. Birth has a great deal to do with it, because the physical body and the Sūkshma-Sarīra are modelled upon a similar plan and because the ego coming with the Sūkshma-Sarīra of one type, has the body moulded as far as possible on the same type."

The doctrines of *karma* and *janma* (metempsychosis) are at the root of the caste-system. These doctrines are being proved by modern science. If they are universal facts, caste can never be uprooted. Well has M. Senart pointed out :—"The whole caste-system, with scale of social merit and demerit and its endless gradations of status, is in remarkable accord with the philosophic doctrine of transmigration and *Karma*."

Revilers of caste-system, and those who like Weber suppose it all as an invention of the Brāhman,—who himself is an invention (*sic*),—remind us of Bolingbroke's light assertion that the sacred literature of Egypt was invented by the priests !

We read of a scheme by Śrī Bha-jekar for an All-India Brāhman Conference in the Marathi paper,



Jñānaprakāś (Dñanaprokash) We are for it, and we hope, it may be an useful evolution of the Social Conference and Indian Congress as well. The Bhārata-Dharma-Mahāmandalas of North India, the Madhva-Siddhānt-onnāhini-Sabhas and Ubhaya-Vedānta-Vardhini-Sabhas of South India, are preparing the way for that consummation. The All-India Brāhman Conference, let us not be mistaken, will really be an All-India Conference. For "every where people of the same race speaking the same language, and having a common literature and common interests, however broken up and divided into fragments by internal dissensions or foreign foes, have tended with irresistible force to consolidate themselves into great nations."\*

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\* S. Laing's *Problems of the Future*.

As promised in the colophon—para of our Part I of Ideals of Ind, we shall make a few remarks on the Ideal of Eastern Womanhood, which is occupying in these days a large share of the attention of our educationists as well as socialists. What womanhood we possess is more appreciated by outsiders than us, with whom it has unfortunately become the rule to imitate the Western models to the detriment of the Eastern, blinded to the ultimate consequences (or inconsequences) of such a headlong course. As intances of Western appreciation, may be read Sister Nivedita's portrayal of our Hindu-women-character in her Web of Indian Life and Mr. W. A. Steel's article in the April Number of the Monthly Review, 1907. Also may be read the Siamese Prince-

Priest's speech delivered in the Kotehena Girls' Free School, Ceylon. [Theos. pp. IV and V Oct. 1906].

In considering this question, the two basal facts of *femininity* and *maternity* of female nature must ever be borne in mind. These two impel that nature's dependence on masculinity and paternity (man). And this dependence is more a merit and more a fitness of things than derogatory as the modern reformer in India morbidly supposes, struck blind by his foreshortened enthusiasm. Says Mary Queen of Scots:—"Talk not to me of the wisdom of woman. I know my own sex well; the wisest of us all are but little less foolish than the rest." With female education is closely connected the question of giving them free choice in marriage instead of its exercise at present by

the guardians as in India. There is a good deal to say in favour of the Indian as against the Western system. Fowler in his "Love and Parentage" [Page 91] says :—  
 "Female sanctity is man's special care. But man should give woman no *occasion to govern either her person or her love.*" He also says that it is indispensable to concentrate her affection on a suitable husband, "while ripening into marriage," "precluding the possibility of her fall," by *breaking* this and allowing her affections to "shoot out in other directions." Here is a Western advocate for early marriage! Not *very early*, but *never late*.

Marriage in India must be early enough for its climate, and early enough when virility in man is just impulsing him for propagation of a

strong and healthy species, and late enough to prevent precocious developments, unmanning the nation, and unnerving it to an extent unfitting it for even self-defence, when a strong enemy lays its unscrupulous hand on it. That marriage in India is also a sacrament must not be ignored. This means that to the requirements of femininity and maternity, which are general to all peoples, spirituality which is the leading trait in Indian character, must be added. Education for females must be pitched on these threefold basal considerations. It is clear, hence, that the education for males is not suited for females; and when it passes the elementary stage, it has to be more and more specialized and follow lines divergent from those adapted to male nature and male avocations in life.

Broadly it may be stated that while the tendency of male nature is towards materiality, that of the female nature is towards spirituality, which acts as a desirable check on the former. Spirituality is India's wealth. When its custodian, the female, is specially made to acquire culture in this department, salvation for humanity is not jeopardized. Modern tendency however is in the reverse order, and when pushed to extremes, it must all end in terrible chaos. The Indian Ideals of womanhood are illustrated by its Sítas and Sävitrís, Sulabhas and Sândilis. Even the Besants and Edgars of the Western civilisation are signal instances of the spiritual inspiration which has been infused into them from the Indian Ideal of womanhood. The pure literary, artistic and fashionable

training on Western models, that is imparted to our women, has had a tendency to sterilize their inborn spiritual instincts and develop a character which threatens to eat into the very vitals of Indian society, both ethical and (of course) spiritual.

The goal, which the female society in Europe and America has created for itself, and the means which it has adopted for attaining that goal, must be scrutinized in all its bearings by Indian educationists and reformers, before importing the noxious commodity wholesale into India. Equalizing between man and woman is, in short, the method adopted there ; but in the end it must prove abortive inasmuch as nature has not intended an equalization inconsistent with the sexual character which it has sternly imposed on the complementary and

dual components of human society. And equalizing education between the two components must produce unhappy marriages. There is a signal instance of this recorded in literature of Lord Byron, who, having selected a mate equal to him in intellectual and other accomplishments, found the selection to his cost. Like two similar electricities, they repelled each other. Opposites always attract, like opposite electricities. Says S. R. Wells in his work on "Wedlock or The Right Relations of the sexes":—

"In temperament, as in everything else, what we shall seek is not likeness, but a harmonious difference. The husband and wife are not counterparts of each other, but complements—halves, which joined together form a rounded symmetrical whole. In music, contiguous notes are



discordant, but when we sound together a first and a third, or a third and a fifth, we produce a chord. The same principle pervades all nature. Two persons may be too much alike to agree. They crowd each other, for two objects cannot occupy the same place at the same time; While, therefore, we do not wholly agree with those who insist upon the union of opposites in the matter of temperament, we believe that a close resemblance in the constitution of the body between the parties should be avoided, as not only inimical to their harmony and happiness but detrimental to their offspring. If the mental temperament for instance, be strongly indicated in both, their union, instead of having sedative and healthful influence, will tend to intensify the already too great mental activity of each and perhaps in the end produce nervous prostration; and their children, if, unfortunately, any should result from the union, will be likely to inherit in still greater excess the constitutional tendencies of the parents."

• It is the equalizing of education between the sexes that has led to "free" and where not free, to "unhappy" marriages and thus undermining connubial bliss and with it all social happiness. It is this which has driven American males to seek good wives from Germany and elsewhere, discarding their own unsexed local commodity. Where high education and English education for females has been tried in India, it has, so far, destroyed domestic harmony, inasmuch as natural relationship between husband and wife has been reversed. It seems as if days are nigh when such *lusus naturæ* as females with moustaches, and males, child-bearing (?), may be seen. Nature has ordained the relation to be that of sturdy support (*upaghna*) for the man and tender creeper (*latâ*) for the

woman. "If one of the life-partners must be superior", says S. R. Wells, "it had better be the husband. A woman easily learns to look up, and it is natural for the man to assume a protecting superiority, even when there is no real ground for it; but woe betide the couple where the woman looks down on him whom she has solemnly promised to love and honor." [*Op : cit*].

In a book called "The Emancipation of Women" written by a gifted European lady Adele Crepaz, which has had the high honor and merit of being noticed by the model statesman and grand old man of England, Mr. Gladstone, says among many other things, which are all worth a serious perusal by all girl-educationists :—

“We are convinced that the pursuit of a mere outward equality with men is for women not only vain but demoralising.”  
[P : 20].

“Thousands of our girls will find their happiness and aim in life in their natural vocation, instead of seeking consolation for themselves in masculine occupations.”  
[P : 129].

The standard of purely literary and non-utilitarian education, imposed by the Universities on the youth of India, has not only made them unfit for practical struggle in life, but has undermined their physique, shattering their already poor nervous system, injuring their eye-sight,—a most precious gift of nature—and impoverishing their seed, thus in every way retarding the evolution of the Indian nation on its own unique lines. Though he did it with differ-

ent motives, indirectly fortuitously, it may be said, that Lord Curzon did India a good turn in recasting the University educational system, which bids fair at least to minimize the terrible slaughter of the innocent Indian youth, which has been going on for years ; and where sturdy individuals succeeded in surviving the immolation, they were thrown to drift on chance, culminating in the state of unrest and despair in which India is now found. While this is the fate of the Indian youth, what would it be for the Indian maidens, subjected to the same witless aimless educational system ? We had become accustomed to see no nose of our college-going young men but spectacle-ridden ; and we are now seeing the same disease invading the college-going young women. We should expect

moreover, that with frames battered down by high-pumped learning, and mentality strained and developed without ethical support, these 'society' women are destined to become unhappy mates of man, barren and if at all fertile, to bring forth puny weaklings of children, more fit for lunatic asylums than men made for leaving their marks in this world, and thereby winning Heaven as well,—the final goal of all strife and struggle,—the final purpose of all world-processes.

Signor G. Ferrero, quoted in the Review of Reviews for March 1894 says :—

“As it is a natural law that the man must labour and struggle to live, so is it a natural law that the woman should neither labour nor struggle for her existence. Biology clearly shows us that the physio-

logical prosperity of species depends on the division of labour between the sexes, for in exact ratio to this is the duration of life. The fearful toil which falls to the savage woman is merely a passing phase, a very dangerous aberration produced by the excessive selfishness of man, which does not and cannot last long. The races in which it is found have remained in a savage state and have made scarcely any progress. In civilized nations, female toil is not necessary for the production of the wealth needed for humanity. Man alone could do this. Women-labour only tends to lower the marketable value of male labour for while woman is working in the factories, there are everywhere, and especially in Europe, crowds of men vainly seeking employment, to whom the cessation of work is an oft recurrent and terrible evil. This shows that even from a sociological point of view, female labour is a pathological phenomenon. Statistics show us an increase of mortality among

women and children in countries where industrial life has pressed mothers into its ranks. A perfect woman should be a *chef-d'œuvre* of grace and refinement, and to this end she must be exempt from toil. The working woman grows ugly and loses her feminine characteristics".

Such has been the case in America and Europe; and in America, if we may believe the newspapers, russet-tinted supra-labial stubble has already sprouted forth, on the otherwise smooth loveable faces of its women,—forerunner perhaps of an androgynous race!

So far, education of women in India, under the supervision of English women and Christian Missionary women, has tended to develop masculine character, a look-down-on-man tendency, and a vanity which has made a gulf between the so-



called educated fashionables and their sweet sisters of the country, who fortunately have so far escaped the pernicious influences of such denationalizing and despiritualizing educational system, so foreign to the genius of the Indian Ideal of women.\*

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\*We have consistently pointed out the pernicious effects of foreign control over our education, as for instance in our monographs to the committee of management, Mahârâni's College at Mysore. Here is a ratification by Mrs. Annie Besant. She says :—" Then girls' education is another point to which we might put our shoulders working practically to establish girls' schools and *keep them under Indian control*. Do not let them slip into the hands of others, for if you do, you will do a harm to your daughters, which you will not be able to undo. To some extent India's sons have become despiritualized and denationalized, but if her daughters go along the same road, then what hope is there for India of the future? If Indian women be spiritual and

It is usual in these days also to admire Japanese patterns, and try to import them wholesale into India. But the cardinal difference between the two countries is missed cognition by our progressionists. Japan is an independent country, where the interests of the king and the people are one, whereas the case is quite the contrary in India. In Japan, there is no struggle for existence as in India. This struggle is *the* problem which the Indian man has to solve, before he will impress his woman also into the fight and subject her to

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patriotic, her sons will soon become the same, no matter what the husbands be. Hence the importance of religion and of patriotism for Indian women, so that the child at its mother's knees may learn lessons which no later teaching can possibly erase from his mind." [*Address in Adyar Theos. Society, 9th Feb. 1908.*]

toil, which is not likely to bring bread to *her* mouth when it has failed to come to *his* mouth. One thing however in the Japanese system of female education is imperatively of value to India, *viz.*, practical ethics, which is basal to that system, and which though born, bred in, and exported from, India, is the one thing to which Indian progressionists paid no attention and the consequences have been that the Indian Ideal of chastity (*pátivrátya*) is being dethroned from its precious pedestal. As already noted, there is too much of literacy, ornateness, fashion and foreignness. Such epicurean policy pursued in the Indian system of female education is certainly destined to undermine all the solid virtues required to fashion a nation nobler and purer than what obtains in India at the present moment.

Let awry man do what he may,  
 and let weak woman succumb to his  
 schemes, nature will assert itself.  
 Manliness and all other such mascu-  
 line qualities imposed by nature on  
 man will form an unceasing source  
 of admiration and attraction to  
 woman, reciprocated to man, by na-  
 ture as strong, by her feminine  
 qualities of grace, loveliness, depen-  
 dence and all such, winning worship  
 from man. It is written of Queen  
 Sítä,—that perfect paragon of all  
 feminine virtues :—

*Tam drishtvá satru-hantáram*

*Maharshínàm sukhávaham*

*Babhüva hrishtà Vaidehì*

*Bhartàram parishasvaje*

[Ràm. III 30-39]

i.e. ' When Sítä looked upon her Lord,  
 His foemen slain, the saints restored,  
 In pride and rapture uncontrolled,  
 She clasped him in her loving fold.'

That is to say : because Srî Râma showed Himself to be *man*, Sîtâ, the *woman*, paid Him unbounded worship.

If this law of nature sternly ruling humanity is violated by man or woman, the results will be disastrous, and a state of society terrible to contemplate will be established, such as has been referred to in the Holy Bhagavad-Gîtâ :—

‘*Strîshu dushtàsù Vârshneya !*

*Jáyate varna-sankarah.*’

*i.e.* ‘When unrighteousness holds sway, Krishna! the family-women become scandalized. And when women become evil, Varshneya! the result is *mesalliance*. Hence destruction of the race !!’

Instead of a kingdom of God, pandemonium will come to stay on earth!

The rule which endows man and woman each with a nature peculiar to itself is beautifully depicted in the following verse :—

*Yuvatvâdau tulye-py-aparavasatâ  
satru-samana sthiratvâdin kritvâ bhaga-  
vati gunân pumstva-sulabhân ; tvayi  
strî-tvaikântân mradima pati-ṣārārthya  
karunâ kshamādinvâ bhoktum bhavati  
yuvavor âtmani bhidâ."*

"Lord, hast Thou divided Thyself into two natures, that by such division, Thy joy may be compassed ? As Husband, Thou hast kept to Thyself the manly virtues such as Freedom, Conquest, Firmness ; and hast consigned to Thy Wife the womanly virtues such as Softness, Dependence, Forgiveness, Condescension."

[*Srî-Guna-ratna-Kosa-34.*]

"Doth it not show, that such division of perfections is to create

mutual admiration, by the one set acting the mirror to the other set.”  
*[Ibid-33.]*

Mr. Hall Caine says:—“There is an absolute inequality, an inequality that began in the Garden of Eden, and will go on till the last woman is born. It is not an inequality of intellect, but of sex. How can we escape from the belief that woman is the subject creature? Once a woman marries she becomes conscious of this, willy milly. There is no getting over the essential inequality of sex.” “The male is of necessity the dominant creature. Nature tells us so in a thousand voices; we see with our own eyes that on the average the offspring partakes more of the character of the male than of the female. This great truth was recognized in the Garden of Eden; it has been recognized in all history; and must be recognized to the end. Can we think that a group of women at the end of the nineteenth century are going to alter all this, to reverse

the order of all the ages and all the climates and change the laws of nature?"

A Champion of Widows (male) in our country took pride in one of his widow-loves having been made to shamelessly proclaim in an august council of pandits, (males) that they never could have come into existence, without her! But the pandits were all the time laughing in their sleeves how *she* could have come into existence without them!! We are aware in these days of the great noise which what are called suffragists are making in England, in order to get the right of voting and so on to compete with man, and so win in the race as to cause his discomfiture and probably wishing his final exit from earth's theatre! But hear what Marie



Corelli says in her remarkable article in the Christmas Number of the *Rapid Review* :—

“ Why then do I not insist on this denied right,—this political privilege of voting? Why? Because to my mind the very desire for a vote on the part of woman is an open confession of weakness—a proof that she has lost ground, and is not sure of herself. For if she is real woman—if she is the natural heritage of her sex, which is the mystic power to persuade, enthrall and subjugate man, she has no need to come down from her throne and mingle in his political frays, inasmuch as she is already the very head and front of Government. Let those who will laugh at or sneer down the statement, the fact remains that a man is seldom anything more than a woman's representative.”

This is tersely expressed in a Kanarese proverb:—*Sàvira-kudure-saradàra-*

*manc-hendati-kāstāra i.c.* 'The master of a thousand horses abroad, but slave of the wife at home.' The liberty which the reformer would secure for woman is no liberty at all considering that his own boasted liberty volatilizes into thin mist, from this view-point. And her dependence which is so much commiserated by him, is really her liberty in the sphere which nature provides for her in the household economy. She has her strength in humility, whereas man is weak in his pride. A poet of Ind Bhartrihri sings thus :—

“*Mattebha-kumbha-dalave bhavi santi*  
*dhīrāh*

*Kechit prachanda-mrigarāja-vadhepi*  
*dakshāh*

*Kintu-bravīmi balinānr puratah pra-*  
*sahya*

*Kandarpa-darpa-damane viralā manush-*  
*yāh*”—II. 73.

“Conquer wild elephants, man can : hunt ferocious kings of the forests; he can, but resist the fascination of women, he cannot” man is thus already a slave to woman ; and what more liberty is this *slave* going to give to woman ?

Marie Corelli continues :—

“I wonder whether my suffragette sisters realise what rights they are losing—what priceless privileges they have already lost, in their recent attempts to neutralise their sex? To begin with, they have for the sake of a mere political chimera, sacrificed their actual birth-right—the right to claim men’s devout reverence, faith and loyalty, to ladies who brandish umbrellas and scream for “woman’s suffrage,” so violently that they have to be taken forcibly in hand by the police. Romance flies from such a scene.”

In her “Treasure of Heaven,” she further says that :—“A woman who really

loves a man, governs him, unconsciously to herself, by the twin powers of sex and instinct. She was intended for his help-mate to guide him in the right way by her finer forces. If she neglects to cultivate these finer forces—if she tramples on her own national heritage, and seeks to “best” him with his own weapons—she fails—she must fail—she deserves to fail! But as true wife and true mother, she is supreme!” With regard to their so-called want of freedom, she writes:—“Limited? Good God!—where does the limit come in? It is because they are not sufficiently educated to understand their own privileges that women complain of limitations. . . . She, as wife and mother, is the angel of the world. . . . Men are no more than her slaves and children. Love is her weapon—one true touch of that, and the wildest heart that ever beat in a man’s breast is tamed.”

The true liberty, safety, happiness and heaven for women is put in a

nutshell thus by our Dharmajñas :—  
*Pita rakshati kaumare, bharta rakshati yauvane ; suto rakshati vardhake, na stri svatantryam arhati i.e.* “ The father protects her in her infancy the husband in her youth, the son in her old age. Never at any time shall she be left to herself.” Modern education is more book-learning and accomplishments which bid fair to make woman vain and in the end unhappy, than real education to make her live the Indic ideal of womanhood. The religious education given in the temples, by readings from the vast storehouse of its literature, and the elevating, inspiring and ennobling ceremonies connected therewith, and the large congregational discourses called *Kalakshepams* conducted in the *Maths* and elsewhere, made women angels in

the old days. These were real homes for all more for widows. The best thing would be to revive these old practices with needed amendments. Averse to huswifery and avid for tramping and dissipation, this has been the trend of female education, so far as our experience of Mysore goes, leading women to a condition of social confusion as we think obtains in the Brahmo-community on Bengal side, a confusion which makes impossible its absorption into the Christian nation on the one hand ; and reversion to the Hindu nation on the other hand. The latter course however is a conditional possibility, the accomplishment of which however will necessarily be accompanied by a great social convulsion, and it takes a long time. Mysore need not,

therefore, in the face of this experience, be driven to such contingency<sup>p</sup> and contretemps. Ladies' Associations are being formed in India ; and in one formed at Bangalore a lady lecturer has been found to state that woman possesses as good a brain as man ; and therefore she can lead an independent life ; the boasted independence of man, even like Janaka, having been proved false by a lady<sup>r</sup> Sulabhà. The fallacy<sup>r</sup> here is, if man's independence is a mirage, why does the woman pursue a mirage ? The whole lecture smacks of misanthropy, and vitiated by the spirit of woman *versus* man, and wife *versus* husband, destined to cut figures not only in the civil but in the criminal tribunals of the country .

as well\*. This is a most horrid outlook for the society of the future.

In Mysore, reformers are to be had by the dozen to restore to woman Vedic Sacraments and Vedic insignia ; but we ask, why when men have lost all regard for such antiquated (?) practices, they wish now to impose it on their woman-kind, whose time is badly wanted for graduating, singing, lawn-tennis-sing, and such other worldly functions as are on a fair way to produce the American type of womanhood, of whom an American lady Mrs. Rogers writes thus in the *Atlantic Monthly* :—

“ The inborn rampant *ego* in every man has found its wholesome outlet in hard work, generally community-work, which

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\*See *Madras Standard* Oct., 26, 1907.



further keeps down his egoism; whereas the devouring *ego* in the "new woman" is as yet largely a useless uneasy factor, vouchsafing her very little more peace than it does those in her immediate surcharged vicinity. Nowadays she receives almost a man's mental and muscular equipment in School or College, and then at the age of twenty, she stops dead short and faces a world of—negatives! No exigent duties, no imperative work, no manner of expending normally her highly developed, hungry energies! That they turn back upon her and devour her is not to be wondered at. One is reminded of that irresistible characterisation: 'Alarm-clock women that buzz for a little and then run down.'

"And so it comes to pass that this highly trained, well-equipped (and also ill-equipped) feminine *ego* faces wifehood—the one and only subject about which she is persistently kept in the dark. And from the outset she fails to realise, never

having been taught it, that what she then faces is not a brilliant presentation at the Court of Love, not a dream of ecstasy and triumph, not even a lucky and comfortable life-billet—she is facing her work at last! her difficult, often intensely disagreeable and dangerous, life-task. And her salary of love will sometimes be only partly paid, sometimes be grudgingly, sometimes not at all—very rarely overpaid—by either her husband or her children. One of the precise facts that young women should be taught, as they are taught physical geography, is that men, all men, have their high and low emotional tides, and a good wife is the immovable shore to her husband's restless life.

\* \* \* \*

“\* \*. And then all this unexpended feminine egoism joined with unexpended physical energy demands from the normally expended masculine egoism far more of everything than he is at all pre-

pared to give, far more than she has any just claim to demand. More of his love, more admiration, more time, more money—she wants more of them all to satisfy her recently discovered self. Ask the first girl of twenty who presents herself, let her be the average badly educated, restless, pampered, passionate, but shallow-natured maiden of the day—superb in physique, meagre in sentiment—and note her answer as to what she demands (not hopes for!) of her probable husband, quite irrespective of what he may get in return. He must be good physically (that seems to be the modern American girl's *sine qua none*); he must have wealth, brains, education, position, a perfect temper, and a limitless capacity to adore her kneeling.” (Certainly kneeling and prostrating, say, when his boasted independence has been disproved by Sulabhā and her independence established beyond nature and God Himself!) “And he poor soul, after the first exigent mood

which soon passes, wants very little more than peace."

\* \* \* \*

"These serve to emphasise the unworthiness of the woman who strives but to

"live and breathe and die

A rose-fed pig in an æsthetic sty!"

As regards the question of equal brain-calibre between man and woman, here is a lady herself Mrs. Jameson in her "Characteristics of Woman," pp. 47 to 8 saying:—

"We hear it asserted, not seldom by way of compliment to us women, that intellect is of no sex. If this mean that the same faculties of mind are common to men and women, it is true; in any other signification it appears to me false, and the reverse of a compliment. The intellect of woman bears the same relation to that of man as her physical organization;—it is inferior in power, and different in kind. That certain women have surpass

ed certain men in bodily strength or intellectual energy does not contradict the general principle founded in nature. The essential and invariable distinction appears to me this : in men, the intellectual faculties exist more self-poised and self-directed—more independent of the rest of the character, than we ever find them in women, with whom talent, however predominant, is in a much greater degree modified by the sympathies and moral qualities.

“ In thinking over all the distinguished women I can at this moment call to mind I recollect but one who, in the exercise of a rare talent belied her sex ; but the moral qualities had been first perverted.”

The drift of the kind of education that is thrust down the throats of our Hindu women, is to make them more vain than useful ; more *unsexing* and *anti-sexing* them than *pro-sexing*. Coupled with the modern craze for

widow-marriage, and the neglect of ethics, which is the first and the *sine qua none* item in the curriculum, for every form of the girls' schools in Japan, the drift we repeat, of such education, is not likely to turn out types of women like Sitas and Savitries Draupadis and Damayantis. Rather the drift is to engender a state of society in which relation between wife and husband is likely to be of the following kind reported in the *Madras Standard*, August 1, 1907 :—" The husband of one of the Finnish Members of Parliament attempted suicide not long ago at Helsingfors. He gave as his reason that his wife was so occupied with political work that she neglected her home. The misery to which he and his family were reduced caused his desperate action. The man who is

of humble rank, was without work. His wife, although receiving over £15 a month as a Member of Parliament, allowed him, he says, a beggarly six pence a day. The police stated that he was suffering from lack of nourishment." Our Dharma Sāstras characterize woman-slaughter (*i.e.*, *strī-hatya*) as a most heinous sin, deserving exemplary penalty. But when in these days we are to witness man-slaughter (*i.e.* *pum-hatya*), what shall nemesis not inflict? Dire retribution indeed looms on the horizon of any country driven to such pass; by her educational policy.

Matrimony is a *sine qua nōne* in India; but we also unite our voice with those who deprecate child-marriages,—a field lending itself to a good crop of widowdom, moreover. If we could prevent marriages taking "

place before the girl has attained the age of 16 years, it would be a great step forward in meliorating the distress consequent on early widowhood, and virgin widowhood. A deterrent to widowhood is surely the postponement of marriage to a reasonable age. Our Sâstrâs shôw the way how to bring about this reform. According to them, no girl should be considered as having arrived at puberty before the age of 16. In a work called the *Kâla-nirnaya-pradîpikâ-vivarana*, it is thus written :—

*Kritrimâd dasamâd ūrdhvam, aushadhi-  
asya nishevanât,*

*Ekâdase dvâdasevâ rutukâlam vadanti hi.  
Anurâgam dvâdasâbde trayodasyântu ke-  
chana*

*Chaturdase panchadase, strî-chinhâni bha-  
vishyati.*



*Ritu-kālam iti proktam, Gārgyādi-muni  
sattamaih,  
Strī-chinham yauvanam prāpya, shodas'  
vatsare sadā.*

*i.e.* Signs of puberty may appear in the 11th and 12th years, but they come in by artificial means, by taking medicine and so on. So it is not natural. Others consider such signs from 12th to 15th years; but this has been brought on by artificial love-making (*amurāga*). So this is also unnatural. Real youth is attained, say Gārgya and other sages, in the 16th year alone, never earlier.

These sayings are supported by medical science thus :—

*Vātajā pīttajā-ch-eti, dārunī trividhā  
smritā,*

*Vataja dvādase varshe, pīttajacha chaṭtur-  
dase,*

*Dārunī shodase varshe, sonitam patati-  
dhruvam.*

Una-shodase-varshayam apraptah pan-  
 cha-vimsatim ;  
 Yady adatte puman garbham, kukshisthas  
 sa vipadyate ;  
 Jàto'vā malchiram jīvet, jīved vā durbal-end-  
 riyah ;  
 Tasmād atyanta-bàlāyām garbhādhānam na  
 kārayet,  
 Pūrna-shodasa-varshā strī, pūrna-vimsena  
 sangata,  
 Suddhe garbhāsaye mārge, rakte sukve-nīle  
 hridi,  
 Viryavantam sutam sūte, tato nyūnābdāyo  
 punah,  
 Rōgy alpāyur adhanyo vā garbho bhavati  
 naiva vā.

Sexual science lends its ratification  
 to this thus :—

Bālācha tarunī praudhā, vriddhā bhavati-  
 nāyikā,  
 Āshodasād bhaved bālā, tarunī trimsakā,  
 mata,  
 Pancha-panchāsaka praudhā bhaved vriddhā  
 tatahparam.

There seems no need to translate the above, as the gist of the whole taken together is to bring about connubial connexion at 16 and 25 (never below 21 for Indian climate) years of age, for girl and boy respectively. Those who wish to study this part of our Indian Ideal of Womanhood, are invited to read the valuable treatise which our countryman, Mr. J. Srinivasa Row of Gooty has published, viz., the *Viváha-nisheka-pradīpikā*.

As we said in the beginning, the Ideal of Hindu womanhood, is *femininity*, *maternity*, and *spirituality*. The ideal of spirituality demands matrimony to be of that nature. Hence it is sacramental, not carnal, a spiritual, not a worldly, contract. Matrimony to the Hindu is a union between the two souls, not merely bodies. The practice of *Satī* or

Saha-gāmana, was a consequent of this ideal. A story of two pigeons, wife and husband, is related in the Sānti-Parva of our Mahābhārata, where the wife-pigeon is made to express this ideal and contextually the relation of wife and husband thus :—

*Amitasyahi dataram bhartaram ka na  
pūjayet*

*Nāsti bhartri-samo nātho, nāsti bhartri-  
samam sukham,*

*Visrija dhana-sarvasvam bhartā vai sara-  
nam striyah.*

*Na Kāryam iha me natha, jīvitena tvaya  
vina,*

*Pati-hīnatu ka narī satī jīvitum utsahet.*

To us Hindus, who are believers in the eternalness of soul, death means separation of body and soul ; so that when the husband is said to die, only his body is dead (so to say) ; never dieth his soul. And therefore says Daksha, our Smritikāra :—

*Mrite bhartari ya narī, sāmārohed lubasanam.  
 Sa bhavet susubhachare, svarga-loke mahīyatī.  
 Vyāla-grūhī yathā vyālam balad . uddharate  
 bilat,*

*Tatha sa patim uddhṛitya ten aiva saha  
 modate.\**

Not that by this we should be taken as advocates of Satī, but as exponents of the High Ideal of Hindu marriage, so high as to stand even the test of martyrdom. Queen Sītā herself passed through the ordeal of fire, coming out unscathed. With this Ideal in vogue, there could happen no incidence of widowhood. Now

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Recently Dr. Stenson Hooker said in Bloomsbery Hall, London :—" One atom cohering with another in a magnetic union, as in the case of the diamond, exemplified an almost indissoluble marriage." He said the prayer-book should be revised, and the first place in its marriage-ceremony accorded to the *Companionship of Souls*.

that is stopped, precocious early marriages must disappear with it, as a prophylactic to early widowhood.

Widow-marriage is thus utterly against the Hindu spiritual ideal of marriage. Even Mrs. Besant who was preaching "social science" doctrines in England in her secularistic days, joins now the Vaidika ranks in India, to stoutly denounce the social reformers' attempt, as radically subversive of the spirit of the Vedic Religion.

Widow-marriage seems to have been sanctioned in the early ages, but in the *Adi-Parva*, *Mahàbhàrata*, 104th Chapter, we read of sage *Dīrghatamas* saying:—

*Adya-prabhriti maryādā mayā loke  
pratishthitā,*

*Eka eva patir naryā(:)yāvajjivam  
pārāyanan.*

This shows an advance in the spiritual ideal of marriage between two souls, not two bodies, and that considered so sacred as not to be allowed to suffer violation at the hands of re-marriage.

The miseries of Indian widowhood have been exaggerated by interested parties who hold a brief for their cause. But considering the Indian Ideal of widowhood, and how they live and serve in their several households, they are comparatively but spiritually happier than the married women. Who have labour for the so-called happiness of this world, with husband and children—the misery of which is enhanced when means to support them happens to be meagre. The widows in Indian homes are treated as goddesses and mistresses of the households and the

high spiritual education which is set apart for them lead them to eternal bliss, even granting that their temporary existence here is miserable. The latter predicament has an educative and disciplinary value, preparing the soul, training and testing its inhibitory strength to fit it for eternal bliss. A passage from Sister Nivedita's "Lambs among Wolves," is worth quoting here. She says:— as to the misery of Indian widows, it is not too much to say that every statement yet made by a Protestant Missionary has been made in complete ignorance of the bearing of the facts. Hindus are a people amongst whom the monastic ideal is intensely living. In their eyes the widow, by the fact of her widowhood, is vowed to celibacy and therefore to pov-



erty, austerity and prayer. Hence her life becomes that of a nun: and if she is a child her training must lead to the nun's life. It is not true that she is regarded by society with aversion and contempt. The reverse is the case. She takes precedence of married women as one who is holier. We may regret the security of the ideal, but we have to recognize here, as in the case of monogamy, that it indicates intensity of moral development, not its lack. It may bear hard upon the individual, but redress cannot lie in lowering of standard, it must rather consist of a new direction given to the moral force which it has evolved. In our Mahabhārata Vidura Nīti [Udyoga 33rd Adh], it is written :

*Vriddho juātir avasannah kulīnah*  
*Sakhā daridro bhaginī ch-ānapatyā,*

*Chatvâri te tâtâ grihe vasantî-*  
*°Sriyâbhijushtasya grihasya dharme."*

*i.e.* Among the essentials of happiness in a household, is a childless or a husband-less sister &c." If the life of a widow, as ordained by our Sastras is a hardship, then the life of a Sanyâsin, of a Brahmachârin and so forth are equally hard. In this world what is not hard? What is happy, except virtue? If happiness can be assured by marrying widows, the same may as certainly be secured for the Sanyâsin! This is what the Asura-Kings Hamsa and Dibhika plied with the Sanyâsin Dûrvâsa and others sitting in Tapas in the forests. [See *Hari-vamsa*, end].

Widows' Homes are also another institution which the moderns imagine will provide bread for destitute widows. This must be maintained

by public funds. If so it is far more economical and convenient to let the guardians take care of their own widows who to them are goddesses, than to wean them from such healing guardianship and expose them to temptation and scandal under costly supervision besides. These ideals of Ind for women keep the race pure and on the high road of spiritual evolution, and eternal blissful aim and end. All the promoters as well as teachers of Hindu Girls' Schools, had better keep these ideals before their view in managing those institutions. As our brochure is growing apace we must simply refer our readers to Adele Cripaz's excellent book already mentioned, *viz. Emancipation of Women* with a note by Mr. Gladstone ; Marie Corellis *Free Opinions* and our horta-

tory monographs to the conductors of the Mahārāni Girls' College at Mysore from time to time.\*

We referred to the necessity of bringing about an All-Brâhman Conference, like the Parishat of the old days, sanctioned by the Sâstras, in our Part I of the Ideals of Ind. It is for such a Parishat to take stock of all the existing practices and remodel them on new lines; and recast them according to the demands of new circumstances brought about in the train of changing times. For this purpose, both the Vaidikas and Laukikas must join hands, enlist each others sympathy, not by the methods of vituperation and recrimination,

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\*These we may publish as soon as we know that our 'Ideals of Ind' is appreciated by the public.

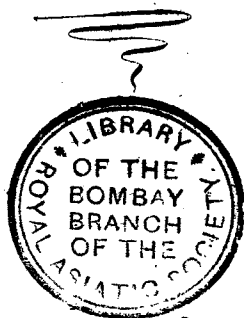
but by respectful and friendly co-operation, cherishing in heart the one thing, viz., the solicitude for the amelioration, elevation and unfoldment towards perfection, of the fine Aryan race inhabiting the Holy Land cradling under the owning of the Hoary Himalayas.

Readers throughout Parts I and II of our Ideals of Ind, will have discovered that the one main idea, threading the whole subject,—which we have put together in a discursive fashion—, is the hierarchic idea, the ideal *par excellence* of India, restoring to it that only real bond of life, the religious bond or the spiritual bond which shall knit heart to heart, wed soul to soul, unite intellect to intellect, from which alone can sprout up the real Svadesi Spirit, which shall

make a beautiful nation out of the amorphous elements at present existing,—such making, the Pax Britannica being given by God the last chance for—, a Spirit which shall establish every natural relation between man and man, between man and woman, between elder and younger, superior and inferior, and between equals,—a Spirit which shall exalt virtue, wisdom, gravity, age, experience, altruism order and light to its own natural pedestal, from which to rule vice, ignorance, levity, youth, folly, egotism, chaos and darkness,—conditions which under the designations of anarchism, nihilism, socialism and democratism are being tried in Western lands, bringing in their train very bitter experience, and yet presenting to the In-

dian mind as models for imitation, but under the Spirit we are talking of, destined to give place to the conditions required by the Indian Model of Hierarchic-monarchic-democracy, which we have poorly, desultorily attempted to depict in our Ideals of Ind. To have invoked this Spirit into India, a very large share is due to the Theosophists, notably Mrs. Annie Besant.

Peace Peace Peace.



# ERRATA.

P.	Line	for	read
21	22	thereon	therein
58	20	waman's	woman's
59	16	<i>dalave bhavi</i>	<i>dalane</i> <i>bhuvi</i>
	20	<i>balinanr</i>	<i>balinâm</i>
63	2	all	all ;
71	8	Savitries	Sâvitris,
75	5	<i>nalchiram</i>	<i>na chiram</i>
76	14	womonhood	woman- hood
	18	sacrimental	sacra- mental
78	1	<i>hubasanam</i>	<i>hutâsanam</i>
	3	<i>vyâla-grîhi</i>	<i>vyâla-grâhi</i>
79	22	<i>pârâyanan</i>	<i>pârâyanam</i>
80	15	woman. Who	woman, who
81	12	as	" As
	21	celebracy	celibacy
82	21	<i>juatir</i>	<i>jnâtir</i>
84	6	healing	healthy
	18	Cripaz's	Crepaz's
	22	Corellis	Corelli's
85	17	others	other's
87	12	altruism	altruism,





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2

THE  
MIND-ASPECT  
OF  
SALVATION

PART I.

BY

F. T. BROOKS.



पक्षपातविनिर्मुक्तम्  
ब्रह्म सम्पद्यते तदा ॥

अमृतविन्दूपनिषत् ।



W. R. K. K. K.  
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# Tattva- Darshanam

or

THE

## MIND-ASPECT

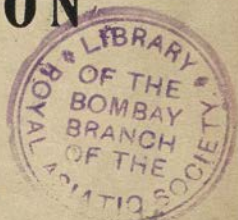
OF

## SALVATION

PART I.

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SRIRANGAM.

1910.



## FOREWORD.

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THIS booklet contains a portion of the materials for Vol. ii of the *Gospel of Life*.

At the request of friends who desire to see the substance of my lectures published without delay, I—having neither means nor leisure to bring them out in compact volume form just now—must be content to issue them provisionally in a series of small booklets ("*Gospel of Life*" Series) of which this is the first.

This Series may therefore be regarded as a sequel to the *Gospel of Life*, Vol. i.

SIVAGANGA, }  
22nd Nov. 1910. }

F. T. BROOKS.

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**N. B.** See Previous Volumes advertised on fly-leaf at the end.



## CURRENT ABBREVIATIONS.

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*BG.*     *Bhagavad-Gītā.*

*GL.*     *Gospel of Life.*

*Ko.*     *Kāṭha Upaniṣhad.*

*Chh<sup>o</sup>.*   *Chhāndogya Upaniṣhad.*

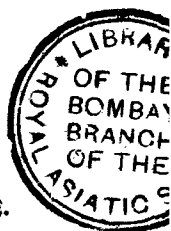
Verse-numbers not preceded by initials  
refer to the *Bhagavad-Gītā*.



## CHAPTER I.

—O—

### VERSE BY VERSE.



**P**EOPLE often ask me why I do not explain the *Bhagavad-Gītā* chapter by

A plausible Question,  
and its Answer.

chapter and verse by  
verse, instead of dealing,  
as it were, in lump-sub-

jects, and sending the breathless reader on a wild chase after innumerable references scattered all over the Book, as I have done in the previous Volume.

To show you why, the best is perhaps simply to try—to try and *start* explaining, at all events. As for finishing, in *this* Volume, . . . well, we may perhaps finish some ten verses, probably less. But, by way of compensation, we shall have to refer incidentally—as wildly as ever—to all the rest of the Book, and to the previous Volume of these Essays as well. Whole lectures will come in by way of explanation

and in the end you will find that this volume is simply the continuation of the previous one, and really on the same lines;—but dealing rather with another (complementary) aspect of the teaching; pitched, as it were, in a different key, more subjective; throwing into greater relief the inner changes in mind and consciousness which constitute the inseparable subjective counterpart of the practical *Karma-Yoga* so prominently emphasized in Volume i.

As any reader can see, the Teaching proper begins with:—

## ii, 11.

अशोच्यानन्वशोचस्त्वम् प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ १३

Shrī Kṛṣṇa speaks—three sentences :

a. *ashōchyān anvāśhochas tvam.*

b. *prajñā-vādānsch cha bhāṣhase.*

c. *gatāsūn agatāsūnsh cha na anushochanti paṇḍitāḥ.*

a. Thou hast been wasting grief over (*tvam anu-ashochah*) things that are not worth grieving for (*a-shochyān*).

b. At the same time (*cha*) thou speakest (*bhāṣhase*) wisdom-words (*prajñā-vādān*).

c. Paṇḍits (*paṇḍitāḥ*) do not waste grief over (*na anushochanti*) the dead (*gata-asūn*) or the living (*a-gata-asūn cha*).

Which means :

a. The downfall of nations, civilisations, races, worlds; the death of men and gods; the lapsing back to chaos of earths and heavens—in brief, the breaking up of *forms*, individual,<sup>1</sup> collective; microcosmic, cosmic; gross, subtle—all this, that Arjuna laments, is *ashochyam*, not to be regretted, not worth grieving for.

Rather strong 'meat' to start with, this; but quite true *for who perceives* the Deathless Life that merely sheds at death the forms which it assumes at birth.

b. *At the same time* (*cha* is rather emphatic, here) Arjuna, so we are told, is

Words of 'Wisdom'?	somehow uttering words
	of <i>prajñā</i> —a term of

---

1. 'Individual' forms, when analysed, are always found to be collective after all; and collective multitudes are but the vehicles of individuals of some sort or other, on a larger scale. See *GL*. i, Ch. viii.

which the current English rendering is 'wisdom'. This has to be taken in a more or less ironical sense, as who should say : "Thy *words* no doubt *sound* very wise—*oracular*, even—but they are really quite the reverse—a sorry counterfeit, in fact—since they miss the real essence of spiritual Wisdom."

With which interpretation I somehow cannot agree ; for irony, here, in the presence of Arjuna's poignant distress, seems to me rather out of place. Also, reacting on the previous verse (ii, 10), it makes Shri Kṛṣṇa's half-concealed smile, in that verse, sardonic. Now I, for one, cannot see it so. The Master's smile is *not* sardonic. There is no lack of sympathy in Him<sup>1</sup>. He is tempted to smile because He *sees* that all is well at bottom, wonderfully well ; because He sees right through Arjuna's dark night of sorrow to the dawn of deathless JOY of which it is the herald. He does not laugh outright simply because He knows that

---

1. Read xviii, 64-72.

Arjuna, in his present plight, would altogether fail to understand Him<sup>1</sup>.

What, then, are *we* to understand, in this passage, by *prajñā-vādān*?

Refer to ii, 54, 55, 57, 58, where the term *prajñā* occurs, and you will find that it is merely a synonym of *buddhi*,<sup>2</sup> the synthetic, spiritual Sense (missing as yet in most of us) by which alone<sup>3</sup> man comes to *see* all things in mutual relationship within the ONE, by which alone he comes to will and act synthetically, as a channel of the Common Will, an organ of the Common Good.

1. See *GL.*, i, pp. 143-48.

2. Which will be specially dealt with in Vol. iii. But see Index, in all volumes, Art. '*buddhi*'.

3. Read xi, 47, 48: "Foremost of Kurus (*GL.*, i, 82-88, 281), *thou alone canst see.*" Note the patent contradiction between xi, 47, 48 and xi, 54; and see how it vanishes, and how clear the symbolism of those verses becomes, once it is understood that Arjuna is no mere 'person,' but stands for the incipient developement, the early budding of the *buddhic* 'Principle' in all Mankind. Its culmination in Mastery is spoken of in ii, 52, 53;

Now what has Arjuna been giving vent to, in the midst of his otherwise futile lament?

*Vairāgya*,<sup>1</sup>—the unfailing symptom of a soul's conversion<sup>2</sup>, of the death-throes of

The Herald of Illumi-      separateness in mind  
nation.      and motive, and of the

secret birth of what we were just speaking of, namely, the spiritual principle of non-separateness,<sup>3</sup> the Child-Christ in the Cave of Bethlehem—I mean, of the Disciple's heart.

Hence this first half of  
ii, 11, first half, explained.      ii, 11, comes to mean:—

a. "Thy grief over the passing of mere forms (of which the very essence is to pass) is futile. Soon shalt thou come to see the LIFE that passes through them into Freedom as they pass. Then shall thy sorrow melt to what night's darkness melts to

---

what it has to accomplish in the interval, in iii, 37, 41-43.

See Note A, on the Meaning of 'Arjuna.'

1. BG. i, 32, 33, 35 ; ii, 8.

2. See GL, i, pp. 130-31, 143-50.

3. *buddhi*, see Index.

when the Sun arises in his might.

“Death shall change as the light in the morning  
changes;  
Death shall change as the light 'twixt moonset and  
dawn.”

*Ed. Carpenter.*

b. “At the same time, thy sad words cannot but gladden My Heart,<sup>1</sup> since they bespeak the dawn of the Power of Wisdom deep within the Heart of thee—the first quickening unto life in thee of that inner spiritual Sense which, as it grows to ripeness, will interpret the Universe to thee as thou hast never seen it yet, —the ‘Light that never shone (for thee) on land or sea’—the righteous, gracious, godly Wisdom—Will that maketh all things new, the ‘Yoga that puts an end to pain.’<sup>3</sup>”

So much then, for the first half of ii, 11.

Now for the second half:

c. “Paṇḍits...”—What on earth are ‘Paṇḍits’? ‘Learned gentlemen of the

---

1. Refers to the *prahasana* *iva*, ‘Looking as though He would smile,’ of ii, 10.

2. The ‘Wonders, ne’er yet seen’—*a-dṛṣṭa-pūrvāṇi*—of xi, 6, 7, 13, 15.    3. vi, 17, 23.



ii, 11, latter half. The Hindu Brāhmaṇa caste, Pandit—Who is he?.. versed in the Hindu Shāstras?...Cashmiri Hindus generally?... Orthodox household-cooks? ...or what?

Turning to the Bhagavad-Gītā as unquestionable prime authority where its own Teachings are concerned<sup>1</sup>, we find the term clearly and carefully defined in two distinct verses: iv, 19 and v. 18.

**iv, 19.** *yasya sarve samārambhāḥ*—Of whom all the undertakings

*kāma-saṅkalpa-varjitāḥ*—of the fashioning of desire are devoid,

*jñāna-agni-dagdha-karmāṇam*—whose actions are burnt pure in Wisdom-Fire,

*taṁ āhuh paṇḍitam budhāḥ*—Him do the Awakened call a Pandit.

**v, 18.** In Brāhmaṇ wise...and humble, too,  
In cow, and lordly elephant,  
In dog, and dog's-flesh-eater, both,  
The Wisdom-Eyed<sup>2</sup> perceive the SAME.

[This is sufficiently literal, and requires no further elucidation. It will be better understood

1. As in GL, i, p. 159.

2. *paṇḍitāḥ*.

when the *dvandvās* have been dealt with further on.]

Hence, definition:—

1. (iv, 19) Paṇḍits are men whose actions are in no wise influenced by motives of separateness. They are impersonal, synthetic, in all they *do*. Therefore they are typical Karma-Yogīs<sup>1</sup>.

Paṇḍits, defined.

2. (v, 18) Paṇḍits are men who see the Common SELF, the Common Life, the Common Purpose, one and the same, under the most utterly contrasted outer masks which It assumes in this its outer world of Time and Space-relationships. Therefore they are true Sages, typical *jñānīs*<sup>2</sup>, embodiments of the *sāttvic jñānam*, 'unadulterated Wisdom', defined in xviii, 20.

Briefly, Paṇḍits are men of synthetic Action and synthetic Knowledge. Paṇḍits are Masters of LIFE.

Now these 'Paṇḍits', we are told, "grieve

1. See GL, Vol. i, Index.

2. *Jñāninaḥ tattva-darshinaḥ* (see further), iv, 25 ; ii, 16 ; see also vii, 19, and elsewhere.

The dead and the living.      neither over the dead  
nor the living."

Which, to the careful student of the Sanskrit original, may serve to show that a 'correct' translation is nevertheless sometimes a... 'miss'-translation, when it happens to *miss* some essential thing which the original reveals to who can *read*.

For the Sanskrit terms used here (and nowhere else in the Book, mind you) are

Fractions.      *gata-asûn* and *a-gata-*  
*asûn*, i. e., the 'gone-life'

and the 'not-gone-life', respectively. Now set them side by side with their English equivalents, each couple in the form of a fraction :—

$$\frac{gata-asu}{a-gata-asu} = \frac{dead}{living}$$

The difference is obvious. The two English terms have nothing in common: the 'dead' are not living and the 'living' are not dead. There is no relation, even, between them, no communication; else were the dead not 'dead' but merely 'departed'—as they

are, as a matter of fact, for all spiritualists without exception. The two English terms thus assert a *dvandva*, or couple of exclusively contrasted notions.

The two Sanskrit terms, on the other hand, destroy, or 'solve' that very *dvandva*,  
 .. and its Solution.                      positing, as they do, the  
    negation of the contrast,

the bridging of the chasm, asserting the identity of the Living Soul *under both conditions*. For they reveal, as *common factor*, the real Essence (*tattvam*) of both 'life' and 'death': *asu*, the 'Breath of Life'; the *jīva sanātana*<sup>1</sup> ('deathless Life-Spark') without Which neither life nor death could be. For who

The living Soul, . . .                      believes in this, the 'life'  
    that excludes death can  
 no more ape the whole of Life; and 'death' falls into line as nothing but a phase of Life, as yet unknown<sup>2</sup>. This is the Living Soul<sup>3</sup>

1. xv, 7.

2. But not unknowable.

3. The term has been used by Wordsworth (*Tintern Abbey*):

" . . . . . we are laid asleep

In body, and become a living soul, . . ."

(See *GL*, i, pp. 130, 132.)

(turn over)  
 ,

of which the very nature is to *live*, quite as alive in 'death' as it could ever be in 'Life' (or rather more so.) This, the deathless Pilgrim of the *Æons*, for whom death is, to borrow Tennyson's emphatic testimony, 'an almost laughable impossibility<sup>1</sup>,' the nearest approach to which is precisely what

... and its Living Tomb. we, in our blundering blindness, miscall 'life', and sometimes consider as the whole (!) of Life—to wit, its entombment (for excellent reasons)<sup>2</sup> in its living, organic sarcophagus of flesh and skin and bone.

No wonder, then, that 'Pandits' should refrain from grieving over dead and live

Grieflessness, not call-	alike, since They, the
ousness.	<i>sama-darshinah</i> <sup>3</sup> , <i>jñāna-</i>

---

and by Tennyson (*In Memoriam*, xov):

"So, word by word and line by line,  
The dead man touched me from the past,  
And all at once it seemed at last  
The living Soul was flashed on mine, . . ."

1. See Tennyson's Letter, quoted further, in Note B, and referred to in *GL*, i, 147-48.

2. See '*GL*' i, pp. 228-31, 242, 245-7, 253.

3. Lit., 'SAME-seers', v, 18.

*chakshuṣhaḥ*<sup>1</sup>; perceive the common underlying Reality (*tattvam*) of both life and death, since they see the Living Soul in all its phases, under all the masks, or gross or subtle, which it assumes in the course of its fantastic æonian pilgrimage.

Or taking flight, or perched within,  
Or revelling, one with Nature's Moods,  
World-glamour's victims see Him not:  
The Wisdom-Eyed perceive Him well.

4 (xv, 10)

Read, I pray you, the whole passage (xv, 7-11) in my Translation, and you will begin to understand (if you have not yet done so) how impossible it is to deal satisfactorily with the GITA "*verse by verse*." For xv, 7-11 is emphatically the clearest and the most concise commentary on this latter half of ii, 11.

So much, then, for this first verse of the Teaching. I cannot sum up better than in

Conclusion. the very words of my  
Translation,—derived, as

it is, from years of patient analytical-synthetic study such as this. Its peculiari-

---

1. 'Wisdom-Eyed', xv. 10.

ties (as regards this particular verse) have now been to some extent explained :—

*Though wasting grief where none is due,  
Thy speech brings word of Wisdom's dawn.  
For Living Souls, or 'here', or 'gone',  
The Wisdom-Eyed no longer grieve.*

N. B. a. The Wisdom-Principle, *prajña* or *buddhi*, of which the secret birth in Arjuna's nature is here announced by Shri Kṛṣṇa, will be dealt with at length further, principally in Vol. iii. See Index.

b. The latter half of this first verse (ii, 11) presents a typical example of a *dvandva*, or couple of contrasted, mutually exclusive notions, and its solution, or annihilation. This all-important subject will be fully treated in the chapters that follow.

## ii, 12.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

I translate :

*na tu eva aham jātu na āsam* — For, indeed,  
never was I not,

*na tvam na ime jana-adhipāḥ* — or Thou, or  
these Overlords of men ;

*na cha eva na bhaviṣhyāmaḥ* — neither,  
indeed, shall We not be,

*sarve vāyam* — all of Us,

*ataḥ param* — hereafter.

It stands to reason that the pronouns  
I, Thou, These, do not refer to the perish-  
The Meaning of the able personalities which  
Pronouns.

we perceive out here  
bred of the time and the place, born to-day,  
dissolved to-morrow.

No more do they refer to our immortal,  
glorified Spirits, or 'Egos', which cannot  
survive the fall of cosmic Night, cannot  
'exist', in fact, when there are no more  
worlds, or gross or subtle, for them to exist  
in (viii, 16-20.)

Therefore they can only refer to the  
Eternal Monad which is the real SELF of  
each of us ; of which the other two are no-  
thing but successively superimposed masks,  
assumed, respectively, in the twin-worlds  
where all evolves—the triple 'Heaven' of  
enduring Life, and the triple 'Earth' of



perishable forms. The Monad which, in its Essence, neither comes nor goes, but simply IS in the Eternal NOW-HERE<sup>1</sup>, the 'Positionless Sanctuary' whereof the Sūfi mystic speaks.

N. B. This analysis of Man into three fundamental aspects—perishable personality, immortal Ego, Eternal Monad—will be fully dealt with further, in Part iii. These three aspects are implicitly referred to in three consecutive passages of the Second Chapter : ii, 17-25 ; 26-30 ; 31-37 respectively.

Now refer forward to ii, 20, and you will find the selfsame thought expressed almost in

ii, 20.

the selfsame words : *na  
ayam bhūtvā bhavitā vā*

*na bhūyati*—(literally) "Not *this* One, having come into existence, can again not exist," i. e., "All that is predicated of the creature (*bhūtam*) viz., that it has become, and must also some day cease to be—all that simply does not apply to *this* One, to Him, the real SELF, the Monad (Who is certainly *not* the creature, yet without Whom the creature *is not*)".

---

1. We need not be greatly concerned if the printer's . . . angel happens to drop the hyphen, for it is equally true that it is neither 'here' nor 'there'.

In other words, "The real Self in Man (and every creature) does not really 'enter into' being, and cannot therefore 'go out'. To 'begin to be' implies previous 'non-being.' Previous 'non-being' implies ultimate 'non-being.' What has been 'made' must sooner or later go back to its elements, must be 'un-made'.

But let us not anticipate. Enough to note that what is here expressed by "I, Thou and these Overlords of men" is the same essential aspect of the Soul, called 'He' or 'this One (*ayam*)' in ii, 20—the Eternal Monad, the 'Ray of My very SELF (*mama eva ansha*.) of xv, 7. Whereof more when we come to the study of ii, 20 (See further volumes.)

It may interest you, by the way, to note that we have here a direct answer to the *Katha-Upanishad*, question of questions put compared. by Nachiketas in *K<sup>o</sup>*, i, 20, 29, and further precised by him in *K<sup>o</sup>*, ii, 14. Observe the quasi-identity between *BG*, ii, 20, which we have just referred to, and Yama's own answer in *K<sup>o</sup>*, ii, 18.

The word *jana-adhipa*, 'Overlord of His

people,' 'Ruler of His Hierarchies,' 'Controller of His Tribes'—  
 One Being with many Names. . . whether microcosmic  
 or macrocosmic<sup>1</sup>—is well worth pondering.  
 It is, in fact, one of the myriad names of  
 the Monad, the *mukhya prāṇa*, *jyeshthah cha  
 shreshthah cha*—'Ruling Life-Breath'<sup>2</sup>; 'Eld-  
 est and Best,' of *Br°*, I, iii, 7-23; *Chh°*, I,  
 ii, 7-14; V, i, 1-12 (*shreshtho'si*—'Thou  
 art the Best'); *Prash°*, ii (*variṣthah*—the  
 Best<sup>3</sup>). Compare *BG*, iii, 21: *yad yad  
 ācharati shreshthah tad tad eva itarah janāḥ*—

"Whatever lead the Best may take,  
 To that must all the rest conform; . .

and read in the same light the whole passage  
 iii, 21-24.

There is a beautiful passage in *Brh°*, IV,  
 iv, 13-22, of which I am tempted to share a

1. See *GL*, i, chapter viii.

2. The *marīchi* of *BG*, x, 21.

3. Read the magnificent hymn of praise in  
*Prash°*, ii, 5-13, and compare *eṣhō'gnis tapati* . . .  
*eṣha parjanya* . . . *sad-asat cha amṛtam cha yat* with  
*BG*, ix, 19: *tapāmi aham aham narṣham* . . . *sad-asat  
 cha aham arjuna.*

A Fragment from the fragment with you—a *Bṛhadaranyaka*. few lines in which several of these epithets occur. Here, then, is the beginning of IV, iv, 22 :—

*sa vā eṣha mahājana ātmā, yo 'yam vijñā-  
namayaḥ prāṇeṣhu. ya esho 'ntar-hṛdaye ākā-  
shas, tasmīn shete. sarvasya vashī, sarvasya  
īśānaḥ, sarvasya adhipatiḥ<sup>1</sup>, sa na sādhanā  
karmanā bhūyān, no eva asādhunā kanyān.  
eṣha sarveshvara, eṣha bhūtādhipatiḥ<sup>1</sup> eṣha  
bhūtapaḥ. eṣha setuḥ vidharana eṣhaṁ lokā-  
nām asambhedāya.*

"He, indeed—this Masterful SELF—wrought  
of Consciousness among the 'lives'—in that  
effulgent Space within the Heart, He lies."

Controller of all, Ruler of all, Lord over  
all.

He reapeth no increase from good deeds nor  
through evil deeds can He grow less<sup>2</sup>.

He is the Ruler of all, He is the Lord over  
creatures, He, the Protector of creatures!

'T is He the All-retaining DAM but for  
Whom these Worlds would crumble back to  
chaos!<sup>3</sup>

1. Cf. the term *jana-adhipa* in our present verse.

2. BG, v, 15.

3. Cf. *Sūfi-Letters*, p. 21.

Which all applies equally well to You and Your worlds, to Me and My worlds, and to the LOGOS (*īshvara*) and His Worlds, according to the *ātma-aupamyam* spoken of in *GL*, i, Chap. viii<sup>1</sup>.

This verse (ii, 12) is much affected by argumentative dualists (*dvaita-vādinah*) as

supporting their contention as to the 'eternal'

A Bone of Contention.

existence<sup>2</sup> of the separate soul, the Ego. As we shall see further on, the only *eternal* aspect of the Soul is the Monad (which does not 'exist', but IS,) and the Monad is precisely *non-separate*. Or, if you prefer, it is a separate (or, rather, *distinct*) Eternal Entity whose very Essence is the realisation of its Eternal Non-Separateness. One might call It a (self-imposed) *distinction* (in BEING) *without a difference*.

As for the consciously 'separate' Ego, the Pilgrim of the Æons, he is but a mask

<p><i>yato vācho nivartante</i> —“Whence words fall back...”</p>	<p>assumed by the Eternal Monad in the worlds of Time and Space, or</p>
--	---

---

1. See Index. 2. These two terms really cancel

sequential and spatial relations. People who *argue* at all, whether dualists or monists or what not, do not rise beyond the conception of the separate Ego in Time and Space. If they did, they wouldn't<sup>1</sup>.

As a matter of fact the Monads do eternally co-exist (I should say co-ARE) in GOD'S Eternity, hence dualism is in a sense true. But each Monad knows ITSELF non-separate, eternally realises its Identity with...whatever it *does* know. Hence all monistic statements of Soul-Experience, such as *so 'ham asmi*— 'I am HE,' and the rest, which the dualist is at such pains to argue away, are utter true in all their naked simplicity. *But they are not true of the separate Ego that utters them.* They tend to annihilate him for the time being, to suppress him for a moment, tearing through the Ego-veil<sup>2</sup> to SELF-Realisation, if sincere; to damn him to painful destruction if not. They are dangerous,

---

each other. Ex-is-tence is Non-Eternity.

1. *Sci., argue.* See Ko, ii, 23. - 2. Compare Hāfiz (*mīān ne asheq wo māshūq hech hāyal nāst: tu khud hijābe khūdī hāfiz az mīān bar khez*):—

"Between lover and Beloved

Lies no veil at all, at all,

[Turn over].

and a frankly dualistic religion is a protection badly needed by souls yet in the selfish stage.

Both contending parties may therefore as well be dismissed shoulder to shoulder, and left to punch each other's (metaphysical) heads outside this book.

Exit Argument, enter Paradox.

The curtain drops.

## ii, 13.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धरिस्तत्र न मुह्यति ॥ १३ ॥

a. *yathā dehinaḥ*—Just as, for the ‘bodied,’  
the body-wearer,

*asmin dehe*—in this [his present] body,

*kaumāram yauvanam jarā*—[there is] child-  
hood, youth, old age,

Thine own veil art thou, O Hafiz—

Cease to stand in Thine Own Light.”

Literally, “Get away from between.”

See also *Sūfī Letters*, p. 60: “What is the way to God [for me]?”—“When *thou* hast vanished on the way, *then* hast thou come to God”.

*tathā*—in the very same way (i. e., equally without affecting his real Identity).

*deha-antara-prāptih*—[there is] 'other-body-attainment,' i. e., the passing into other bodies.

b. *dhīraḥ*—The steady, self-possessed one; he that has attained to poise, to balance amid all the contrasted buffetings of life, to self-mastery; the Sage, the Pandit, the Master

*tatra*—thereat; thereby; on that account

*na muhyati*—is not dismayed, confused, stupefied [as you, Arjuna, seem to be at present.]

a. A child is one thing; an old person, another. Clearly the child is not an old person and the old person is not a child.

Yet *you*—taking you to be somewhere betwixt and between, as most of my readers are—you, the *same*, have been a child; you, the *same*, will be an old person by and by (unless wanted elsewhere before). Your identical *self* becomes, and therefore *is*<sup>1</sup>, these two opposite things (and a good many more besides).

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1. *Shveto*, iv, 3.



Again a typical *dvandva*—*yourself*, 'in this body', its solution.

Now this verse (ii, 13) emphatically tells you that the change from life in this present body of yours to 'after-death' life in subtler ones, and from these again to re-embodiment on Earth, can no more affect your fundamental Identity than does the change from the boy or girl that you were, through the grown man or woman that you are, to the hoary, seasoned veteran that you will live to be if my good wishes (which pray accept) are of any avail.

Note the correlative terms *deha* and *dehin* (nom. *dehī*)—the body and the 'bodied', the sheath and the ensheathed, the diverse organism—diverse in time, diverse in space—and the identical *self* that pervades it, the *puruṣha* (*puri dehe shete*) of *GL*, i, Chap. viii<sup>1</sup>.

b. *dhīra* and *mūhyati* are in themselves somewhat vague terms, with many shades of meaning. But the context defines them clearly enough :

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1. See *Index* to Vol. i.

(i) *dhīra* is an equivalent of *buddhi-yukta*, *yoga-yukta*, *sthita-dhīḥ*, *sthira-buddhir* *asammohaḥ*, and *dhīra*.

many other terms denoting Arjuna's future state of Masterhood, clearly predicted and defined, *inter alia*, in ii, 52, 53—to which please refer.

Besides, *K<sup>o</sup>*, iv, 1 (*kashchid dhīraḥ pratyag-ātmānam aikshad...*) makes *dhīra* an exact equivalent of our *jñāna-chakshuḥ*, 'Wisdom-Eyed,' of *BG*, xv, 10; therefore a synonym of our 'Paṇḍit' defined above (ii, 11).

Also *na muhyati* is exactly the opposite of the *vimūḍhāḥ* of xv, 10—those who *do not see* the SELF within its ever-shifting forms. Compare *dhīro na shochati*, 'The Master grieves no more,' of *K<sup>o</sup>*, ii, 22.

(ii) *muhyati* is therefore practically an equivalent of *shochati* (*na anushochanti paṇḍitāḥ*—ii, 11) referring specifically to the stupefaction which uncontrolled grief, such as Arjuna's, produces, leading to the aberrant longing for cessation of conscious existence, and thus to moral and even physical

suicide. Note the tendency of Arjuna's words in i, 46, 47; ii, 6, 8.

In a more general sense, this equivalence reminds us of the fact that to grieve at all, at all, in a Universe of Cosmic JOY, implies delusion (*moha*)<sup>1</sup>.

In this particular connection, however, the whole sentence, *dhīras tatra na muhyati*, becomes a sort of home-thrust addressed to Arjuna who is—and confesses himself to be<sup>2</sup>—actually stupefied (*sammūḍha*) with uncontrolled grief (*shoka*). It is as though Śrī Kṛṣṇa were to say to him:

“If you are thus unmanned, and recognise it, and know it as an evil from which you long and supplicate the

Spiritual Diagnosis.

Gods for rescue, do not, I pray you, lay the blame upon your circumstances. For the true root of the mischief is the lack of well-developed spiritual

---

1. How to explain that the Master, while forever past sorrow, knows as His own the sorrows of all who have not yet found His JOY in their own SELF? (*kas tām mada-amadam devam mad-anyo jñātum arhati*—Kṛ, ii, 21.)

2. ii, 7, 8.

Poise<sup>1</sup> in you. Were you the *dhīra*<sup>2</sup> you should be—and are soon *destined*<sup>3</sup> to become through this dread Battle of bitter trial and unrelenting exertion (well may the prospect make you flinch a bit, at outset)—the most terrible of life's experiences, the most soul-entrancing ones likewise, *could* not unsettle you."

## ii, 14.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

*mātrā-sparshāh*—[These] 'measure' 'contacts<sup>4</sup>, matter-contacts, sense-contacts, i. e., experiences of embodied existence)  
*tu*—now, now then, (emphatic expletive bringing the matter squarely home—the pre-

1. *buddhi*, in its Will-aspect (see Vol. iii). The first quickening of it makes him *sense* the evil of his condition (LP. i, 20, Note: ". . . . When you have found . . ."). Hence his poignant distress. Only by its full developement can that evil be finally overcome; ii, 52; 53; 56-8; iii, 43.

2. Master. 3. *kalpate*, ii, 15; xvii, 53.

4. See GL, i, pp. 111-113.

vious two verses having been *spoken* somewhat impersonally—to Arjuna himself, who is to become *dhīra* in his turn, like the Great Men of Old<sup>1</sup>.)

*kaunteya* — O 'Son of Kuntī', (i. e., thou<sup>2</sup>, Arjuna, here, to-day, in this Present of concrete actualities)

*shīta-uṣṇa-sukha-duḥkha-dāh* — 'cold [and] heat [and] pleasure [and] pain-givers' i.e., giving [to thee, the *dehin*,] cold and heat, pleasure and pain, and (by implication) all other similarly contrasted experiences.

*āgama-apāyinaḥ* — coming and going,

*a-nityāḥ* — impermanent, ever-shifting—

*tān titikshaṣva* — these do thou endure<sup>3</sup>,

*bhārata* — O Descendant of Bharata !

*mātrā-sparshāḥ*—This little compound would require an Essay to itself. The subject has been briefly  
The Contacts of Matter. hinted at in *GL*, i, pp. 111-114, and will be more clearly worked out when we come to deal with the senses<sup>4</sup>, or modes of objective *relation* between

---

1. iii, 20 ; iv 15.

2. Whoever cares to put himself in Arjuna's place, may take this as addressed to *him*.

3. See *GL*, i, 113-115. 4. *indriyāṇi*, see vol, iii.

mind' and 'matter', further on.

Now these diverse relations, or modes of contact, of man with the objective universe of 'matter' or 'measure' (relations of which the sum total constitutes the very fact of his embodiment, or incarnation in a given world)—these relations, or senses, constantly modify the mind into a bewildering variety of percepts, into which the unredeemed, entangled mind-man finds himself helplessly transformed at every moment: "I *am* so hot," "I *feel* so cold," "How happy you have *made me*!" "What a miserable wretch *I am*!"

And these percepts, being always accompanied by a motive impulse of some sort,

The *dvandvās* block  
the way.

whether attractive or  
repulsive<sup>2</sup> — towards or  
away from, two ways  
only—fall into opposite categories: heat

---

1. In Vol. iii, or further booklets.

2. Of course heat and cold, and the rest, are apt to change parts, as it were. When we are oppressed with heat, we sigh for a cool breeze; when we shiver we yearn for comfortable warmth. There are people

and cold, light and darkness, pleasure and pain, good and evil, truth and error, saint and sinner, friend and foe, God and devil, heaven and hell, are some of them.<sup>1</sup>

Again those ubiquitous *dvandvās* !

Do you not think, Friend Reader, that we had better frankly revert to the other method and have a solid lecture on the *dvandvās* (which, by the way, may run to several chapters) so as to have done with them

I give it up.

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in this twentieth century, who have grown sick of 'God,' and taken to the worship of the Devil. Which simply implies, on their part, the daring conclusion that the 'God' of most people is nothing but a very capable and very successful devil, and that the corresponding 'devil' may well be a much-wronged, dethroned God, who needs their loyal allegiance to regain his throne and . . . manage better.

1. To what extent these Essays are saturated with the spirit of the *Gītā* and the *Upanishads*, the reader may discover for himself in course of time. These two paragraphs, for instance, written without any reference to the Book, were subsequently found to be a paraphrase of verse vii, 27, which see. See also next Chapter.

once for all—after which the ever-recurring references to this all-pervading subject, throughout the GITA, will need no further commentary.





## NOTES ON CHAPTER I:

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### NOTE A.—ON THE MEANING OF “ARJUNA”.

The root *arj*, from which *arjuna* is derived, means “to procure, acquire, gain, obtain, reach, attain &c. .”

*arjuna*, in its outer sense, means “white, clear, bright, silvery.”

*arjunī* (fem.) means “a procuress, a go-between, one who brings lovers together.”

What does all this point to, if not precisely the missing link<sup>1</sup> (missing as yet in most

<p>Arjuna, a synonym of <i>buddhi</i>.</p>	<p>of us, that is) between the outer mind - man and his inner Self — <i>buddhi</i><sup>2</sup>, for lack of which<sup>3</sup> <i>manas</i>, the mind, is practically un- related to <i>ātmā</i>, its very Self — Which</p>
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1. Alluded to on p. 9, above.

2. Translated “spirit” in BG, iii, 42. Cf. Ko, iii, 1-13; vi, 7, 8. This will come up for treatment in Vol. iii.

3. ii, 66; xv, 10, 11.

pervades it, illumines it, IS it (and whatever 'else' it takes the shape of, or conceives) yet must remain unknown, unrealized by it until the spiritual *sense* is there, the power to do so<sup>1</sup>, the mysterious 'go-between' that brings together at the *crucial* moment the severed Lovers of this *Æonian* Drama, the Bride and Bridegroom of all mystic lore.

This is Arjuna, the "Reacher," reaching inwards to perceive the SELF<sup>2</sup>, reaching

The Reacher, and What he reaches,	outwards to control the mind and senses <sup>3</sup> in Its
--------------------------------------	--

1. *bhūvanā*, ii, 66, the "power to cause [ourselves] to BE", to create ourselves HE—the recoil of that divine *flat* by which HE creates Himself All of US—the power to answer *so'ham* to His *bahu syām*. See my *BG*, 1st Ed., p. 125.

NOTE. I am preparing a special volume of *Notes on the BHAGAVAD-GITA* and the *UPANISHADS*, in which all that is of value in the Notes of the 1st Ed. will be incorporated, and which will serve to weld into one whole the explanations scattered throughout these several volumes.

2. *dṛश्यते . . . . . buddhyā*, "[The SELF] is seen . . . . by *buddhi*" — *Ko*, iii, 12.

3. *buddhim . . . sārathim viddhi*, "Recognise *buddhi* as 'the driver';" *manāḥ pragraham*, "*manā* as the reins which he grasps"; *indriyāṇi hayāḥ*

Name<sup>1</sup>, while It (the SELF) sits actless (yet the Cause of all,) resting, weightless, on its inner, central Seat<sup>2</sup>, sharing its own Reality with all the rest, tricking us all into fancying ourselves *something*, and this or that *something*, while IT alone in very truth IS all that is in our entire universe (or, if you prefer, is the IS-ness of it all.<sup>3</sup>)

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*īhuh*, "The senses they say are the horses."—Ko, iii, 3.

1. *LP*, ii, 1-4.

2. *ātmānam rathinam viddhi*, "Know thy SELF as the Person in the carriage," the carriage being the body, *śarīram ratham eva tu* — Ko, iii, 3.

3. Wherefore IT, or HE (He laughs at ganders) is fitly called *māyin*, the Arch-Magician. What a stupendous imposition—and how impossible to resent, or even grumble at, once we *know* we ARE THAT ONE, and do it all! (*Isho*, 6, 8). We are literally, 'had', Friend Reader. HE has 'done' us. And to think that the only way out of this gigantic hoax lies in actually owning up to it ourselves—in confessing ourselves (and all the rest into the bargain) nothing but HE!—*vāsudevah sarvam iti* (vii, 19). The strangest of predicaments, this. Well may we trust that it will end with a good laugh behind the scenes—and on the stage as well. Read *BG*, vii, 7-15, 18, 19, 20-26.

"We feel we are nothing—for all is Thou and in  
Thee;  
We feel we are something—that also has come  
from Thee;  
We know we are nothing — but Thou wilt help  
us to be.  
Hallowed be Thy name — Halleluiah!"

.. ..  
"And if the Nameless should withdraw from all  
Thy frailty counts most real, all thy world  
Might vanish like thy shadow in the dark."

*Tennyson, pp, 533, 548<sup>1</sup>.*

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1. The first of these Upanishad fragments (for that is what they are) was composed by Tennyson at the request of Mr. Jowett, the Master of Balliol, Oxford, who wanted an anthem to be sung in the chapel. Wonderful! And to think that clever people call Theosophists fools for saying that all religions are one *at bottom*. Not that they don't sometimes say it somewhat foolishly—but that is another affair altogether.

It is patent, by the way, that Tennyson's "Nameless" is the same inmost Self, or *ātman*, dealt with here. These earlier lines of the *Ancient Sage* leave us no doubt on the subject:—

"If thou would'st hear the Nameless, and wilt dive  
Into the Temple-cave of Thine own self,  
There, brooding by the central altar, thou -  
May'st haply learn the Nameless hath a Voice.."

... .. ,...

Now look up the other names of Arjuna:—

1. *dhanan-jayah*<sup>1</sup>—Literally, “Wealth-Winner”—He that wins for man the only

Wealth past losing: Self-Knowledge, Self-Mastery. This seems a curious coincidence. It certainly does fit *buddhi*, defined above.

2. *pārthah dhanur-dharaḥ*<sup>2</sup>—“Pârtha the Archer.” Well, what of that?

Let me translate for you four verses of the *Mundaka Upanishad*, II, ii, 1-4 — verses just preceding those quoted in Vol. i, pp. 185-86.

1. Patent, deep-hidden, “Mover in the Secret Place” Its Name,  
Almighty THING wherein this Al<sup>d</sup> together  
hangs—whatever stirs, breathes, winks—  
Know ye That All-Desirable AUGHT-NAUGHT  
in ONE,  
For very Excellence past grasp of understanding by all things create !

1. ii, 48, 49, and many other verses.

2. xviii, 78. Compare *LP*, ii, 1-4.

2. Full of Rays, than subtlest atoms subtler,  
In Whom all worlds inhere, and all that  
dwell in worlds.

That, *This* is BRAHMA past all waning!  
Life, HE,—and Speech and Mind as well.

The True is THAT, THAT Deathlessness:  
The Mark worth hitting, THAT — O Dearest,  
hit IT!

3. The Mystery<sup>1</sup>-Bow well-grasped—almighty  
Weapon—

Thy arrow, meditation-sharpened, fixed  
thereon—

The Bow tight-drawn by Will intent on  
THAT WHICH IS,  
Pierce thou, O Friend, the Mark—that  
Deathless ONE.

4. The Bow is "OM", thyself the arrow;  
BRAHMA That Deathless Mark is called.  
Whose aim swerves not bids fair to hit.  
*Like shaft in bull's-eye let him merge in IT.*

Study this in conjunction with *Light on  
the Path*, ii, 1-4, and you will find that an

A Parthian Shaft  
(xviii, 78).

apparently aimless lite-  
rary verse, such as xviii,

78,—a sort of perfunctory, complimentary  
leave-taking which nobody cares to waste

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1. *upanishad.*

thought over,— is apt to become suddenly invested with a fathomless Wealth of meaning. A *valedictory* verse indeed— nay, in very truth a “*pārthian*” shaft.

*Pārtha*, by the way, simply means “Son of *Prthā*”—a name of Arjuna’s mother *Kuntī*—and, curiously enough, the root *prth* means “to extend, throw, cast, send, direct.”

3. *kaunteya* — “Son of *Kuntī*.” Now,  
                     Son of *Kuntī*.                      curiously enough, the  
    masculine *kunta* means  
 “a lance, a barbed dart.”

“Curiouser and curiouser!” as Alice (in Wonderland) would say.

4. *kuru-shreṣṭha*, *kuru-nandana*, *kuru-pravīra* — “Best of the Kurus,” “Giver of  
    Joy to the Kurus,”  
 4. Best of the Kurus.                      “Foremost Hero of the  
 Kurus.” These become clear in the light of  
*GL*, i, pp, 82-83, 281. See also the footnote  
 on p. 9, above.

5. *guḍākesha* (*guḍākā-īsha*) — “Lord  
 of Sleep.” There seems to be no more con-  
    connection between this  
 5. Lord of Sleep.                      and what precedes than

between Theosophy and commonsense. And yet . . . remember that *prajñā* is a synonym of *buddhi*<sup>1</sup>, and turn to the *Māṇḍūkya Upaniṣhad*, where *prajñā*, "Awareness," and *sushupti*, "Deep Sleep," are curiously coupled together :—

*sushupta-sthāna ekī-bhūta prajña-anaghana  
eva ānanda-mayo hi ānanda-bhuk cheto-mukhaḥ  
prājñas tṛtīyaḥ pādaḥ*

"Deep-Sleep-seated, wrought to Oneness, spotless Awareness alone; Joy-formed, Joy-Eater, Will-Headed, — *He that is Aware* is the third State of Consciousness [in Man]."

Cap this with *BG*, ii, 69:—

What for all 'creatures' is but 'Night',  
In *that* the Self-controlled awakes.  
That State in which all 'creatures' wake  
Is *night*, then, for Sage who sees.

and you will surely be willing to admit with me that...there is some sort of *method* in this madness, and that something more than mere poetic phantasy presided over the choice of the names allotted to the heroes in this most peculiar of Epic Poems, the *Mahābhārata*.

If you are not yet convinced, however, the

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1. *BG*, ii, 54, 55, 57, 58. See pp. 9, 18, above.



end of the Eleventh Chapter (*BG*, xi, 47, 48, 52-55) will suffice to convince you...either that "Arjuna" means more than a mere legendary hero of five thousand years ago, or that the GITA is a mere jumble of inconsistent nonsense—to either of which opinions you are welcome.

**xi, 47.** *mayā prasannena*—By My Grace,  
*tava*—to thee, for thee  
*arjuna*—O Arjuna,  
*idam param rūpam*—this underlying [syn-  
 thetic] Form  
*darshitam*—[has been] shown  
*ātma-yogāt*—through SELF-at-one-ment,  
 through Communion with the  
 Organic SELF,—  
*tejo-mayam*—Glory-wrought,  
*vishvam*—universal, cosmic, all-including,  
*an-antam*—endless,  
*ādya*m—original, fundamental,  
*yat me*—Which [Form] of ME  
*tvad-anyaena*—by other than thee  
*na dr̥shṭa-pūrvam*—[has] never [been]  
 seen.

**xi, 48.** Not by sacrifices Vedic, texts of Scripture,  
 Gifts, works of merit, even penance fierce,  
 Am I thus to be beholden in this man-world,  
 Of any, Best of Kurus, save thyself.

xi, 52. (See Translation.) The "very Gods" represent the mind and senses, whether individual or Cosmic (see *GL*, i, 252-54, and cf. Upanishad quotations, *Ibid.*, 56, 183-84.)

xi, 53. Of no avail are Vedic Rites,  
Gift, penance, formal sacrifice  
For who would wake to Sight of ME  
In such a Wise as *thou* hast seen;

xi, 54. But by Devotion 'other'-less  
My Devotee can ever thus  
Know ME and see ME as I am,  
And enter ME, O Scourge of foes.

xi, 55. Who does My Work, content with ME,  
Craves naught for self, is gift to ME,—  
That guileless Friend of *all that lives*  
Soon comes to ME, O Pāṇḍava.

Is not this (xi, 54, 55) utterly inconsistent with the definite statement that immediately precedes, in xi, 47, 48, 52, 53?

Śrī Kṛṣṇa says, in so many words, "*None save thyself has ever seen or can ever see ME thus,*" and then goes on to add:

"Whoever forgets himself in ME (the Common Good of all that lives) not only sees ME as you can have seen, but ultimately merges in ME, becomes one with ME as you

shall do when your last battle has been fought through."

Either this is inconsistent nonsense, or Arjuna *must* represent the man (no matter who or where) in whom *buddhi*, the spiritual principle of synthetic perception and motive, is being first quickened into birth. Put more abstractly, Arjuna symbolises the first quickening of the spiritual principle (*buddhi*) in the heart of Man, no matter when or where.

Before this event (the birth of Christ) there can be no perception of the Synthetic (*loka-sangraha*) SELF: (*na dr̥ṣṭa-pūrvam*). So that what the Missionary *says* is quite true, although he understands it all awry. As emphatically stated in *BG*, xv, 11, there can be no perception of the True, Synthetic SELF, hence no Salvation ("Know ye the Truth, and the Truth shall make ye free") until *buddhi*, the *missing link in man*, is being supplied.

*yatantaḥ yoginaḥ cha*—And Yogis, striving with effort, \

*enam pashyanti*—see HIM

*ātmani avasthitam*—in their own Selves enthroned.

*yatantaḥ api*—Whereas, even striving,

*a-kṛta-ātmanah*—the unfinished ones, incomplete  
souls, those in whom *buddhi* is  
not yet born,

*na enam paśhyanti*—do not perceive HIM,

*a-chetasah*— = *a-buddhayah*, being void of real  
Awareness.

If the "eye" be not "whole", how shall the Vision  
be aught but partial?

Enough of this for the present. The  
'Principles of Man' will be dealt with in  
Vol. iii.

NOTE. The meanings given are to be  
found in Apte's Dictionary.

# NOTE B.—DEATH...AN ALMOST

## LAUGHABLE IMPOSSIBILITY.

(*na anushochanti paṇḍitāḥ*)

TENNYSON'S written attestation of his  
own experience of Yoga, and of the over-

Tennyson's written      whelming reality of that  
Testimony.      spiritual Consciousness

into which he could enter at will, "quite up  
from boyhood." by inner concentration on

his Name ("the word that is the symbol of my SELF..."—See *Mund*<sup>o</sup>, II, ii, 6, quoted in *GL*, i, p. 186) is well worth quoting in full. It occurs in a letter written by him in answer to an enquiry by Mr. Benjamin P. Blood, who was collecting data anent queer states of consciousness, and the action of anæsthetics on the human mind. I quote from the *Memoir*, with a few additional words, at the beginning, from Prof. James's *Varieties of Religious Experience*. (Footnotes mine.)

"Experiences with anæsthetics I have never had, but a kind of waking trance I have frequently had, quite up from boyhood<sup>1</sup>; when I have been all alone. This has generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the

---

1. This sets Tennyson in a class apart, as a born *yogi*, one having won through to Realisation in a previous life.

surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life<sup>1</sup>.

I am ashamed of my feeble description. Have I not said the state is utterly beyond words<sup>2</sup>? But in a moment, when I come back to my 'normal state of sanity,' I am ready to fight for *mein liebes Ich*<sup>3</sup>, and hold that it will last for æons of æons."

*Memoir*, Vol. i, p. 320.

Now see how this personal experience is 'given out' in his Poems, cautiously, im-

1. This is clearer still in *The Ancient Sage*, quoted below. Cf. *BG*, ii, 69, quoted in my previous Note. The lower makes 'Night' of the higher by interposition and substitution, as a more or less opaque cloud veils the sun. "The higher (or inner) makes night of the lower by simply outshining it, "as sun to spark."

2. *Yato vācho nivartante*... See *GL*, i, pp. 56, 183-81, where identical passages of *upanishad* are quoted.

3. "My beloved Ego" (German). It certainly will last for æons of æons, there is no doubt as to that.

T. 4.

Who is the 'Ancient  
Sage'?

personally, under the  
cloak of a fictitious  
'Ancient Sage,' and note

Tyndall's statement in this connection further on — as to how this was only given out in 1885, after more than 30 years of literary work.

" . . . . for more than once when I  
Sat all alone, revolving in myself  
The word that is the symbol of my self,  
The mortal limit of the Self was loosed  
And past into the Nameless, as a cloud  
Melts into Heaven . . .

. . . and yet no shade of doubt  
But utter clearness, and thro' loss of Self  
The gain of such large life as match'd with ours  
Were Sun to spark — unshadowable in words,  
Themselves but shadows of a shadow-world."

*The Ancient Sage.*

And Tennyson's hard-headed scientific friend Tyndall, asked to contribute some

Tyndall's Evidence.

personal notes to the  
*Memoir* which the pre-  
sent Lord Tennyson was preparing after his  
father's "death", seems to be positively  
haunted (though somewhat late) by this very  
same experience, which he unearths from an

old diary and dwells upon as though it were the most essential fact of the Poet's whole life. To which I can but say "Amen."

I quote the main points of Tyndall's Note, as his opinion may have much weight with a certain class of my readers.

".... We continued our conversation. It presently became intensely interesting. With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it . . .

Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed: "By God Almighty, there is no delusion in the matter. It is no nebulous ecstacy, but a state of transcendent wonder associated with absolute clearness of mind." . . .

.... The condition here referred to appears to be similar to that "union with God" which was described by Plotinus and Porphyry. From this subject we passed on to the present condition of religion in this country. Tennyson looked with confidence to the developement of Christianity; but the religion of our sects was not Christianity. . . .



In the year 1885, that is to say 28 years after the time here referred to, were published *Tiresias and other Poems*, by Alfred, Lord Tennyson. For a copy of this remarkable volume I am indebted to its author. It contains a poem called "The Ancient Sage."

... Seven years after I had first read [these poems (i.e., in 1892, thirty-five years after the first interview described above) — F.T.B.] your father died, and you, his son, asked me to contribute a chapter to the book which you contemplate publishing. I knew that I had some small store of references to my interview with your father carefully written in ancient journals. On the receipt of your request I looked up the account of my first visit to Farringford, and there, to my profound astonishment, I found described that experience of your father's which in the mouth of the Ancient Sage was made the ground of an important argument . . . eight and twenty years afterwards. In no other poem during all these years is, to my knowledge, this experience once alluded to. I had completely forgotten it, but here it was recorded in black and white. If you turn to your father's account of the wonderful state of consciousness superinduced by thinking of his own name, and compare it with the argument of the Ancient Sage, you will see that they refer to one and the same phenomenon.

Which all goes to show that Illumination  
 is hardly amenable to  
 Conclusions. race or creed or language  
 frontiers, or to the era-almanacs by which  
 we swear; and that the Mysteries are dark as  
 'Night', not because they are hidden, but be-  
 cause (for who finds not their pass-word *in*  
*himself*) they are doomed to remain unper-  
 ceived though seen, ungrasped though heard,  
 "clean forgotten" even though carefully  
 noted down "in black and white" at first  
 hand from the Teacher's lips<sup>1</sup> by the greatest

---

1. And that Teacher no eccentric 'bohemian', but  
 the most upright citizen in the Premier Empire of  
 the Modern World, the Poet Laureate and honoured  
 friend of Victoria the Good and Great. *But no one*  
*notices.* Those who don't care don't care; and as for  
 researchers, they are too busy with their nose in the  
 furrow. When you disturb them they re-adjust their  
 spectacles with a fussy air and take out a note-book,  
 "Have you got really first-hand evidence??...*And*  
*from someone reliable?...No congenital insanity,*  
*eh??...."*

A curious lunatic asylum of a 'world,' this, that  
 we have tumbled into, Friend Reader....But excuse  
 me, I forgot I was speaking to...(the warden comes  
 up from behind with a strait jacket; in the nick of  
 time.)

and most sagacious scientist of his day. If we (latter-day) 'theosophists' claim to be 'pioneers' hewing out a road for others through untrodden jungles where there was no path, what of Alfred Tennyson in the England of 1855?? The *times* have changed, opening up for us who want to spread these Truths an opportunity perhaps without precedent in its magnitude. It is not *we* that have changed them. Hats off, I say (or shoes) and let us bow with thanks and homage to a Soul so great, that we must needs travel twenty years away from Him in time, to make Him out.

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## CHAPTER II.



### WHAT ARE THE DVANDVAS?

**Y**OU have all heard about the *dvandvās* (*dvandvāḥ*), those contrasted pairs of

Popular Notions concern- opposites that are said to  
ing *dvandvās*,— constitute all manifested

existence: birth, death; pleasure, pain; good, evil; gain, loss; light, darkness; cold, heat, and so on. Such polar couples have long since passed from the utterance of the Sage, the lay of the poet and the dictum of the theologian into the proverbs and platitudes of the market-place. Most people here in India have a vague, haunting idea of joy and sorrow, fortune and misfortune being equivalent, equally unreal things, inseparable though seeming separate, mysteriously linked together behind the scenes so that none can grasp at the one without indenting the other, which sooner or later comes to

balance the account. Popular pessimism<sup>1</sup> even seems inclined to give more weight to the dark side, so that one can easily understand people taking life's pleasures more or less soberly, with an eye to the inevitable trials of the morrow, while a man whose philosophy would cause him to put on "Half-a-grin when I'm sad, for I know I'll be glad," and to follow his only son's body to the burning-ground with a half-smile of half-welcome for the inevitable half-joy of the morrow, can hardly be imagined. As a matter of fact, no ordinary person ever thinks of "inevitable joy," "fatal triumph" and so on. These would seem to be neither joy, nor triumph, but something appointed, hence not worth striving for. Whereas

1. Not that the people of India are morbid or morose in everyday life—far from that. But they are so, as a rule, when they attempt to philosophise—probably because they don't attempt it except when they feel out of sorts.

"They laugh without thinking, and think with a sigh," which is perhaps better, after all, than to think with a curse and a growl, as elsewhere. Popular 'philosophy' is mainly an outlet (or an inlet) from the dark side of life into...the dark side of wisdom.

sorrow, defeat, disappointment, appear none the less real for being regarded by most as unavoidable; and even the most confirmed pessimist does make some show of effort, if but half-hearted, to ward them off.

The inevitable conclusion is, that wisdom must consist in getting rid of both terms  
                     and                      'equally<sup>1</sup>': of joy since  
 Liberation.                      it is but a herald of  
 sorrow, and of sorrow since....nobody wants it. Hence the widespread vague idea of Liberation, *mukti*, *nirvāṇa*, considered as an escape from conditioned existence (whether in one sphere or in many) where sorrow has invaded the whole of the background, half the foreground and the wings, and even holds a scarf of sombre gauze stretched out between the footlights and the lovers, so that they embrace in a pensive twilight and pitch their love-song in a minor key. The same with heaven and its transient glories heralding the inevitable fall.<sup>2</sup>

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1. Very *unequally*, as any thinking person can see.

2. BG, ix, 20, 21, (25); *Muṇḍo*, I, ii, 1,10; *Chho*; V, x, 3-7. Also BG, ii, 42-45.

The difficulty is that popular fancy easily catches hold of this negative side<sup>1</sup> of true

Popular Philosophy and Pessimism.	Philosophy, but cannot, for lack of faculty <sup>2</sup> , grasp the positive, for
--------------------------------------	--

which the negative is merely meant to clear the way, being *nothing* in itself. Hence pessimism, where too much undigested wisdom has filtered out; and 'liberation' an imaginary leap from an adulterated counterfeit of existence into . . . an unknown Darkness tinged with unacknowledged dreams of *hope*.

For that is what it really comes to: A pessimist without *submerged hope* at the bottom of him could not even dream of what he calls 'extinction' — for *real* extinction is the one thing no being can consistently think of. Who posits an END posits an *other side* to it, whether he will or no. He may turn his back on it in thought, but *he* can't help *having* a back to his front. So that who dreams of the *end* of anything fatally implies the *beginning* of something else. And who pretends to hope for that

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1. BG, v, 22.

2. BG, xv, 10, 11.

'end' deceives himself. *He really hopes for what he covertly assumes beyond.*

Every exit is an entrance<sup>1</sup>. Since we can neither stop at any door *in* Time, nor step

There's no Way  
out of it !

out of Time into . . . ,

something else, — which

would necessarily be nothing but the *next thing* ... IN TIME (since who says "next" implies Time), and could therefore by no means be 'out of' it — is it not, then, far more dignified to put our best leg frankly forward and step forth *into* the 'next door' face foremost, and into the next, and the next, and the next ... until, through long acquaintance and deep-trusted Friendship, Time Himself gives us access, at will, to His great Breast where we can enter deep, deep, deeper, past all the moving wheels, and Wheels that move them, to find at last His Own Still HEART, ETERNITY,....and emerge thence, *new-born*, upon a World of ever-welcome Change.<sup>2</sup>

\*

\*

\*

\*

\*

1. BG. ii, 27.

2. "This journey through *samsāra* (creation) becomes as voluntary play to Him." — *Yoga-Vā-siṣṭha*.



Now the BHAGAVAD-GITA is full of these *dvandvās*, from the very first verse of the Teaching.<sup>1</sup> Nay, such importance does it attach to them, that we may be quite sure that unless we understand *them* we shall misunderstand *it*. You will find some reference to them, whether explicit or covert, in well-nigh every verse. Try a few :—

ii, 11. Here, living	gone, dead.
12. Was (past)	shall be (future).
13. Childhood	old age.
this form (present, synthesizing the past)	other form.
14. Cold, joy, coming	heat, grief, going.
15. Pain	joy.
16. "No" (non-being)	"YES" (Being).
17. Deathless	death.
18. Bodies ( <i>dehāḥ</i> ), ending	'bodied' ( <i>dehin</i> ), permanent.
19. Slayer	slain.
20. Birth, becoming	death, ceasing to be.
21. He, perishes not	His body; is slain.

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1. ii, 11, as we have seen in the previous Chapter.

That will do, will it not?

Not only is the BHAGAVAD-GITA full of these, but, as already mentioned, it attaches supreme importance to the "getting rid" of them. In fact, it makes that the very Key to Liberation when it tells us, in v, 3, that the man who has freed himself from the *dvandvās* has practically nothing more to do.

"Let *him* free *himself* from these," the World-Master seems to say, "and We (I and My Nature) do the rest. We thenceforth set *him* free from *bondage*."

\* \* \* \* \*

["The bound man," quoth the Saviour yet to come (who shall cast into the nether pit both saints and The Drunkard, the Potato-Bag, and the merciful sinners whose lives, Friends. A Parable. from lack of lubricating humour-oil, shall, to His trained Mechanic Ear, sound *creaky*...and from that pit who ever laughs shall be cast forth)—"The bound man<sup>1</sup> is like unto a drunkard just awaking

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1. See Vol. i, Chapter v.

by degrees inside a large potato-bag to which he blindly clings<sup>1</sup>, the while good-natured but facetious friends are doing their *very best* to shake him out. The more lustily they shake the bag, the more mercilessly *he* is shaken, until his life, or what he chooses to call by that name, is verily made a burden unto him.

" But let him begin to *wake up* in right earnest, recognize his position, *recollect* himself, and *let the shaking just go on*, while more and more declining to *be shaken* (is HE a potato?)— and he will soon find out that what seemed, up to then, a howling host of demons sent to rend him limb from limb inside the bag—the trials, calamities, diseases, bereavements that made his life a hell—are really the liberating Angel-Friends sent forth to rend the veils (I mean the potato-bag) *from*

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1. Which he may do either through the spasmodic clutchings of lust, or by the senseless hand, foot, knee and elbow-thrust of hate—in either case stuck fast (*saktah*), making himself vicariously at-one (*prakṛtim mohinīm skritāh* BG, ix, 12) with every push and pull and sudden jerk imparted to the bag by those who seek to shake him free.

him. It is really easy work for them *from that time onwards: sukhāṁ bandhāt pramucchyate.*"]

.. .. .

Here we see at once that, even assuming for a moment that Liberation does mean

Freedom	escape from existence
from <i>dvandvās</i> ,	(which it does <i>not</i> ), free-
not Extinction.	dom from <i>dvandvās</i> can-

not possibly mean that, since it clearly has to be attained *in* existence *first*, before the bonds can be struck off by Nature's Law.

If the *dvandvās* constituted existence, and freedom from them escape therefrom, how could the Teacher say to Arjuna, *nirdvandvo bhava*<sup>1</sup>, "Be free from pairs!"—Where? ...

Outside existence? — No, "Here, on the battle-field ... and *fight* in that condition!"

And what of the *dvandva-atīta*<sup>2</sup>, the "Man past contrasts?" Is He out of existence? — *Beyond* it He may be. But that is no more "outside it" than I am outside my skin.

The BHAGAVAD-GITA understands by free-

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1. BG, ii, 45.      2. BG, iv, 22.

dom from *dvandvās*, and by the Real Liberation which it heralds, something as different from the crepuscular outlook of pseudo-philosophic pessimism as Real Life is different from fancied death; as different as the birth of a live chick is different from the death of the spent egg-shell that out-hatches it. One need not proceed further than the fourth verse (ii, 14) of the Teaching to find popular (and even erudite) conceptions of so-called "Eastern"<sup>1</sup> wisdom knocked squarely on the head. For, speaking precisely of the vicissitudes of conditioned existence, instead of hopelessly collapsing like a punctured tyre with a sigh of "Give it all up, O Bhārata!" (as current notions might lead one to expect) it literally sets its teeth with a *tāṅgstitikshasva bhārata* which smacks of anything but a resigned collapse into cosmic bankruptcy. Pass on to ii, 15 and note the term used for the "End" in view. "Death-less-ness," *amṛtatvam*—the

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1. In the usual one-sided sense, of course.

end of death alone, and of nothing else,  
 " .. .. that Life which knows no age,  
 That blessed last of deaths when death is dead."  
*Light of Asia*, Bk. viii.

Such negative terms as *nirvāṇa*<sup>1</sup>, however indispensable to guard against positive mis-conceptions, are sedulously avoided here.

More important still are verses vii, 27, 28, for they make matters absolutely clear by using, instead of *dvandvāḥ*, the Expression *dvanda-moha*, "the delusion of *dvandvās*."

## vii, 27.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।  
 सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥

*ichchhā-dveṣha-sam-utthēna*—By the lust-hate-co-arisen

1. Which, however, may be taken in more senses than one. It is usually derived from the compound root *nir-vā*, and taken to mean "blowing out, extinction." But analyse it directly, and it becomes "No-Blowing", a sheltered Place where no wind blows, (cf. *nivātaḥ*, vi, 19), a State of Consciousness unmo-

*dvandva-mohena* .. .. *dvandva* - delusion,  
*bhārata* .. .. O Bhārata, Son of  
 Bharata,

[Bharata (*bharam tanoti*); "the Burden-Weaver," clearly typifies the human mind evolving from itself those endless

More names  
 of Arjuna. prospects of hope and fear,  
 creating its ever-shifting,

never-lifting burden out of its own fancy, and groaning under the weight thereof. Arjuna, the Son of Bharata, is, like Nachiketas, BUDDHI, the Redeemer of his calculating, thrifty, ever-cheated father. Only Arjuna, in the GITA, is incipient *buddhi* in the throes of birth; Nachiketas, in the *Ko*, is full-fledged BUDDHI passing into Masterhood.]

*sarva-bhūtāni* .. .. all 'creatures'  
*sam-moham* .. .. in complete delusion  
*sarge yānti* .. .. wander in creation;  
 (or)

*sammoham yanti* .. .. attain complete delusion, reach the climax of illusion

*sarge* .. .. in [this] creation,  
*parantapa* .. .. O Scourge of Foes.

[But really *parantapa* is *parān tapati*, "He

---

dified by Time and Space, untouched by all the winds of Change. The eternal, changeless HEART within each whirling compound vortex of transformation.

that burns up *others*," the Consumer of Others, the Destroyer of Not-Self, the Seer of naught but SELF in All, BUDDHI, the Knower of ATMA. Really too bad, but I can't help it, you see. Arjuna *must* be *buddhi*, and so I've got to make him so; and if the dictionary abets me, pray take good Mr. Apte's soul to task, and spare me.]

## vii, 28.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।  
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥

*janānām tu puṇya-*  
*karmanām*

But as for those  
.. pure-action Folk (no  
longer motivated by  
*ichchhā-dveṣha*)

*yeṣhām* .. ..

.. of whom, for whom

*pāpam* .. ..

.. Sin, the state of Sin

*anta-gatam* .. ..

[has] come to end,

*te* .. ..

.. they,

*dvandva-moha-nirmuktāḥ*

dvandva-delusion-  
freed,

*bhajante mām* .. ..

worship ME (*sva-kar-*  
*manā*, xviii, 45; ix, 4,  
33-34),

*drḍha-vratāḥ* .. ..

with unwavering con-  
stancy (since they see  
naught apart from  
ME, the SELF.)



Hence these *dvandvās* or contrasted pairs are not, as so many loosely think, pairs of things to be got rid of, twin-constituents of existence to be escaped from. They are a *wrong notion* about things, a double complementary *delusion concerning existence*. It is *this delusion that has to be got rid of*, not existence.

Cap this with the pithy definition of the *Amṛta-Bindu Upaniṣhad* which forms the motto of this Book, and you will find that all the one-sided popular pessimistic notions and pseudo-nirvāṇic extinctions,—all that the superficial (however erudite) student has ever (mis-)understood of Eastern Wisdom,—scatter and vanish where the darkness goes at sunrise, where the 'demons' scatter when the Song of Life is heard<sup>1</sup>.

For does it not strike you as curious that even clever people, when they have seen the light "go out" ten thousand times, but never once the darkness, should still imagine themselves thinking that light and darkness, posi-

Where was Moses?

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1. BG, xi, 36.

tive and negative, are two equal and opposite things? "Where was Moses when the light went out?"—"In the dark, of course." "Very well. Now, where was Moses when the dark went ..." How can a question which cannot be sanely put, be answered?

However that may be, our Book clearly shows that the importance of the subject

The Root of Evil.

cannot be over-estimated, since it posits *dvandva-moha* as the cause of all sin and sorrow, and defines the Key to Salvation as liberation from *dvandva-moha*. In this it is backed by the whole solid Rock of Upaniṣhadic Lore.

What the Upanishads  
call it.

What our Book calls *dvandva-moha* the *Amṛtabindu Upaniṣhad* calls *paksha-pātam*, "partiality<sup>1</sup>"; the *Chhāndogya* (I, ii) calls it *pāpam*, "Sin"; the *Brhadāranyaka* (I, iii) calls it *pāpam mṛtyum*, "Sin [or] Death<sup>2</sup>"; the *Kaṭha Upaniṣhad* (iv, 10, 11) calls it *nānā*, "Separateness" or

1. Literally, "The Falling to one side," "one (of two)-sided-ness," implying mental separation and antithesis.

2. That is why I have freely translated *pāpam* by "Sin's death-in-life" in *BG*, vii, 28.

"Contrasted separativity"—the one great heresy. Let me quote those two verses, since the translation is not likely (under present circumstances) to be out for years.

Ko, iv,  
10, 11.

Whate'er is here is there as well,  
Whate'er is there is here as well:  
Death follows death for him that sees  
This contrast-glamour here outside.

Thy very mind must come to this:

*No contrast here exists at all.*

From death to death goes he that sees  
This contrast-glamour here outside.

["But," you will ask, "if no contrast is at all: what on earth is there here, where we see contrast?"

Difference, but no  
Antithesis.

—DIFFERENCE, that is all,  
*vi-bhūti*, "dif-ferentiation in

Being," "Do not fancy you

can stand aside from the bad man or the foolish man. They are *yourself*, though in a *less degree than* your friend or your Master...." (LP, i, 5, Note.) The whole of that Note is well worth reading and meditating. Whoever wrote it, it was the call that found me, Friend Reader, some twelve years ago. In handing it on I but discharge the debt (which is no debt) contracted then.

I really do not know how to make this matter clear enough, save by repeating it *ad nauseam*. Divine wisdom does not consist in *not seeing* this Universe of endless differences. It consists in see-

ing both the differences *and* the ONENESS in which they all inhere: BG, xiii, 30 leaves us no doubt as to this. It consists in ceasing to mistake the myriad roots, trunks, branches, leaves, flowers of the ONE WORLD-TREE for a chaos of disconnected, antithetic growths—into which antithetic chaos the very mind of the perceiver is unavoidably transformed.]

Whatever name they call it by, all these World-Scriptures regard this antithetic *dva*-*dva*-fallacy as the root of all mischief, the one Original Sin of Mind, the one unsound subjective basis in which all moral sin<sup>1</sup> inheres, the "Tree of the knowledge of good and evil," by eating of the fruit whereof Man gives admittance *in him* to sin, sorrow, death.

Who then shall find that other Tree of Deathless Life, and pluck and eat the Fruit

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1. Such as that spoken of in Vol. i., where I have identified original sin with *sañchita karma*, the æonian subliminal accumulation of separative tendency, doomed to emerge as separative *impulse*, sooner or later, whether to bear fruit after its own kind in the bound man or be destroyed by *jñāna-tapas* in the Yogī. See Vol. i., Index.

thereof, and see, with Eye made *whole*, all things linked up in ONE, no longer sundered into warring pairs?

Well may the Book<sup>1</sup> that gives us news of that fair Tree, and of the Path that leads thereto (tho' we ourselves must walk and pluck and eat) — well may that Book be called a GOSPEL OF LIFE.

————:O:————

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1. The BHAGAVAD-GITA is meant here, of course. I am only a showman.

## CHAPTER III.



### ON THE RATIONALE OF DVANDVA-HATIH, OR THE SOLUTION OF DVANDVAS.

#### A. LIFE AND DEATH.

**T**HE *very first mention of a dvandva in the BHAGAVAD-GITA contains the key to their solution for who can read "not between the lines, but within the words<sup>1</sup>."* It is literally written within the word *gatāśan agatāśan cha*, of which the current translation, "the dead and the living," however correct in a general sense, fails to convey to the reader's mind that which the Sanskrit words clearly reveal.

"Living" and "dead" are bluntly opposite terms, each negating the other without compromise. On the contrary, the words used by the Book of Life clearly breathe the message, "Never say *die*."

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1. LP, Comments, i, 2nd para.

$\left. \begin{array}{l} \text{dead} \\ \text{living} \end{array} \right\} \text{no common factor: mutual exclusion.}$

$\left. \begin{array}{l} \text{gata-asūn} \\ \text{a-gata-asūn} \end{array} \right\} \text{a common factor; asūn, acc. plur. of } \text{asu.}$

*asu* = "Breath of Life", the "Ray" of xv, 7-11,  
"Living Soul," *jīva*.

*gata* = gone.

*a-gata* = not-gone, "here".

"For Living Souls, or 'here' or 'gone'

The Wisdom-Eyed no longer grieve."

So that escape from the *drandva* of life and death consists, not in the impossible task of getting rid of *both* life and death, but in getting rid, by Knowledge, of the fanciful notion that there is, or can be, any such *thing* as 'death' at all — a thing that excludes Life! How can that thing be? How can that thing *live* except it be *a-live*, instinct with life?

We do get rid of 'life', thank God! — that is, of the aberrant notion which we had of life as a partial thing, hedged in, circumscribed, ousted from half its own realm — and more<sup>1</sup> —

1. So much more, in fact, that, were we able to see, what we now 'see' as life would seem an almost negligible fraction of the Whole. Yet it is not. It

by an imaginary entity called 'death'. But that is not getting rid of Life, is it? Quite the reverse. It is getting rid of the erroneous ascription of life to certain particular conditions only, getting rid of the limitation of Life, the negation of Life. It is getting rid of 'death'—which never *was* anything, and therefore can no more be 'got rid of' (in the ordinary sense) than the 'snake' which never was a snake is 'got rid of' when the rope is seen to *be* a rope<sup>1</sup>; than the darkness is 'got rid of' when a light is struck. Where is it

Vain knowledge.                      stowed away? Which  
way has it slipped out?

Through the keyhole?...or the crack of the window? One thing is clear: first *we* failed to see the *rope*— then we saw it. What we *thought we saw* in its place hardly matters. It was *mogham*, "vain". First we could *not*

---

is perhaps the most important (like Tom Thumb)—the inalienable residuum by voluntary restriction to which Life becomes able to grasp and hold Itself in definite Individual Centres (*ahankāra*, the circumference, being necessary only for a time) and ceases to lose Itself by diffusion in its very Vastness. See Vol. i, Index, *ahankāra* and 'Purpose'.

1. See Note A ,below.



see, we were 'in the dark'—then we *saw*. What *notion* our mind superimposed upon our failure to see, whether a "solid wall" of darkness, "pitch," "the pit" "Erebus", or anything else.....matters not at all *once we do see*, however much it may have frightened us before. It was *mogham*, "vain".

Thus we have :

a. Through *partial*  
perception, or  
*dvandva-moha* :

b. By true Perception,  
or *tattva-darshanam*:

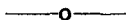
Fraction of Life perceived	} = 'life'	}	Life.
Remainder unper- ceived—and some thing else imagin- ed there.			

or :

Life seen	}	Life.
Life unseen		

Let us then say: "'Death' is but *my failure to see* the whole of Life. I shall now  
 Confession.                      dry my foolish tears and  
    learn to see more. Long  
 though the task may seem, there is no other  
 way. It is Life's Way."

The very words used by the Wonder-Book in its first verse of Teaching (and nowhere else) are quite enough to teach us this.



# NOTE A.

## ON THE SNAKE AND THE ROPE.

This is a time-honoured Vedântic simile.

A man enters a badly lighted room and sees, on the floor,... *something coiled*. This

The Seeing of that  
which is not.

suddenly, owing to previous association, suggests to his mind a snake, which he actually *sees* there, in a flash,—with what vividness and detail, nervous people can easily imagine. He draws back in haste, makes a prudent circuit round the room, opens a shutter for more light, snatches up a stick in the corner and comes back to find ... a guileless piece of *rope*.

Where has the snake *gone*?...the snake he *saw*. Has it crawled out through the

Where has it gone?

drain, or under the door,  
...or found a rat-hole

just in time, leaving a piece of rope as substitute?

The fact is, it hasn't *gone* at all, for the simple reason that it never *was*. What is not cannot *go*, any more than it can smoke, or dance, or pare its nails. That snake was *asad-bhāva*, a "non-being-existence," a non-existent entity (see further).

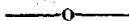
Note that this abominable fallacy wholly depends upon the man's actually seeing. There is something in it. *something*, and seeing also to some extent what it is *like* (else were there no suggestion), yet failing all the time to see what that precious 'something' really *is*, and being therefore bound to substitute something else for it in his own mind in order to account for the fact of his seeing. Had he been stark blind, there would have been no perception, hence no error.

Thus three stages appear, well-defined, in the growth of all perception : non-perception,

The three Stages.      false perception, true

Perception, correspond-  
ing respectively to *tamas*, *rajas* and *sattvam*

(see Vol. iii). From the Cosmic view-point, our present mind and sense-perception belongs at best to the second category (*BG*, xviii, 21) while the synthetic perception of *buddhi* is *sāttvic* (xviii, 20). That is perhaps why *buddhi*, in *K<sup>o</sup>*, vi, 7, is itself called *sattvam*.



### B. COLD AND HEAT.

The next simple *dvandva* mentioned in the BHAGAVAD-GITA happens to be "cold and heat" (ii, 14). Let us study this elementary *dvandva*, and its solution, somewhat more closely. A schoolboy's task, you may say, and without bearing on such high philosophy as this. I don't know. Schoolboy's work, done in the right way, might well make the Path of High Philosophy smoother.

Follow me patiently through this little class-lecture, and you will conclude with me that the Master may well have placed this elementary *dvandva* just here, at the outset, on purpose to smooth *our* path. For it is the only one that is accessible to close practi-

cal study, and it may well give the key to all the rest.

What are heat and cold?—"Natural phenomena," some will answer. But whoever

Sensations, not Phenomena.

has learnt to *think* will answer: "Sensations."

Had I asked, "What is Heat?" in a general sense, the first answer, in the singular, might have been acceptable. Taking my question as it stands, it is not; and we shall soon see why.

Cold and heat are sensations—sensations produced in our senses<sup>1</sup> by the decrease and

Temperature and its Fluctuations.

increase of temperature in our body. Temperature is the intensity at a given moment, in a given body, of a certain universal phenomenon called thermic vibration, thermic energy, or Heat (in a general sense). It is a certain internal mode of motion, of molecular energy, present in all physical objects, and subject to constant fluctuations from manifold causes. Shock, friction, constantly occurring, increase it;

---

1. See. Vol. iii.

chemical combination and decomposition may liberate it in an intense degree (combustion, explosion); anything overcoming resistance — say an electric current — generates it; while evaporation, and certain chemical changes, absorb or deaden it: and contagion transmits it, so that the contact, (or vicinity — for it radiates) of two bodies at unequal temperatures will tend to increase the heat of the one that has less at the expense of the one that has more, or, as we say, to heat the one and cool (reduce the heat of) the other, till they stand level.

It is this contact and radiation that affect our bodies in the manner alluded to. Con-

Heat, general,

tact with, or radiation  
from a body at a higher

temperature, say, the heated atmosphere, or a fire (scene of brisk decomposition), or the sun<sup>1</sup>, or hot water, tends to raise the temperature of our body. This induces certain organic changes, as the body, tuned to function at a certain average temperature, seeks

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1. Which *does* radiate heat, we do not really know how — certainly from some other cause besides combustion.



or of Heat-Energy in the general sense. Two experiences,  $\frac{\text{heat}}{\text{cold}}$ , derived by us from the fluctuations of a *single* cosmic phenomenon, Heat. Is not this just like the two experiences,  $\frac{\text{life}}{\text{death}}$ , derived by us from the fluctuations of a *single* cosmic phenomenon, Life? — Derived in both cases from our intimate association, or “contact,” through our own sense-powers, with *our own bodies*, and, through them, with the world at large. It is this intimate *contact with* (usually called “incarnation in”) a given body, that is primarily meant, in its several modes (active and receptive) by *mâtrâ-sparshâh*, “matter or measure-contacts,” in ii, 14.

Now an ordinary ignorant man (not that we're particularly wise, are we?—but we know it, ... or ought to, like Socrates;) an ordinary man cannot think of all this. God's Nature works for him, and gives him *two different sensations*. He naturally ascribes them to *two different agencies*.

Suppose such a man were condemned to



walk the streets blindfolded, and somebody were appointed to give him as much varied experience as possible in that condition, without any clue as to the agent's identity. All sorts of adventures would befall him, bewildering in their diversity: at one time a kind hand leading him across a street or guarding him against a fall; at another, a sly attempt to trip him up; a sweet smell wafted in his face; something sticky poured down his back. He would never, of his own accord, think of positing the *same* person behind all these *different* phenomena. He would conceive so many different agencies at the back of the various recurring impressions, pleasant and obnoxious, and *would give them different names*. A good turn he would ascribe to some friend whom he had served (or some fetish which he had propitiated); a nasty trick, to some one with a grudge against him — man or fiend.

So does the ignorant man imagine two different *entities*, two different powers in Nature, at the back of his two different kinds

*dvandva-darshanam.*

of sensation. Heat is one *thing* to him, not merely one sensation; and cold another *thing*. He fully believes that in putting a lump of ice into a tumbler of water to "cool" it, he is adding to the water a certain real potency, a *something* which it had not got before, and which is possessed in a high degree by the ice. He does not see that he is merely deadening the Heat-vibration in the water by contact with a body at a low temperature, so that its temperature, without ever ceasing to *be* temperature, comes to be much lower than his own, and *feels* "cold."

And as it happens that the two are never found together in exactly the same spot

The cracked Mirror. (how *could* the temperature in any given spot

be at the same time both higher and lower than his own?) he makes of them a pair of mutually exclusive categories in Nature (as *he* conceives Her), a pair of antithetic opposites, a *dvandva*. And that *dvandva* exists only in his mind, which reflects God's Nature as truly as, a cracked mirror truly reflects your uncracked face.

These two (fancied) opposite phenomena he classifies apart in endless gradations. On the one side, slight warmth, gentle warmth, genial warmth, warmth, considerable warmth, heat, great heat, intense, fierce, blazing heat—red heat, white heat, flaming heat. And likewise, slight coolness, coolness, cold, great cold, intense cold, deadly cold, and so on. Both actual, positive<sup>1</sup> forces (to his mind). Himself the starting-point of both, assumed without question—the usual way of error.

Moreover, since there is no conceivable limit to the possible increase of a variable positive quantity (e. g., distance, time, strength, goodness, happiness, light, weight, knowledge and no matter what else)—to posit a *limit* to which is to posit simultaneously *both sides* of the limit, the hither and the thither side,

---

1. Note that the two terms of a *dvandva* cannot logically, from the *dvandva* standpoint, be called "positive" and "negative". That would be giving away the whole show. To the *dvandva-darshin*, "seer of pairs", (who ought rather to be called *dvandva-mohin*, by the way) they are *both* positive:

*apara* and *para*<sup>1</sup>,—it follows that no final limit can be assigned to either heat or cold as conceived by him. There always may be (in fact *must* be) imagined a heat greater than any given heat, a cold greater than any given cold. For, no matter how far a man may count, you can always say, "plus one."

So that this man's dual *notion* may fitly be represented by the increasing lengths in-

A Diagram of <i>dvan-</i> <i>dva moha</i> .	tercepted on a double series of receding pa- rallels by two intersect-
--	--

---

a pair of positive realities affecting him in opposite ways—the "devil" quite as positive as the "god" whom he has ousted from hell (and more or less from elsewhere too).

1. Our idea of limit, in three-dimensional space, is *surface*. We perceive only volumes, and a surface is the limit of a volume. It cannot better be defined than as "a nothing with two sides to it."

Our idea of limit, in time, is a moment, a certain particular *moment*. (Think "on, on, on, on, on, on, on, on, on ..., on ..., on ..., stop!"—which you don't, for *on it goes*. The moment "stop" has just as much a past and a future to it as any of the moments "on." This is again a two-sided nothing sandwiched between past and future, both indefinite (ii, 27, 28)—an infinitely flattened Janus both-ways-looking.

ing lines AD, BC. Let O be their intersection. Along OX we have a scale of heat,  $ab, a_1b_1, a_2b_2, a_3b_3, \dots$  representing increasing intensities of heat: say, that of summer sunshine, of boiling water, red hot iron, molten metal, flames, the sun itself, etc.. Along OY we have a scale of cold, with similarly increasing intensities  $cd, c_1d_1, c_2d_2$  etc.: say, ice, liquid carbonic gas, solid ditto, liquid air and so on. There may be a *terminus ad quem*, but no final limit is conceivable.

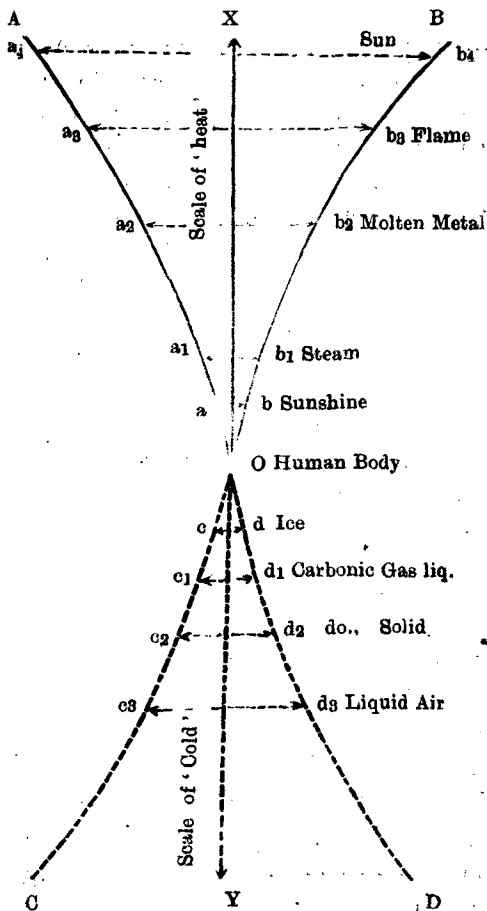
... ..

Now what does science show us?

A single positive, real phenomenon, Thermic Energy, or Heat in a general sense, present in varying degrees  
*tattva-darshanam*, or true Perception. *in all bodies.* It may be raised. An indefinite rise is theoretically possible: no final limit can be conceived<sup>1</sup>. It may be lowered, on the other hand: down, down, ... less, ... less,

1. If the sun is the hottest object in our solar system (or rather *His*, I should say,) there may be other suns, somewhere in space—distant stars—as much hotter than our sun as our sun is hotter than a tallow dip.

# HEAT AND COLD.



... from sun to flame (of many sorts), from flame to molten metal, red-hot iron, steam, (quite cool by comparison), ... the human body (an average)—still cooler (but why stop here?—merely an item on the list) — to cold water, ... ice, ... liquid carbonic gas, then solid; ... liquid, solid air, ... liquid, solid hydrogen. ... Can it go on for ever?

Of course not, at least in theory, since a  
*The fatal Limit.                      positive decreasing quan-*  
*tity has fatally a limit.*  
*and that is zero.*

But it is curious to find that when we do come to very low temperatures — the lowest yet reached — the distinctive properties of material substances, of chemical 'elements,' tend to disappear. Oxygen no longer behaves like Oxygen, Hydrogen no longer behaves like Hydrogen. They fall asleep, no more declare themselves; and *we cease to know what we have.* In fact, it seems that Thermic Energy—Heat in a general sense — is a necessary ingredient of all matter as we know it, an indispensable component of that mysterious vortex of energy which we

call the (chemical) atom. It seems that without Heat we should have, *not matter*<sup>1</sup>, but something else. Shall we call it "chaos"?

Our Book perhaps alludes to it (or to that of which it is one aspect) when it speaks of

The Alpha and Omega  
of Matter.

*avyaktam*, "the undistinguished, the undefined", a neutral Substra-

tum (which gives us at first sight a hazy notion of absolute vagueness and absence of all *specific* motion, therefore of utter *deadness*—whereas it is in reality absolutely *unfettered* Energy, Life unrestricted, unhampered, *uninterfered* with by the creative, differentiating concept of "number and measure". But we are even as still-born babies being nursed to life by these our nurses, and outside their kindly arms we sense no life at all, clinging to the limitations of Life as to

---

1. Taking the word in its ordinary sense, of course, when it invariably conveys to the mind the idea of *some kind* of matter or other; whereas this thing we are approaching is indeed *Matter* (for all 'matter' is at bottom nothing but *it*), but of *no kind*, if you can conceive such a thing.



Life itself, and fancying that outside the limitations of Reality which we at present *sense*, Reality is not)—a neutral Substratum whence all distinctive properties (what else do we perceive?) emerge, and into which they merge again<sup>1</sup>.

So that the real zero is *not* reached, cannot be reached anywhere within the confines of physical manifested matter. To reach it would be to *decreate*. If anywhere, it exists

---

1. BG, ii, 28; viii, 18, 19. Note the deeper *avyaktaḥ* (masc.) of viii, 20, 22,—permanent (*sandātanaḥ*), unmodifiable (*na vinashyati*) i. e., untransformable. Whereas the former (*avyaktam*, neut.) is recurrently transformed into creation (its destruction, as building is of the quarry) whereby the latter manifests; and again restored to virgin purity, leaving the latter undisturbed by the breaking up of all forms (*sarveṣhu bhūteṣhu nashyatsu*)—the deeper *avyaktaḥ*, identification with WHOM (*yam prāpya*) means *being* beyond transformation (*na nivartante*) whatever cosmic tasks one may assume in manifested worlds (*sarva-karmāṇi sadā kurvāṇaḥ*, xviii, 56). This (*avyaktaḥ*) might perhaps be called “super-conscious,” as the other is, in a sense, “sub-(or is it super?), material”. Anyhow *we* lose ourselves both ways, and cannot say whether they do not meet behind the veil. Two poles

in 'empty (?)' space alone<sup>1</sup>, and all attempts in its direction involve the contriving of some apparatus wherein conditions approximating as far as possible to 'empty' space are brought about.

And from the practically unreachable, yet logically necessary "absolute zero"<sup>2</sup>, the scale of temperature rises up, up, from solid,

which may well be two aspects (essential and non-essential, *brahma* and *mâyâ*) of one thought-annihilating ACTUALITY—Immutable Stability somehow conceiving, and partly assuming the part of, its own antithesis, and playing at creation with ITSELF. Two poles, and everything between. ii, 28 has of course many senses: Time and Space yield two.

1. But if anything whatever be *put* in empty space, that space will *ipso facto* cease to be 'empty', and whatever is there will receive radiated heat, no matter in what infinitesimal proportions, from the most distant suns.

2. I altogether leave out of account the conventional "zeros" adopted as the starting-points of the various scales in use, e.g., Centigrade, Fahrenheit etc. They are like the time-zeros of conventional historical eras such as Shâkâ, Salivâhana, Vikramâditya, Christian, Hijra etc.—indispensable for tabulating data, but irrelevant to our present subject. Neither time nor temperature starts from them.

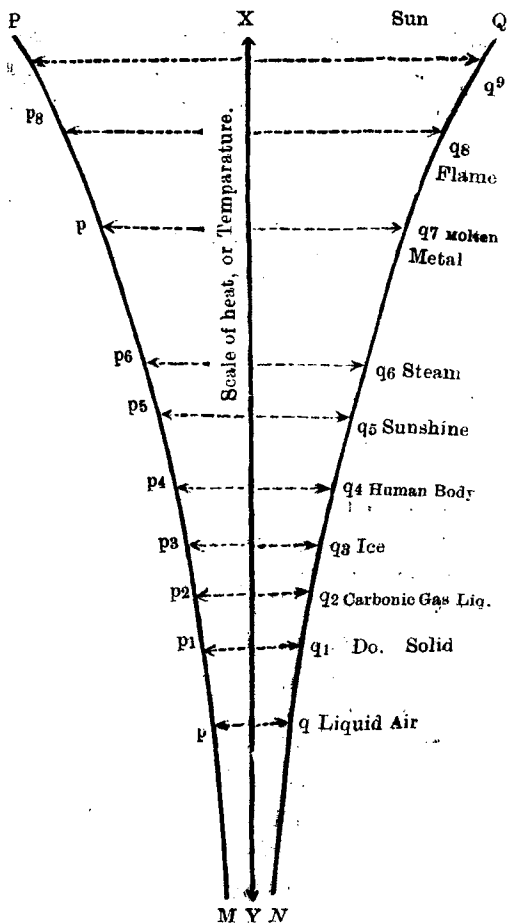
liquid gas to ice, cool water, the human body (merely an item like any other on the scale, intensely hot compared with solid air, for instance) on,...on,... through steam, flames, sun, without *conceivable* limit, though there must needs be an actual maximum (*pro tem*) at any given time within any given area of the universe.

This scientific perception may be represented by two lines, M P, N Q, diverging up-

The true Perception  
of the 'single' Eye.

wards like the preceding  
ones, but converging  
downwards by slower

and slower gradations ad infinitum, so that they do not actually meet anywhere. Such lines are well known in mathematics, and may be called 'asymptote' to one another or rather to a vertical straight line equidistant from both. The meeting point is posited *further than any given point*, so that it indefinitely recedes, while the two lines draw ever closer by infinitesimal and ever lessening degrees. Thus the hyperbole with regard to the two intersecting straight lines (asymptotes) which, with the foci, serve to determine it. Here also, as in the preceding

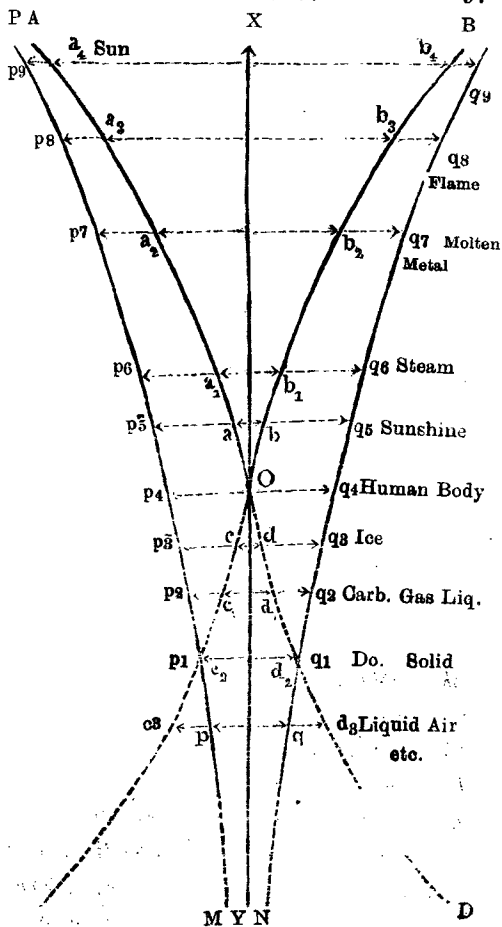


diagram, the various known temperatures are represented by a series of intercepted horizontal parallels,  $pq$ ,  $p_1q_1$ ,  $p_2q_2$ ,  $p_3q_3$ ; but they form *one series only*, instead of two.

The two compared.

Now superimpose the two diagrams, and compare. What do we see?

The ignorant man's scale of *sensed* 'heat' is indeed somewhat similar to the scientist's scale of comparative ascertained temperature, or Heat (in a general sense). The two become practically parallel in their upper reaches; and the further we rise above the average temperature of the human body, the less proportionate difference there is between them.  $ab$  is only a small fraction of  $p_5q_5$ , whereas  $a_4b_4$  is almost equal to  $p_9q_9$ . The higher we go, the nearer they draw to practical equivalence. The ignorant man will say of a blowpipe flame, "It is intensely hot!" — which the scientist will ditto, merely leaving out the note of exclamation.



As we come down, on the other hand, the difference between the two points of view increases steadily until, at O, the definite average temperature of the human body, 37°C., which is, for the scientist, a powerful manifestation of thermic energy, is fatally past comparing with the total lack of either 'heat' or 'cold' *sensation* unwittingly registered as zero (his own normal body-contact, *mātrā-sparśah*) by the ignorant man.

Push still further down, and what happens?

While the scientist, saved from partiality, in this instance, by the impersonal nature of his instruments, which redeems him from the *pakshapāta*-generating glamour (*māyā*) of his own *mātrā-sparśa* (sensation), still observes only degrees of the same positive Reality, *Heat, continuing to decrease ad infinitum towards an unattainable zero*, the ignorant man now observes degrees of a quite distinct phenomenon, 'cold', *beginning to increase towards infinity*. Now, for the scientific *tattva-dar-*

*shin*<sup>1</sup>, this new, distinct entity, "cold", does not exist. Cold, as an entity apart from Heat,

The Non-existence ( <i>asadbhavam</i> ) of 'cold'.	has no existence what- ever. There is some- thing there, of course,
--	---

wherever the sensation of cold occurs (the so-called phenomenon 'cold' of the ignorant man) and even further down where all sensation would be killed. There is *something* there—but that something is no more 'cold', an entity distinct from Heat, than the snake seen for the rope is 'snake,' an entity distinct from 'rope'. As long as there is any phenomenon at all, Heat, the one real thing in this line of manifestation, in this department of Nature, is still there: actual Thermic Energy, the same as in steam, the same as in fire, the same as in sun, only decreasing, dwindling, slowing gradually down towards a zero which

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1. Meaning "essence-seer", i. e., one who sees the thing as it is, who does not mistake his own impressions for the thing itself, who therefore can recognise unity even where he *senses* difference. Therefore also called *sama-darshin*, *sama-buddhih* etc. See BG, ii, 15, 16, 48; v, 18, 19; vi, 9, 29-32; xii, 18; xiii, 27, 28; xiv, 24.





in two opposite ways<sup>1</sup> according as its own heat is increased or reduced by contact with objects at higher or lower temperatures. We fail to see that these two opposite effects are produced by the fluctuations, in our body, of one and the same Force, and so we imagine two different forces where only one exists. The *dvandva* is thus a wrong *notion* superimposed upon reality by the undeveloped mind positing two things where gradations of a single thing exist. To get rid of the *dvandva* consists, not in getting rid of the universe of hot and cold 'things', but in getting rid of a mental fallacy which distorts that universe *for us*, and thereby distorts. . . *us*, as we shall see further on.

It is essential to note here that there is no equality whatever between the two terms of a *dvandva*. They are neither equally real (as

The total Inequality  
of the two Terms.

the ignorant man conceives them) nor equal-

ly unreal<sup>2</sup> (as the pessimistic pseudo-

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the newly-awakened *buddhi* is described in Arjuna's Vision (xi, 13.)

1. Contracted and expanded, as it were.
2. Which really means the same thing.

philosopher would have them.) No doubt they are both erroneous, but in totally different degrees and ways. 'Heat' is the *partial perception of a true thing*; 'cold', the gratuitous assumption of a *non-existent 'other' thing*, a fallacy invented by the mind to take the place of those grades of the real thing which we fail to recognise as the *same* simply because they produce a different impression upon our senses.

'Heat' is thus a partial truth, 'cold' a wholesale fallacy; and the solution of the *dvandva*, far from involving the unnatural

The Solution a positive Process.	effort to get rid of both <sup>1</sup> , consists on the contrary
-------------------------------------	--

in extending and extending our perception of the one, 'heat', until it occupies the whole field allotted to it by God's own Nature, and

- 
1. This would imply the getting rid of both *sensations*, and ultimately of the physical body, for the protection of which (against excessive fluctuations of temperature) they are indispensable. The GITA goes straight against such misplaced ambitions. Callousness to sensation means *devolution* (xvii, 5, 6) not evolution. The same with moral callousness, which some confuse with the solution of the *dvandva* of good and evil. (See further, in this Series)

we see it as it truly is: no longer partial 'heat', but universal Heat. When that is done—a purely positive process—the negative term, 'cold', has literally *no more room to be* (*in our minds*, that is, for it never *was* elsewhere). Once Heat is seen as it truly is, in every atom, cold is seen to have never *been* at all. It vanishes, both objectively and in retrospect, as the well-worn snake when the rope is seen to be a rope.

\*                      \*                      \*                      \*                      \*

This clear finding of ours, to which the study of the elementary *dvandva* of heat

The Theorem of <i>tattva-darshanam</i> .	and cold has led us, may be enunciated in the form of a theorem,
---	--

thus :

“Cold has no existence as an entity. Conversely, Heat has no non-existence. This final ending of the *pair* (antithesis) is seen by the scientist, who sees the thing *as it is* (and not merely as his senses feel it.)”

And you, Friend Reader who *know* your GITA, will have already found out that

A mere Translation of this strictly scientific  
 ii, 16. Theorem is no mere  
 new-fangled invention of mine, but a literal  
 translation of verse ii, 16 of the BHAGAVAD-  
 GITA, applied to the particular *dvandva* with  
 which we have been dealing here.

The way being thus made clear, save that  
 the *pleasure and pain* dvandva of ii, 13, 14  
 will require special treatment further on<sup>1</sup>,  
 let us push on our "VERSE BY VERSE" two  
 verses further, since the passage which we  
 were explaining in Chapter ii deals exclusive-  
 ly with the subject of our present Essay.

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THE VERSE BY VERSE  
 COMMENT RESUMED.

(Continued from p. 35,  
 above.)

## ii, 15.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।  
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

*yam hi puruṣham*—For the *puruṣa* whom  
 [Remember the definition of *puruṣa*:

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1. In a subsequent Number of this Series.

*yaḥ puri dehe shete* "He that pervades the body-city." See Vol. i, Index.]

*ete* — these (dual) pairs

*na vyathayanti*— do not agitate, disturb, unsettle,

*sama-duḥkha-sukham*— "pain-pleasure-same",  
unaltered by pain and pleasure,

*dhīram*—masterful, steady, poised,

*saḥ*—He, that Man, that *puruṣha*—

*amṛtatvāya*—for Deathlessness

*kalpate*—is being prepared, trained, fitted, or is fit, destined, bound, 'booked' etc.,

No further explanation is needed.

Here as in v, 3,

*nir-dvandvaḥ*— the "free from pairs".

*sukham*— easily

*bandhāt*— from bondage

*pramuchyate*— is set loose.

Freedom from "pairs" is made *the* condition. Compare with all the elaborate list of conditions for Discipleship—and ultimately Mastery—given in various books<sup>1</sup>, and see that this sums them all up.

1. See *The Path of Discipleship* and *The Ancient Wisdom* by Annie Besant, and *Invisible Helpers* by C.W. Leadbeater. The Disciple has been briefly defined above, in Vol. i See Index.

As a matter of fact, the life (or rather *lives*) of the Disciple may aptly be described as a prolonged series of graduated *shakings*. He who can stand them all is *dhīra*, and passes into Masterhood. The Parable of the Potato-Bag (p .61, above) chimes in with this.

## ii, 16.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

*na asataḥ*—Not of the non-existent<sup>1</sup> [negative term of a *dvandva*, e.g., death, cold, devil etc.,]

*vidyate*—is known, or 'is' [to right Perception]

*bhāvaḥ*—any existence [as an entity;]

*na a-bhāvaḥ vidyate*—nor is any non-existence known

*sataḥ*—of *sat*, of what is there, of the real thing [i.e., the positive term, Life, Heat, God etc.]

*ubhayor api anayor*—of these twain, verily (i.e., of their antithesis, of their independent existence.)

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1. *a-sat* is, literally, *a-san*, not-being, non-essentia.

*dr̥ṣṭaḥ*—is seen

*antaḥ tu*—the end indeed, the real, final *end*  
[not the fancied getting 'rid' of the one  
and the other, but the vanishing, once  
for all, of their fancied *two-ness*]

*tattva-darśibhiḥ*—by *tattva-darshins*, by those  
who see the oneness of Essence beneath  
the semblance of contrast or antithesis.

\*

\*

\*

\*

\*

"The *drandva-mohin*," quoth the Saviour  
yet to come, Who shall . . . (see above) . . .  
"is like unto a householder sore pestered by  
the visits of two cats. The one is very  
white and pretty, and he likes him for a time  
and pets him. But mistrust creeps in by  
and by as he gradually finds out that pretty  
puss's attentions are really for the butter,  
not for *him*.

The black cat, on the other hand, is an  
unmitigated nuisance, not to be tolerated at  
any cost, but gifted with a mysterious knack  
of getting into the kitchen *somehow*, even  
when doors and windows are all closed. And  
that the butter . . . goes without saying.



The *two* cats, by the way, *are never seen together*; but our good householder is not particularly observant.

Wearied of the one and sick of the other, the poor man one fine day screws up his courage to the sticking point, determined to be rid of both these noxious pests.

So, when the pretty white puss calls next, and squirms against his legs with a purr which *sounds* "I love you", but *means* "Butter" for who can understand, he ruthlessly grasps it by its furry tail and flings it out of the right-hand window on to the lawn. "I am well rid of you," thinks he. "You're not likely to call again in a hurry after this."

When next he opens the kitchen door (where all had been securely closed) the black cat is found there, inside, horrid as ever, making a mess of things. A wild chase round the room ensues, which, from the standpoint of the quiet kitchen-gods, might be described as a genuine Messina pot-and-pan-quake; and then, with a blood-curdling shriek, a black something is seen flying

swiftly out of the left-hand window, along an elongated parabolic trajectory, in the direction of the pond.

The householder, breathless and perspiring, retires from the wreckage-strewn battlefield, pensively contemplating his two hands that are not only bloody with scratches but *black with soot*. "How on earth . . . ?" he muses, and goes upstairs for a wash and a call upon the medicine chest.

A prolonged litany of miowling wails sends him down to the front door ere he has done, leaving the arnica-bottle to evaporate and the medicine-chest open for baby's inspection. And there he finds . . . a dirty, dripping, draggled, half-drowned, wretched-looking mud-besmirched *white* cat, that looks at him with the soul-searching eyes of an Egyptian Sphinx, and a tail like a note of interrogation.

And *then* the truth begins to dawn on him, and he returns to the medicine-chest just in time to . . . prevent Baby swallowing something labelled "For External Use."

Having put things to rights, he philosophizes :

" Well, well, 'Live and let live,' says I. 'T is *worry* worried me, not the cat. The poor brute can't well help being what God has made him, and . . . I can have a grating fixed inside the kitchen-chimney to-morrow. After all I *have* got rid of the *two* cats, haven't I, since . . . the black cat never was anything but *the white cat that had crawled in through the chimney-pot* and got himself a coat of soot."

"This is the '*antah tu*' the GITA speaks of," the Master added, with a half-suppressed yawn. Whereupon his disciples gracefully withdrew, knowing that he wanted to be left alone.

\* \* \* \* \*

" Here I stop, having decided not to run into big volumes for some time."

The effect of this Synthetic Realisation on the mind—how the mind, which reflects the Universe, is itself divided as long as it

sees the World divided, and grows whole by realising the Wholeness of God's Living Universe<sup>1</sup>—must be deferred to a further booklet of equally modest dimensions.

The attempt to work out in greater detail the application of this fundamental Principle (of *tattva-darshanam* or *dvandva-hatih*<sup>2</sup>) in the case of still more important *dvandvas*—such as Good and Evil, Pleasure and Pain—must likewise be deferred.

\*            \*            \*            \*            \*            \*

May all who read reach forth to Wholeness in their fellow-selves.

May their minds, by contemplating the one-in-many-ness of their own body-selves<sup>3</sup>, be slowly wrought to Oneness in Sound Knowledge<sup>4</sup> of God's Body.

As in our Body no schism is,<sup>5</sup> so let there be no schism in mind.

1. *Kaṭha Up.* iv, 11 ; *GL.* i, pp. 283-84.

2. "i. e., Essence-Seeing", or "The slaying of [apparent] antithesis."

3. *ātma-aupamyena*, *GL.* i Index.

4. *BG.* xiii, 30: xviii, 20.

5. (*St. Paul*, *GL.* i, p. 291.

माऽहं ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोद्  
अनिराकरणमस्त्वनिराकरणम् मेऽस्तु ॥

“Let me not cut off the WHOLENESS,  
lest the WHOLENESS cut off me.

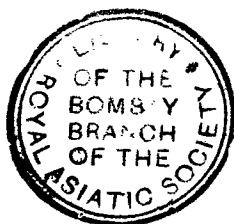
Let cease all cutting off *by me* : let cease  
all cutting off *for me* !” (*Peace-Chant*,  
*Chhandogya Up. and elsewhere*)

“Forgive us our trespasses as we forgive them  
that trespass against us.”

For as we deal with what THOU showest us, so  
does Thy Justice deal with us.

॥ ॐ शान्तिः ॥

PEACE!







For Favor of Notice

3

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of the  
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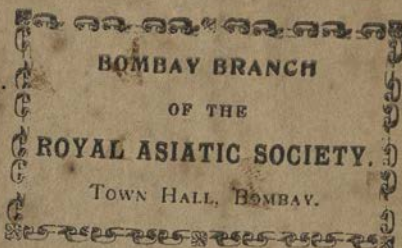
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## P R E F A C E .



MANY of the papers collected together in this volume originally appeared in the *Brahmavadin* and in the *Indian Review*, while some others were delivered as lectures or written as papers by the gentlemen under whose names they appear. They have not been arranged with a view to any completeness of presentation, but it is hoped that the various aspects of the subject presented herein will stimulate the reader to an appreciation and study of the eternal principles of the Vedanta.

The publishers desire to express their obligations to Mr. M. C. Alasingaperumal proprietor of the *Brahmavadin* for having kindly permitted several of the articles from his journal to appear in this volume.



FOREIGN

APPRECIATIONS OF THE VEDANTA.



**Prof. Max Muller:**—I spend my happiest hours in reading Vedantic books. They are to me like the light of the morning, like the pure air of the mountains,—so simple, so true, if once understood.

“The Upanishads are the....sources of....the Vedanta philosophy, a system in which human speculation seems to me to have reached its very acme.”

**Victor Cousin:**—“When we read with attention the poetical and philosophical monuments.. of India,.. we discover there so many truths, and truths so profound, and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before that of the East, and to see in this cradle of the human race the native land of the highest philosophy.



**Schopenhauer:**—"From every sentence (of the Upanishads of Vedanta) deep, original, and sublime thoughts, arise, and the whole is pervaded by a high and holy and earnest spirit..In the whole world there is no study..so beneficial and so elevating as that of the Upanishads (the Vedanta)..(They) are products of the highest wisdom..It is destined sooner or later to become the faith of the people."

**Dr. Paul Deussen:**—"The Vedanta is, now as in the ancient time, living in the mind and heart of every thoughtful Hindu.....This fact may be for poor India in so many misfortunes a great consolation; for the eternal interests are higher than the temporary; and the system of the Vedanta, as founded on the Upanishads and Vedanta-sutras and accomplished by Sankara's commentaries on them,—equal in rank to Plato and Kant—is one of the most valuable products of the genius of mankind in its search for the eternal truth.

**Dr. Goldstucker:**—"The Vedanta is the sublimest machinery set into motion by oriental thought."

---

## THE VEDANTA IN OUTLINE.

BY PANDIT SITANATH TATTVABHUSHAN.



### TWO MEANINGS OF 'VEDĀNTA.'

THE term 'Vedānta' is a compound of 'Veda' and 'anta' (end), and means, in its primary signification, the latter part of the Veda or Vedas. The Vedic literature is divided by the expounders of the Vedas into two main *kandas* or sections, the first or *pūrva* portion being called the *karma-kanda*, that is, the section treating of *karma*, actions or duties; and the second, *anta* or *uttara* portion the *jñāna-kanda*, the section on knowledge. The division is not clearly represented by distinct books or even chapters of the Vedas; but roughly speaking, the *Mantras* and the sacrificial portions of the *Brahmanas* represent the *karma-kanda*, and the treatises called *Upanishads*, attached mainly to the *Brahmanas*, represent the *jñāna-kanda*. This *jñāna-kanda* of the Vedas is the Vedānta in the original sense of the word. As a part of the Veda, the Vedānta is *sruti* or scripture. As *sruti* or scripture, therefore, the Vedānta is identical with the *Upanishads*. The use of the term 'Vedānta' in this sense will be found in the *Upanishads*

themselves, for instance, in the *Mundakopanishad* III. 2.6 and the *Svetâsvatâropanishad*, VI. 22. Sankarâchârya, the greatest authority on the Vedânta, uses the word in this sense everywhere in his writings. However, the word 'anta' in 'Vedânta,' from meaning 'end' or 'latter part,' came gradually to mean 'conclusion,' 'gist' or 'purport.' The composers of the Upanishads claimed that they had discovered the gist or purport of all Vedic teaching in the knowledge of the Absolute, of whom the gods worshipped by the authors of the *Mantras*, as well as all objects in creation were, they taught, names, forms or relative manifestations. The final end of all Vedic disciplines were, they thought, union with Brahman, the Absolute Being. In this latter sense, therefore, in the sense of the gist or purport of the Vedas, it was the Upanishads, again, which were called the 'Vedânta' or 'Vedântas." But the term came gradually to mean something quite different from, though closely related to, the Upanishads. As the Upanishads treated of a large variety of subjects, both essential and non-essential to the spiritual life, and as the teachings of the different treatises were apparently, if not really, conflicting, it became necessary to have systematic statements of the

main doctrines taught in them,—statements backed by reasonings where necessary, and reconciling apparent discrepancies in the original teaching. Thus arose what is called the Vedānta Philosophy, that is the Philosophy of, or based on, the Vedānta or Upanishad. This philosophy, or the body of aphorisms which is its chief exponent, oftner goes by the name of ‘Vedānta’ than the Upanishads, the original Vedāntas and the basis of all later Vedāntic teaching. The distinction, however, between the Vedānta as *sruti* or scripture, and the Vedānta as *Darshana* or Philosophy, must never be lost sight of.

#### THE VEDANTA-SRUTI.

The Vedānta as scripture consists, as I have said, of the Upanishads. Their traditional number is one hundred and eight; but modern scholars have found out that there are no fewer than one hundred and fifty bearing the name. All of them, however, are not genuine parts of the Vedas, nor do all truly represent the spirit of the original Vedāntic teaching. Practically twelve are recognised as forming the Vedāntic canon and the basis of the Vedāntic Philosophy. They are the *Isa*, *Kena*, *Katha*, *Prasna*, *Mundaka*, *Mandukya*, *Taittiriya*, *Aitareya*, *Chhandogya*, *Brihadaranyaka*, *Kaushitaki* and *Svetasvatara* Upanishads. Of these

the *Aitareya* and the *Kaushitaki* belong to the *Rigveda*; the *Kena* and the *Chhandogya* to the *Samaveda*; the *Isa* and the *Brihadaranyaka* to the *Sukla* or white *Yajurveda*; the *Katha*, *Taittiriya* and the *Svetasvatara* to the *Krishna* or Black *Yajurveda*; and the *Prasna*, the *Mundaka* and the *Mandukya* to the *Atharvaveda*. The other Upanishads, such as the *Ramatapaniya*, the *Gopalataniya* and *Nrisinhatapaniya*, are mostly 'Sampradayika,' i.e., sectarian, and not content, like the twelve named above, with teaching of the Infinite and Absolute Being, extol historical or mythical heroes as incarnations of the Deity.

#### THE VEDANTA-DARSANA.

The most honoured exposition of the philosophy of the Vedānta is the body of aphorisms ascribed to Vyāsa or Bādarāyana. Bādarāyana himself is named in these aphorisms as one of several teachers of the Vedāntic Philosophy; so that Vedāntism as a philosophical system must have existed and been widely taught long before the composition of these aphorisms, however ancient they may be, and possibly there may have been previous compendiums of the Philosophy on which they were based. But as a fact we possess none more ancient than they. Some of the names by which these aphorisms are called deserve to be mentioned

and remembered by the student of the Vedānta Philosophy. They often go by the name of the *Vedānta Darsana*, though all expositions of the Philosophy of the Upanishads may claim the name. They are called the *Uttara Mimansa*, because they are a *mimansa* or reasoned exposition of the *Uttara* or latter part of the Vedas, *i.e.*, of the Upanishads. They are so called in distinction from the *Purva Mimansa* ascribed to Jaimini, which expounds the *Purva* or earlier parts of the Vedas, *i.e.*, the *Mantras* and the sacrificial portions of the *Brahmanas*. They are called the *Brahma Sutras*, aphorisms expounding the nature of Brahman, in distinction from the *Dharma sutras* or aphorisms expounding the nature of *Dharma* or duty, the subject matter of Jaimini's work. They are named the *Sariraka Sutras* or *Sariraka Mimansa*, because they treat of the true nature of the *Sariraka*, the embodied soul. Other names are the *Vyasa Sutras*, the *Badarayana Sutras*, the *Vedānta Mimansa* and the *Aupanishadi Mimansa*. This great work, divided into four chapters and sixteen sections, consists of five hundred and fifty-eight pithy utterances many of which contain the concentrated gist of a great deal of meditation and reasoning. This fact makes the book almost unintelligible without a commentary. Various commentaries on it;

however, are extant, commentaries which represent the various schools of the Vedānta Philosophy. Of these I shall speak later on. Besides the *Vedānta Sūtras*, there are various works expounding the Philosophy of the Upanishads. But they all belong to some particular school or other, and shall be noticed when I come to speak of these schools.

#### THE THREE VEDANTIC INSTITUTES.

Besides the twelve *Upanishads*, and the *Vedānta Sūtras*, another work, the *Bhagavadgita*, is held by all Vedāntic schools as embodying Vedāntic teaching of an unsectarian nature, and this in spite of the apparently sectarian character of the book—in spite of the fact, that Krishna, the incarnation of Vishnu, is therein represented as the Supreme Being. So it has happened that ever since the time of Sankarāchārya, and perhaps since a time anterior to him, the *Upanishads*, the *Vedānta Sūtras*, and the *Bhagavadgita* have been held to compose the complete Vedantic canon. They are called the three *prasthanas* or institutes of Vedantic teaching, the Upanishads being called the *Sruti Prasthanā* or scriptural institute; the *Vedānta Sūtras* the *Nyaya Prasthanā* or logical institute; and the *Bhagavadgita* the *Smṛiti Prasthanā* or institute of duty. All the great founders of the various Vedāntic schools have commentaries on

these three institutes, and their mutual differences consist in the different ways in which they interpret the fundamental teaching contained in the *Prasthanatrayam*.

#### UNSECTARIAN VEDANTISM.

This fundamental teaching, if it could be gathered from the canonical books without the aid of the founders of the Vedāntic schools, or without being biassed by their peculiar views, would be true, unsectarian Vedantism, not identified with the views of any particular Vedāntic teacher of later times. But, as a fact, Vedāntism, as a system, does not exist in such a pure and unsectarian form in any of its various representations. As I have already said, all the various works in which the philosophy is expounded, belong to some particular school of other. If an independent exposition were now attempted, it would, no doubt, bear the stamp of the expounder's habitual trend of thought and feeling, and would be set down as sectarian. It would perhaps even be identified with the one or the other of the existing schools. Perhaps this is inevitable from the very nature of things. Realism, Idealism, Monism, Dualism, Hedonism, Legalism, Rationalism &c., are not so much opinions identified with particular philosophers as they are phases or stages of thought which commend themselves to the



mind of man according to the peculiarities of his nature and education. The teachings of the Upanishads and the two other Vedàntic institutes are so various, representing so many phases and strata of thought, that it is possible to find authority in them for all the forms of speculation named above. I am indeed far from thinking that the principal teachers of Vedàntic doctrine were not agreed as to a number of fundamental principles or that the highest teaching contained in the three institutes is not uniform. But I must confess that this highest and uniform Vedàntism exists, even in the institutes, not to speak of later works, side by side with a good deal of lower or tentative teaching representing various stages of culture in the teachers. If, however, this latter class of teaching is held by some Vedàntic teacher as essential, and embodied in his system as such, his method may be blamed as defective, but the claim of his system to be called Vedàntism cannot justly be denied. The difficulty of deducing from the canonical books a system that would be recognised as Vedàntism pure and simple, is, therefore, patent. But I shall nevertheless try to enumerate a few principles of a most general nature which are to be found in all Vedàntic systems. It is the less difficult to find out some such principles from the fact that though

differing from one another in the interpretation they respectively give of particular Vedāntic doctrines, all Vedāntic schools are opposed as one uniform system to the other schools of the national philosophy, for instance the Chārvāka, the Buddhist, the Pūrva Mimāṃsā, the Sāṅkhya, the Yoga, the Nyāya and the Vaiśeṣika school. Their points of difference from these schools are points of agreement among themselves. Thus, then, to begin with, the Chārvāka doctrine of the material and destructible character of the soul is rejected by all Vedāntic schools. The Vedāntic doctrine of the soul is that it is immaterial and indestructible in nature. Then, the idealistic or rather individualistic doctrine of certain Buddhist philosophers, the doctrine that there is no world independent of the ideas of individual minds, is opposed by the Vedānta. It gives to Nature an existence independent of the individual soul, however dependent that existence may be on the Universal Soul. The same opposition is offered to Buddhist Sensationalism, the doctrine that there is nothing more real and permanent than perishing sensations, the Vedāntic doctrine being that the Self, with its permanent ideas, is an unchangeable witness of the past and the present. So, in opposition to the Sāṅkhya Dualism, the doctrine of Puruṣha and

Prakriti as the dual cause of the world, the Vedāntic teaching is that the cause of the world is one, namely Brahman, the Supreme Intelligence, who is both the regulating or occasional (nimitta) cause and the material (upādāna) cause of the universe, having made the world out of his own will or nature without the help of any extraneous substance. In this respect the Vedānta is opposed to the Vaiseshika conception of eternal, uncreated atoms as the material cause of the Universe. Then again, the Yoga doctrine of a God existing apart from the individual soul is rejected by the Vedānta, the Vedāntic doctrine of the relation of the individual and the universal self being that the Universal exists continually in the individual, sustaining and regulating it. In the same manner the Nyāya doctrine of Nature, God and the individual soul as independent realities, is refuted by the Vedānta as inconsistent with the infinitude of God, the Vedāntic teaching being that everything is comprehended in the Divine existence. In practical matters, the Vedānta holds, in opposition to the *Purva Mimansa*, that ceremonial observances have no absolute value, their importance consisting only in their being disciplines teaching the mind to look beyond the immediate objects of sense and purging it of the grosser desires. The Vedānta

attaches great importance to devout meditations on Brahman, of which the *Upanishads* contain numerous samples, and the *Bhagavadgita* lays special stress on the culture of *bhakti*, the reverential love of God. In brief, *karma* or duty devoutly and disinterestedly performed, and *upasana* or devout meditation carried on with *bhakti*, leading to *jñāna*, the knowledge and constant consciousness of the Supreme Being, constitute the ethical scheme of the Vedānta in its essence. The supreme end of existence is indissoluble union with Brahman, which may be realised in this life or another according to the quality of one's spiritual efforts. As to the future life, the Vedānta teaches that the individual soul, which is an eternal, uncreated part or manifestation of the Supreme Soul, goes through a countless series of incarnations till it is freed from the fetters of physical embodiment and blessed with conscious union with God. These fetters are, the Vedānta teaches, five in number, and are called *koshas* or sheaths, since they hide from the soul, in its ignorant state, its true spiritual essence. In the various stages of culture previous to the highest enlightenment, the soul ignorantly identifies itself with one or another of the following: the first or the most gross, the *annamaya kosha* or the gross material body; the second in order of

grossness, the *pranamaya kosha* or the vital powers; the third, the *manomaya kosha* or the sensorium; the fourth, the *vijnanamaya kosha* or the understanding; and the fifth, the *anandamaya kosha* or the pleasurable emotions. Beyond these, but illumining all with the light of its consciousness, is the pure self, whose true nature and relation to God must be realised before *moksha* or liberation can be attained. However, having a subtler body than the visible, namely that consisting of the subtler sheaths, it is easy to see how the soul passes at death from one body to another or from one region of the universe to a higher or lower one. As to the details of the future life, the Vedānta conceives three very different states for the three classes into which it divides all moral beings. For those who have led vicious or merely natural lives, without subjecting themselves to any disciplines, it anticipates no less horrible a destiny than transmigration into inferior organisms, at best to the bodies of the lowest class of human beings. It seems to consider the lower animals also as moral beings, and admits the possibility of their gradual elevation to humanity. The scientific doctrine of the evolution of the higher animals from the lower, seems to favour this view, though no scientific evidence in the true sense is possible in

the matter. As for the pious, the Vedānta awards two different destinations to them according to the nature of the disciplines they have passed through. The followers of the *karma kanda*, those whose worship consists in offering sacrifices to the gods, are destined for the Pitriloka, the habitation of the manes, where they pass through a way called the *Pitriyana* and figuratively described as consisting of a number of phenomenal objects such as mist, dark nights, clouds &c. Through this way they pass to the moon, which either contains the Pitriloka or is associated with it. There they dwell in enjoyment of the fruits of their good works until they, the fruits, are spent out, when they have to retrace their steps to the earth and be re-born according to their merits. On the other hand, the followers of the *jnana kanda*, the spiritual worshippers of the Infinite, are destined for the Brahmaloка, the world of Brahman. They also have to follow a particular path called the *Devayana*, the way of the gods. This also consists of a number of elements which are altogether more auspicious than those composing the *Pitriyana*. The most prominent are the rays of the sun, which perhaps represent spiritual enlightenment. Led through this path to the Divine regions, painted in gorgeous colours, but in language which is evi-

dently figurative, the spirits of the pious are said to live in perfect beatitude, in constant communion with God and in the company of the *devas*, and never return to any mundane state of existence unless at their own will. Whether this Brahma-loka is the final goal of all rational beings, or there is a higher state of existence, is a matter of controversy among the various schools of the Vedānta Philosophy, of which I now proceed to give a short account.

#### THE VEDANTISM OF THE SCHOOLS.

It is in the detailed interpretation of the fundamental principles enumerated above that the Vedānta Philosophy branches out into schools. Of these, three have the largest following, those of Sankara, Ramanuja and Madhva, the followers of the first, again, outnumbering by far those of the other two. These three perhaps are the only schools that may be called 'living, and are also important as representing three poles of thought to one or another of which the mind of man naturally turns. To these, I, as a native of Bengal and knowing more of this province than others, shall add the school of Baladeva Vidyabhushana, to which the followers of Chaitanya belong, and that of Raja Rammohan Ray, the founder of the Brahma Samaj, who, faithful to the instincts of a

true Indian reformer, wrote commentaries on the *Prasthanatrayam*, and whose school, though not sticking to traditional methods in all matters, is yet important as representing a fusion of ancient Indian thought with the thought of the West. That there were more or less opposed schools of Vedantic thought even before the foundation of the earliest of the existing schools, namely that of Sankara, appears evident from the mention of Vedantic teachers in the *Sutras*, with the points in which they differed in their interpretation of the scriptures. That there were at least two main currents of Vedantic thought before Sankara and Ramanuja, is also evident from these two teachers professing to follow two ancient traditions—traditional methods I mean—in their respective commentaries, and from the former's anticipating, in substance, the views of the latter several centuries before his actual advent, and refuting them in his commentaries. To indicate, however, a few lines of difference followed by the different schools. Though agreeing in the opinion that Brahman is the sole cause of the universe, the schools differ a good deal as to the method of creation and the nature of the power with which God creates. Sankara holds that creation is not real in the same sense and in the same degree as the creator.



The creation of a real world, of a world really different from the creator, would affect his infinitude by placing a reality outside the limits of his existence. Nor could creation be the creator's assuming a particular form, for that would militate against his perfect and unchangeable nature. Nature and the finite soul, therefore, Sankara concludes are not real as such, but only passing appearances of the one only Reality, Brahman, and the power of creation, though eternally existing in him and containing in it the germ of all created things, is in fact a mysterious and inscrutable power, called Maya or Avidya, producing the passing illusions of finite intelligences and material worlds without at the same time subjecting the Supreme Being to these illusions. Thus Sankara is a Mayavadi as to the method of creation and an Advaitavadi or Monist as to the relation of creation to the creator. As the power of creation is a power of producing illusions and not realities, and as the finite does not really exist, but only seems to do so, Sankara conceives that the Divine nature has no necessary relation to the finite and is therefore an absolute or unqualified unity. His Advaitavada is therefore called *visuddha*, i.e., pure absolute or unqualified. Very different is Ramanuja's idea of creation and its relation to the creator. If

created objects, he says, were independent of the creator, their real existence would indeed be inconsistent with his infinitude ; but though distinct from him, they are dependent on him and are, in that sense, comprehended in his infinite being. They are, in that sense, his *Prakara* or modes, and as such real and not illusory existences. They are necessarily related to him and exist in him eternally in a subtle form before creation and in a developed form in the state of creation. The method of creation, according to Ramanuja, is therefore a *parinama*, change or evolution of the cosmic form of God from a subtle to a developed state, leaving the extra-cosmic or divine aspect of his nature untouched and unchanged. The necessary relation of the world to God introduces, in Ramanuja's opinion, an element of difference in the divine nature, which is conceived by Ramanuja as a qualified unity—a unity not related to anything outside of it but diversified by relations within itself. Hence Ramanuja's Monism or Advaitavada is called *Visishta* or qualified. Madhva, otherwise called Anandatirtha or Purnaprajna, was a defender of common sense and condemned Monism in both the unqualified and the qualified shape. Though holding matter and the individual soul to be dependent on God, he con-

ceived the Infinite in such an abstract manner, that he could see no unity between it and the finite. He put particular emphasis on the expressions of duality and difference in the *Upnishads* and the *Vedanta Sutras*, and explained all utterances of an opposite drift in the light of the former. His system, therefore, is called *Dvaitavada* or Dualism, and is really the return of Philosophy from the heights of speculation to the uncritical conceptions of common sense hallowed with a glow of reverential faith. The same remark applies to the system of Baladeva Vidyabhushana. Raja Rammohan Roy follows Sankara in the main, but interprets him in a way that modifies to a certain extent some of the features of his system that are repulsive to common sense. Of the systems of Baladeva and the Raja, I shall, however, for obvious reasons, confine myself to this brief mention. Returning to Sankara and Ramanuja, we find the ethical and spiritual philosophies of these thinkers deeply affected by their differing conceptions of the world and the Divine nature. Sankara, looking upon all differences as ultimately illusory, regards all actions, even the highest, as consistent only with a passing state of ignorance, since they all proceed upon a distinction of agents, things acted upon and the fruits of action. On

the other hand, Ramanuja, to whom distinctions, when rightly seen by the light of Reason, are real, regards the higher duties of life as of permanent value. For the same reason, while the latter sees no incompatibility between the highest enlightenment and the householder's life, the former extols detachment and regards the anchorite's life as an essential condition of liberation. Again, contemplating Brahman as Impersonal Intelligence, Sankara conceives even the highest reverential worship as a transitional stage of culture and regards a consciousness of absolute unity with the supreme as the goal of all spiritual discipline. To Ramanuja, on the other hand, Brahman is a Personal Being, and even in the highest stages of communion, the worshipper feels that he is distinct from his object of worship. As regards liberation, likewise, the two schools differ a great deal. The finite soul's ascension to Brahmaloka, as described in the *Srutis* and the *Sutras*, is accepted by Ramanuja as its final liberation, while Sankara, finding that the description of that state of liberation leaves several points of difference between the individual and the Universal Self, teaches that it is only partial or relative liberation that is thus described, and that there is a higher state of absolute liberation indicated in certain passages of

the canon,—a state involving a complete merging of the individual self in the Absolute. Madhva, the Dualist, agrees with Ramanuja in the main as regards ethical and spiritual matters.

#### LATER VEDANTIC LITERATURE.

Besides the commentaries on the three institutes written by the great founders of the schools, a good number of handbooks expounding the philosophy have been written by the founders themselves and their followers. Unfortunately it is only works belonging to the school of Sankara that are well-known throughout the country. Madhva's *Tattvamuktavali* is read in Bengal, but Ramanuja's *Vedantasangraha* and other minor works, and even his commentary on the Upanishads are only heard of. Of works of Sankara's school, the *Upadesa Sahasri* and the *Vivekachudamani* ascribed to him are well-known and so are several smaller tracts said to be written by him, but probably composed by later writers belonging to his school. The *Panchadasi* by Madhavacharya and the *Vedantasara* by Yogindra-Sadananda are among the best known of minor works on the Vedanta, and have been translated into English. Somewhat less known but still important is the *Vedanta Paribhasha* by Dharmaraja Advaieindra. One of the most ancient books of

this class, but not strictly philosophical in method, is the celebrated *Yogavāsishtha Ramayana*. For English readers I may mention the translations of the Upanishads by Professor Max Muller, by Mr. Roer and others in the Asiatic Society's Edition, by Messrs. Chatterji and Mead of the Theosophical Society, by Pandit Sitarama Sastri and Ganganathjha and by the present writer. The edition done by the two Pandits last mentioned has the singular recommendation of containing translations of Sankara's commentary. The *Vedānta Sūtras* with the commentary of Sankara have been translated by Professor Thibaut and the *Bhagavadgita* by Professor Telang and many others.

THE VEDANTA AS A BASIS OF POPULAR  
RELIGION.

In this article I have had no opportunity to say what I think, as to the philosophical basis and the logical strength of Vedantism. My aim has been to give a most general and unbiassed statement, untinged by sectarian predilections, of the fundamental principles of the Vedānta. But as a Vedāntist I may perhaps be allowed to say at the conclusion of the article that I believe Vedantism, in its essence, to have a very long life before it, as it has had a long life behind it in the past,

as a system of Philosophy and as a basis of popular religions. Every system of Hinduism worth mentioning has built upon it, for it is opposed to none, and it has been alike the ideal aspired after by the novice and the backward in religious culture, and the solace and delight of the advanced devotee. As I understand the Vedanta, I find no authority in it for image-worship as it prevails in the country at the present time. But the early Vedantists believed in orders of beings higher than man and some of them were in favour of honouring them according to the methods laid down in the ancient rituals, though others regarded such worship to be consistent only with ignorance and unworthy of the wise. However, the Vedantic discipline of concentrating the attention in particular objects of Nature and contemplating them as Brahman, since they are his relative manifestations, seems to have given a sort of countenance to Idolatry and so we find Idolatry and Vedantism closely leagued together in various sects both in ancient and modern times. But we also find schools, like the followers of Nanak, who shook off Idolatry but adhered to the Vedanta. The Brahmasamaj movement of the present day was inaugurated as a purely Vedantic movement, and if some of its later leaders loosened the Vedanta

connection on account of their defective scholarship and denational education, the Samaj seems to be now, in its latest developments, tracing back its way to the old affinity and feeling after the old foundations beneath its feet. The Theosophical movement is largely Vedantic and the Ramkrishna or Vivekananda movement professedly so. Muhammadanism and Vedantism meet in Sufism and other esoteric systems of Islam, and there is no reason why the enlightened Mussalman of the present day should be blind to the claims of his Hindu brother's revived Vedantism. As to Christianity, appearances point to a not very distant fusion of the most liberal forms of this faith with the most advanced and reformed forms of Vedantism—a fusion far more glorious and fruitful than that of Neo-platonism and Christianity in the early centuries of the Christian era. These appearances are not confined to Europe and America, but are to be seen in this country also in the growing interest of certain Christian converts in the study of the Vedanta and in the attempt made in certain quarters to establish a newly conceived Christian Theology on the basis of the Vedanta Philosophy. There is nothing to prevent the success of such an attempt. The Vedantic doctrine of incarnation, rightly conceived, is so ration-



al and liberal, that if the holy Jesus can be historically proved to have said and felt, as well lived in the consciousness of the truth—‘I and my father are one,’ no true Vedantist can refuse to accept him as an incarnation of the Deity, as much as Vamadeva of the Vedic days and Sri Krishna of the Bhagavadgita.\*

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\* Reprinted from the Indian Review for August 1903.



## THE VEDANTA—SOME REASONS FOR ITS STUDY.\*

BY MR. N. VYTHINATHA AIYAR AVERGAL, M.A.



THE Vedanta has been described as being both a philosophy and a religion. And it has been thought that this combination of the two into one marks a low stage of civilization. But any sharp separation of the one from the other is logically impossible; and if these stand united in the Vedanta, it is because the two are so intimately connected, that we cannot possibly investigate the one without being inevitably drawn into the other. Philosophy is the science of sciences; its subject-matter is the whole range of scientific phenomena; and its aim is to combine all these into a consistent whole, to dive deep into the verities underlying them and to decide upon the First Principles which form the bases of scientific certainty. Thus Philosophy is necessarily drawn into the problems of ultimate realities, their nature, origin and mutual relations. It is the

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\*A lecture delivered to the Presidency College Literary Society by the late Mr. N. Vythinatha Aiyar Avergal, M. A.

handmaid of science, for science depends for the justification of its methods and of its premises upon philosophy. It is also the twin-sister of religion, for in giving a verdict on the foundations of science, it decides the nature and scope of religion as well. The question of the origin of the world and of its phenomena is only another form of the question regarding the existence and nature of its Creator, be it a blind force in independent control of the force-manifestations in the perpetual stream of causation, into which science has resolved and is resolving the march of cosmic events; or be that Creator of the world an intelligent, omnipotent, and benevolent Being, who is immanent in the world, or who watches and controls its process from the outside. The philosophy of the phenomenal cosmos, of its nature and origin, leads us unavoidably to the regions of religion, and the inherent connection between cosmic facts and events on the one hand and their metaphysical explanation and divine origin on the other accounts for the dual character of Vedantism.

It may be thought that we of the nineteenth century, enriched as we are with the intellectual harvest of so many ages can do better than go back to the thoughts of the primitive minds of India. Our intellectual inheritance is the ever-

growing accumulation of the mental activity of many centuries and of more than one continent. We are masters of the distilled knowledge of thousands of generations, of which each has sat in judgment over its inheritance from the past and has passed that inheritance through the searching crucible of intellectual criticism. Physical science was literally unknown to the thinkers of the Vedanta; and a reasoned concatenation of the facts and doings of nature was not theirs. They had not therefore that discipline of the intellect which comes of our logical search into the ways of nature; and it may be asked whether we are to sit at the feet of the antiquated Rishis of the Vedic times, while our intellect has received such training and while we are in possession of such stores of reasoned knowledge.

But a deeper investigation into the nature of the human mind on the one hand and of the problems here taken up for solution on the other cannot but give us a pause in this fancied pride of intellectual growth. The province of Reason is not unlimited and illimitable; and even within its legitimate sphere its sway is not absolute. The whole body of classified and well-arranged facts, in their particular or in their generalised form, and the whole body of inferences from those facts, or

briefly, what we call science is confined to human experience; that is, to the interpretation by the subjective mind of the perennial currents of sensations and ideas. Our reasoned knowledge is limited to the contents of our minds, and to the sphere of our consciousness. It is true that of these contents of our minds we project more than one-half into the imagined void which we conceive to lie outside our consciousness. We erect the material world upon the basis, one may say, of our mental states. But in any view we may take of the scope of Reason, it must be granted that the mind is ever making irrational leaps into the unknown which lies beyond the province of Reason and of Science. There are also phenomena, mental and volitional, which are ultra-rational, or irrational if you please, which as phenomena must be amenable to scientific enquiry, but as irrational, break loose from the legitimate moorings of science. At the one extreme stand the well-ordered sciences of objective nature, and at the other, the apparently chaotic phenomena with which the name of metaphysics is connected. The external world of nature is observed and examined; its several aspects are abstracted; and there arises the hierarchy of the sciences. And these same experiences when looked at from their subjective side melt away into sensations and

ideas, and reason is irresistibly led to furnish them with a substantial basis in the eternal realities of metaphysics. In building up the elaborate system of the objective sciences, the material world is assumed as a reality ; and this reality glares us in the face in the machinery of modern civilisation, and in its social and political movements. But these same phenomena, so vast in their multiplicity, are all contained in some mysterious fashion within the four corners of the human mind. Reason is the name given to but a change in the form of the presentation of the contents of the mind. The sciences are all of them but emanations from the contact of the mystery known as the human mind with the metaphysical entity which has been supposed to stand outside the mind and contradistinguished from it. Thus, for our reasoned knowledge a metaphysical basis at each one of its limits is required. It is connected on the one hand with an unknown but assumed matter and on the other with an equally unknown and unknowable mind. Its vision abuts on every side on metaphysical pre-suppositions, which go under the several names of matter, mind, causation, space, &c.

These metaphysical realities or assumptions are thus required to round off the dominion proper of Reason and Science. And we should also remember

that all our boasted intellectual advance is as nothing in regard to them. They now stand and have always stood, outside the pale of what we ordinarily understand by the term knowledge. The blaze of intellectual light that has grown in intensity and depth with the progress of civilization has been strictly confined to this side of the impenetrable veil drawn over metaphysical entities. All that reason has done in regard to what lies or may lie outside the range of sense-perception is only this—the declaration that it is unreachable by sense and that it is hence unknowable. Of what lies thus beyond the reach of reason, even existence, it may be thought, cannot be rightly predicted. But Spencer and Huxley, while confessing to the impotency of reason to penetrate into the recesses of the eternal realities of the universe, will not yet push their agnosticism so far as to deny even their reality. "Though as knowledge approaches its culmination," says Spencer, "every unaccountable and seemingly supernatural fact is brought into the category of facts that are accountable and natural; yet, at the same time, all accountable and natural facts are proved in their ultimate genesis unaccountable and supernatural."

Now Philosophy ventures to pry into what is thus screened off from our empirical vision. The

empiricist resolves all knowledge into sensations, and this leads him logically to agnosticism. If we accept that our knowledge is limited to what is revealed to our mind in its commerce with the external world ; if we confine our vision, as the empiricists do, to the Knowable revealed to the perceiving mind through the agency of the senses, then indeed should we declare that the ultra-sensual region claimed as its peculiar sphere by metaphysics is impassably shut off from us ; agnosticism proclaims this and this alone ; its dogma is that the sphere of knowledge is limited to the world of sense-perception ; and that non-Knowledge or ignorance is the right frame of mind in regard to what lies or may lie beyond that world of sense-perception. But there is one important fact that empiricism seems to ignore. Science under its guidance has brought or tries to bring within its sphere, the whole range of phenomena, physical and psychical. And its grasp of the physical half of the phenomenal cosmos is thorough-going and secure ; but its work in regard to the other half of its subject-matter—the psychical, is not equally exhaustive. It does not seem to have even a comprehension of the whole range of psychical phenomena. And it is exactly that portion of these phenomena which it ignores,



or of which its view is half-hearted and halting, that is, of the utmost importance to man. Among the phenomena most characteristic of man are his religious convictions and beliefs. These with his ideas regarding his moral responsibility fill no small space of his life. In no country and in respect of no nation can it be said that these phenomena relating to religion and morality are insignificant or that they are unimportant. They occupy not only much of the time and attention of all nations, including those who are the most civilised, but exercise also a considerable amount of influence over their conduct through life, as sons, fathers, citizens, &c. It should not be supposed that in modern times the influence of religion has waned. It may be that the fire of the Inquisition and the slaughter of the crusades have disappeared; and in India the cruel pike may have forgotten its function. Our age has learnt to be tolerant in matters of religion, but not thereby to lose sight of the existence of a craving for something other than empiricism and its teachings. These moral and religious phenomena have changed their form of external manifestation, but their springs in our innermost nature yet run fresh and full. And these inherent tendencies that draw us towards the super-sensual now act mainly upon the ethical side of our nature.

Their force is now as strong as ever, but it is felt mostly in the shaping of our social deportment. The extended vision of modern times has served to extend the sphere as well of our ethical sympathies.

Now it is this side of our nature, these religio-ethical phenomena so strikingly present in us and so potent over our feelings and actions, that modern empiricism has failed adequately to grapple with. If Science is to take under its wings the whole range of phenomena falling within our observation, the neglect by it of these is by no means justifiable. It is not a scientific explanation of the ethical side of man simply to state its psychological origin and development. Our conscience may have come into existence in the particular manner described by the empirical moralists; our religious instincts and beliefs may have been developed out of some of the primitive elements in our nature as the sociologists assert. But the question of their growth is not the question of their authority. And there is the further question of the nature and origin of those primitive instincts themselves from which our notions on Religion and Ethics are said to have sprung up. It is here that modern science has failed in its mission; and it is exactly here that the meta-

physician comes in with his ultra-physical data to emancipate the Scientific Reason which stands entangled in the meshes of First Principles and primitive instincts.

It should not be supposed that in going back to the Vedic times of India for a solution of these metaphysical problems, we are seeking refuge in darkness from light. The thoughts of our ancients have lost none of their wisdom and weight because of their antiquity. It is not simply because, as has been pointed out above, these thoughts refer to a department of our nature on which modern Science has not and cannot shed any light that was not within the reach of the ancient sages. This is true no doubt. But there is a stronger reason for this search into the past than this mere lack of advance in metaphysics since the days of our Upanishads. It is that the sages of ancient India have brought to bear upon these questions an acuteness and strength of intellect which is surprising in itself and is almost unequalled even by the foremost of modern minds. You should not suppose that I am asserting a mythical impossibility in claiming for the ancient Indians a vigour of intellectual perception matchless in its degree. There has been immense progress, indeed, since their time. But this progress

has not been in the perspicuity of intellectual comprehension. "The secrets of the universe have indeed been plumbed, and with the knowledge so obtained, man has turned the world into a vast workshop where all the powers of nature work submissively in bondage to supply his wants." The almost universal tendency has been to regard the intellectual factor as the ruling and dominant one in the advance made by modern nations. But quite recently attention has been directed to a comparison of the average intellectual development in the old civilizations, with the average mental development under modern civilization; and the result of this comparison is found to be against the latter. Although Western civilization of recent centuries has "developed a strength, a magnificence and an undoubted promise which overshadows the fame and the achievement" of the civilizations of ancient Greece and Rome, "the fuller knowledge and the more accurate methods of research and examination of our own time" says Mr. Benjamin Kidd, "have only tended to confirm the view, that in average mental development the moderns are not the superiors, but the inferiors of those ancient people who have so completely dropped out of the human struggle for existence. Judged by the standard of intellectual development alone, we of

the modern European races who seem to have been so unmistakably marked out by the operation of the law of natural selection to play a commanding part in the history of the world, have, in fact no claim whatever to consider ourselves as in advance of ancient Greeks, all the extraordinary progress and prowess of the modern world notwithstanding. The marvellous accomplishments of modern civilization are not the colossal products of individual minds amongst us ; they are all the results of small accumulations of knowledge slowly and painfully made and added to by many minds through an indefinite number of generations in the past, every addition to this store of knowledge affording still greater facilities for further additions. It must not be assumed, even of the minds that have from time to time made considerable additions to this common stock of accumulated knowledge that they have been separated from the general average or from the minds of other races of men of lower social development, by the immense intellectual interval which each achievement standing by itself would seem to imply." The great strides of modern civilization have been the products of the time rather than of individuals. Even those nations which are generally styled the lower races do not appear to be lower than the so-called higher races

in point of mere intellectual power. This applies to the Maories of New Zealand as much as to the natives of this country. Of our countrymen, Mr. Benjamin Kidd, from whose remarkable book on Social Evolution I have already quoted, says : “These natives have proved themselves the rivals of Europeans in European branches of learning. Indian and Burmese students, who have come to England to be trained for the legal and other professions have proved themselves not the inferiors of their European colleagues ; and they have, from time to time, equalled and even surpassed the best English students against whom they have been matched.”

If this be the verdict of modern science even in regard to the degenerate race now inhabiting India, degenerate through centuries of Moslem invasions and anarchy, what necessity is there to press the argument in favour of the intellectual greatness of the ancient authors of Indian philosophy and Indian metaphysics ? And as in this region of ultra-sensuous perception, modern researches have proved inefficient and ineffectual, and as in consequence the perception of truth depends necessarily upon our innate powers, it stands to reason that the philosophical thoughts of the ancients endowed as they were with an extraordinary acuteness of

mental vision, may be studied to advantage even after the lapse of so many centuries.

What is this philosophy and this metaphysics to which so much importance is here attached? This high estimate of its value should not be imagined to be due, in any the least extent, to the unconscious predilection in us for what belongs to our country. Oriental scholars enjoying a wide reputation and accepted as undoubted authorities on the subject are unanimous in their praise of the Vedanta as a philosophy. Professor Max Müller's views on the subject are too well-known to need repetition here. In his lectures on the Vedanta he says, for instance: "Such speculations are apt to make us feel giddy; but whatever we may think about them, they show at all events to what a height Indian philosophy had risen in its patient climb from peak to peak, and how strong its lungs must have been to be able to breathe in such an atmosphere." "The system of the Vedanta" says Professor Deussen "as founded upon the Upanishads and Vedanta Sutras and accompanied by Sankara's commentaries upon them,—equal in rank to Plato and Kant—is one of the most valuable products of the genius of mankind in its search for the eternal truth." And it is not too much to claim the right at least to a

respectful hearing for that which has evoked such feelings from European savants.

As a philosophy the Vedanta inquires into the ultimate bases of phenomena. We interpret the material world and the world of mind, so mysteriously joined to our bodies, through our sense-impressions. Matter is to us coloured ; its sounds are caught by our ears ; we perceive its surface as hot or cold, rough or smooth, plane or spherical ; and we enjoy its smells and tastes. The forces that sway matter, both molar and molecular, we ponder and study. In these and other ways we grapple with the material world with the senses as our instruments, and it is through these alone that we can reach that world. Now the question arises as to the existence of a something behind these attributes, as the substratum of which colours, sounds, smells, tastes, &c., are but appendages and belongings. This substratum, if it exists, cannot be known through sense-impressions. For then it will become a colour, a sound, a taste, &c., and thus will be brought down to the category of attributes. The Vedanta declares therefore that the eternal cannot be known through the transient. This eternal substratum of the world, not thus accessible to our senses, we yet believe to exist. We may go the whole way with the philosopher



who would [resolve all our knowledge into sensations; it may be a matter of rational conviction to us that what is inaccessible to the senses must necessarily be beyond the sphere of knowledge. And it is but reasonable to say that we are not entitled to speak of what is unknown and unknowable. Yet the conviction of the existence of a material world is too strong to be got rid of by such arguments, cogent though they appear to be when looked at from the analytical point of view. It is insufficient to say that the mind has built up a world of its own from the materials supplied to it by the senses. The repeated experience of sensations by us in particular groups and in particular successions, it has been said, explains the growth in us of the ideas of material objects and their orderly arrangement. But whence this possibility of experiencing them repeatedly? Why should the same group of sensations recur to us and to others in any particular order or arrangement? Why this perdurability among the groups of sensations? A material object is not simply the summation of a number of sensations. These sensations are permanently bound up together into inseparable bundles. What is the explanation of this permanent bond among these attributes of matter? Is there a nucleus

corresponding to our idea of matter around which these experienced attributes cohere? Or, is it the mere play of fancy to ascribe to them a permanency which does not belong to them?

Here is a question before which science along with reason stands discomfited and spell-bound; and in despair, it would destroy and deny what it cannot comprehend. The perceiving mind is no less mysterious than the perceived matter; and Nihilism has solved the mystery by destroying the former as well as the latter. The existence of these mysteries both in the sphere of sensations and in the sphere of the external world does not in the least affect the practical concerns of life. The objects continue to be what they are and continue to serve the usual purposes of life even though we may be unable to comprehend their innermost texture. They may be but aery combinations of sensations, tangible to the muscular sense, coloured to the vision and so on. Or they may be substantial realities of which these attributes are only the outside varnish. So also in regard to our minds. There may be nothing in the back ground of our consciousness corresponding to our notion of mind and self. The I of our conviction may be an illusion built on no logical basis. The fleeting experiences of the mind have, it is

true, a bond of union, which bond is a mystery unsolved by sense-experience and rationalism. Here also what is insoluble has been destroyed and the Gordian knot has been cut by an easy process. But these ghosts of a material world and a mental world cannot be so readily allayed. Nor can we rest satisfied even with a simple negation of the possibility of knowing them. The Vedantic philosophy fully recognizes this element of permanency in our psychological structure of a material world and of a mental world. To the knowledge of these two departments of experience resolvable into sensations, we have to add the notion of permanency. The attributes of matter are permanently bundled up together in various ways ; and so also the attributes of mind. And whatever explanation may be attempted of this notion of permanency as due to variations in our experiences, such an explanation cannot do away with the fact. A residuum there is, all must admit, which sensations do not and cannot account for ; and of this residuum Western philosophy does not seem to have attained to a clear vision. It has either rest contented with the assumption of a gross material world as present to our ordinary vision or it has destroyed it completely. It has not sifted its contents with care and laid firm hold of their ultimate meaning.

Even Mill, whose analysis of matter is so striking and acute, did not see that the permanency or perdurability which he asserted as the residual factor both in his analysis of matter and of mind, required a fuller recognition as an ultimate element in the philosophy of perception than he was willing to accord to it. This element of permanency in the material world of perception and in the mental world of self-consciousness is set up as an ultimate fact of philosophical analysis by the Vedantins; and they call it *Mūla prakṛiti* or *Māya*. The term *Māya* has no doubt came to mean *illusion*; but this was not its meaning in the text of the Vedanta as originally expounded. The word *Māya* occurs but very rarely in the Vedas; and it means in them not illusion, but Divine power. The same is true of the significance of the term in the few passages of the Upanishads where it is used. When the Lord is said in the Brihadāranyaka-Upanishad to appear as multiform through the *Māyas*, the reference is clearly to His creative *Sakti*. The Lord is represented as careering rapidly through the appearances of the world with "the horses yoked." The mind has the horses or the senses under its control; and with these yoked or controlled horses, it proceeds to its work of creative knowledge. But in the ultimate analysis, the horses,

the world and all resolve themselves into the Brahman. "This Atman is the horses, this is the ten, and the thousands, many and endless." In the Svetasvatara-Upanishad, it is said that "the sages, devoted to meditation and concentration, have seen the power belonging to God Himself." The sages "meditate on the river whose water consists of the five streams, which is wild and winding with its five springs, whose names are the five vital breaths, whose fountain-head is the mind, the course of the five kinds of perception." The five streams here referred to are the five percipient senses which wind about the material structure of the world; and the river of the phenomenal runs along the course of mental perceptions. It will be seen that here again the idea of illusion is entirely absent. And when the student is called upon to identify *Prakriti* or nature with *Māya* in the same Upanishad, and the Lord is spoken of as the *Māyin*, the reference is, as Professor Max Müller observes, only to the creative power of the Lord.

The Vedanta corrects the popular notion of the material world and contends that it has no essence independent of mental perception—a contention which is amply sustained by modern science. That material existence is to us known only as perception is a doctrine of the Vedanta, as it is a doctrine

of the modern theory of knowledge. The former is perhaps more emphatic in maintaining the unreliable character of sensations and appearances—unreliable as implying anything more than what they are, as contrasted with noumenal realities—a doctrine that has the full support of modern psychology. To revert to the Vedantic doctrine of *Māya*. Now this *Māya* is the *Sakti* or power of God and is *anādi*—beginningless. It is divine in its origin but is not eternal, for it may come to an end. Reserving this latter aspect of the question for the present, the significance of the statements that *Māya* or *Sakti* is divine and that it has endured from the beginning should be attended to. We found that beyond and behind the phenomena of perception, underlying the attributes or bundles of possibilities of sensations, constituting the objects of the material world, there is the important fact of their permanency. Sensations viewed as elements in our experience are fleeting; one sensation follows another in rapid succession and no one sensation endures continuously for any appreciable period of time. But when these same sensations are projected out of the mind into the external, they are viewed to be the attributes of material objects or in philosophical language, as bundles of sensations—they lose their fleeting character and

acquire the opposite characteristic of permanency. It is this that requires a full recognition and explanation. And we claim for the Vedanta the clearness of analytical vision to have recognised this residual element in our experience after making the fullest allowance for the fleeting sensations in which it is embodied. Through our consciousness, whether centred in self or directed out of it, there runs in a perpetual current this conviction of perdurability; and the philosopher has therefore to fix his attention on this and to take its bearings as an element of the universe. The Vedantin declares it to be a power of Brahman, that is, he declares that it is an ultimate fact. Whether this declaration amounts to a confession of his ignorance of the ultimate nature of this fact or whether we can clothe this statement with a realizable significance is another question. But we need not seriously object even to the former alternative, for we may then seek refuge in the observation of Professor Max Müller that

“there is a point in every system of philosophy where a confession of ignorance is inevitable and all the greatest philosophers have had to confess that there are limits to our understanding the world; nay, this knowledge of the limits of our understanding has, since Kant’s Criticism of Pure Reason, become the very foundation of all critical philosophy.”

The doctrine of Máya is the Vedantin's view of cosmogony ; Brahman, the supreme, is associated with a certain power called Máya or *Avidya* to which the appearance of this universe is due. Why is this power called by such names as Máya, ne-science, ignorance, illusion ? It is because in the view of the Vedantin, this power and its effect, that is the world and its belongings, stand in the way of our reaching to a knowledge of the ultimate truth. Now knowledge is either of phenomena or of noumena. And engrossed in the former we are unable to rise to a knowledge of the latter ; and as a knowledge of the eternal realities affects our destinies most intimately, whatever operates to screen them off from us must be viewed as darkness keeping us away from light. Remember that science in its soberest form has made no declaration hostile to metaphysics ; and God has yet a place in the universe. If so, a knowledge of God, of the relation that subsists between Him and ourselves, and also of His relation to the material universe ought to be admitted to be indispensable, or at least desirable. And if the phenomenal knowledge that comes to us through the senses tends to withdraw us from the search for the underlying principles of existence, we may well term this phenomenal knowledge *Avidya*



—ignorance, not because it is valueless in itself, but because of its self-centering hostility to the higher kind of knowledge. The Vedantin confines his attention to the highest problems of life; and views with disfavour whatever tends to obscure the philosophic vision. And the phenomenal has this tendency; and receives hence such names as avidya, illusion, &c. These names have given offence to many, both in this country and elsewhere, but it will be seen that they have done so without reason. For in the first place we must allow that the problems of metaphysics have important bearings on human life. If our life-time here is but an instant in the eternity that belongs to us, if in consequence our temporal concerns are as nothing in the balance when weighed with our concerns in the hereafter, if these premises, in no way rejected even by agnosticism, be granted, then indeed it follows indisputably that the problems of the future have a higher value than those of the present. This absolute superiority, if once admitted, justifies fully the language adopted by the Vedantin in respect of the material concerns of life. These concerns are paramount, it is true, to physical science and to us as denizens on this earth. Science endeavours to make the best of the present; and it is but just and proper that it should do so. But

that is no reason why we should forget that the concerns of science are after all subordinate to the higher concerns of philosophy. Children when engaged in their engrossing pastimes may not have the remotest glimpse of the serious problems of life that await them in the future, and yet the latter are more important than the former. And we should not quarrel with children for securing the utmost pleasure from their pastimes while engaged in them. The same applies to the relation between philosophy and science. The latter engrossing as it is and, we may say, engrossing as it ought to be, has yet to yield to the other in intrinsic worth ; and may be called *Avidya*, *Māya*, in comparison. To show that the statement, that even agnostic science has not brought its good sense into peril by a complete negation of metaphysics, is not gratuitous, permit me to refer to a remarkable passage in the writings of Huxley:

“The student of nature, who starts from the axiom of the universality of the law of causation, cannot refuse to admit an eternal existence ; if he admits the conservation of energy, if he admits the existence of immaterial phenomena in the form of consciousness, he must admit the possibility, at any rate, of an eternal series of such phenomena ; and, if his studies have not been barren

of the best fruit of the investigation of nature, he will have enough sense to see that when Spinoza says, 'by God we understand an absolute infinite Being, that is an unchangeable Essence, with infinite attributes,' the God so conceived is one that only a very great fool would deny, even in his heart. Physical science is as little Atheistic as it is Materialistic."

The material world then is a recognised reality and has its origin in Brahman. The Vedantin admits the knowledge of perception to be right knowledge, but such only in its relation to this world and its concerns. But this knowledge and these worldly concerns he distinguishes from the knowledge of philosophy, of God, creation, &c. This latter knowledge is possible to man, in his view. But to reach it, he must not forget the fact of the existence of the verities of philosophy foreshadowed even in perceptual knowledge. We have already said that these about us on every side even in our dealings with phenomenal appearances. This recognition of their existence as distinguished from the knowledge of their manifestations and effects, is the first step in the process that is to lead us up to a knowledge of Brahman. But this recognition is not sufficient by itself for the successful arrival at the final goal. When standing

on this side of the vestibule of God, when studying the multiplex manifestations of the complex machine of the universe from the outside, hardly able to enter into its revolving wheels and flying belts, the true spirit of scientific investigation would have felt the insignificance of the inquirer in the presence of the vast conglomeration of energising matter. The man of science may then say with the poet, that he feels,

A presence that disturbs me with the joy  
Of elevated thoughts; sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man.

If this be the right frame of mind even in regard to the inquiry into the material manifestations of God's *Máya*, what should be the preparation of mind required, to render us fit to approach nearer to the throne of the Eternal? The Vedantin rightly insists upon renunciation, tranquillity, self-restraint, and *śraddha* or faith, as the necessary conditions antecedent to the commencement of the inquiry into Brahman. For what is it that he is in quest of? It is not the phenomena of the world which he should observe and examine and dissect with vigilant eyes. It is not simply an enumeration, nor even a classification and analysis of his mental phenomena. This world is the world

of action ; and in it alone is there room for the play of the senses. If we would get at the truths which lie beyond and behind it, we must suppress our action and suppress our senses. However valuable these are when dealing with the world and its phenomena, though their work as mind-builders should also be recognised, yet when we go to dissect the contents of the mind, our senses and activities are hindrances and not helps in our researches. Even Professor Max Müller fails to grasp the full import of the logic of the Vedanta when he says that "the object of the Vedanta was to show that we have really nothing to conquer, but ourselves, that we possess everything within us, and that nothing is required but to shut our eyes and our hearts against the illusion of the world in order to find ourselves richer than heaven and earth." It is true that the search for the truths of the Vedanta must be into ourselves, and that we must shut our eyes and hearts if we would engage in that search undisturbed by them. But the riches higher than those of heaven which our Self is to reveal, is not to be the exclusive result of this shutting up of our eyes and hearts ; nor should it be said that the Vedantin requires every individual among us so to stand unaffected by his sense-organs and by his sentiments and emotions. If

you seek communion with the Brahman enthroned on your inner Self, you should approach Him with singleness of purpose and exclusive devotion. The Vedanta is jealous of rivals and would stand alone in the intellectual embrace of its devotee. To understand God, to comprehend the process of creation, the nature of the human soul and its past life and future destiny, the Self must be grasped in its entirety and in its inmost nature ; and to do this the student must abnegate whatever is calculated to disturb him in his absorbing subjectivity. The tranquillity, misnamed apathy and quietism, is this indispensable imperturbability by external calls without which the mind cannot possibly soar up the peaks of the Vedanta. This is not any dreamy imagination that the Hindu mind specially indulges in ; it is no indication of any absence of a genius for system and order in the Hindu intellect ; nor is it the hurling of thought “as a venture into the nature of metaphysical conceptions.” It is the only path open for man to win what knowledge he can of the realities that ever elude the grasp of the unthinking mind. The Vedanta ignores the phenomenal, not because the phenomenal is unimportant, but because it is beyond the special sphere of investigation which it marks out for itself ; it is subjective, because by

being subjective alone can it accomplish its task ; and it would forget the world and withdraw the mind from all temporal calls, as then alone there is a chance of man reaching to a knowledge of its teaching.

The Vedanta requires :—

That blessed mood  
In which the burden of mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world  
Is lightened ; that serene and blessed mood  
In which the affections gently lead us on,  
Until the breath of this corporeal frame,  
And even the motion of our human blood  
Almost suspended, we are laid asleep  
In body, and become a living soul :  
While with an eye made quiet by the power  
Of harmony and the deep power of joy,  
We see into the life of things.

The mind, thus withdrawn from the phenomenal and also from the cravings of the body with which it stands associated should approach the question of the Vedanta in a spirit of true faith and devotion, and not in that of cavil. The faith here insisted upon may be said to stand at the basis of all religions ; and the Vedanta does not stand alone in this respect. But it is no blind faith that is demanded of the student. In that case, there is no room for enquiry or for conviction or knowledge. The demand is negative rather than positive. The Vedanta will have no determined atheist as its disciple, but demands that the inquiring mind should approach

it in a spirit of meek reverence. Reason should be the guide, but not the tyrant of the philosopher. "There is so little which Reason, divested of all emotional and instinctive supports, is able to prove to our satisfaction that a sceptical aridity is likely to take possession of the soul." The mental mood should not be that described by Wordsworth in the following lines :—

Till, demanding formal proof  
And seeking it in everything, I lost  
All feeling of conviction ; and, in fine,  
Sick, wearied out of contrarieties,  
Yielded up moral question in despair.

"In this mood all those great generalised conceptions which are the food of our love, our reverence, our religion, dissolve away."

I said above that the Vedanta demands faith from its disciple. It is only when the student goes to the subject with faith that his eyes open into the vista of divine truths : "A man who is free from desires and free from grief" says the Katha Upanishad "sees the majesty of Self by the grace of the Creator. The Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained."

Few there are who feel an inclination for such inquiries ; and of these but few understand what



they are about. We all know that death is the portion of us all. But how many even of those brought to its very doors can bring themselves to attend to its significance? In the heyday of life, when the blood leaps along our veins, it is but excusable, nay it is reasonable, that we should make the most of the world for which we are then best adapted. That is then our duty to ourselves and to the past and the future generations. But when the best part of our wordly mission is over, when we have contributed our mite to the smooth flow of life amidst its rugged paths, it is but natural that the phenomenal should loosen its hold upon us and allow us at times at least to look at the fundamental facts of the universe. It no doubt occasionally happens that this philosophic mood comes upon us unexpectedly even when young, as was the case with Náchiketas, of whom it is said that "faith entered into his heart," even when he was a boy.

The faith that we here speak of is not subversive of Reason and it is viewed only as a frame of mind that is to lead us up to knowledge. Knowledge, not faith, is according to the generally accepted doctrine, the ultimate requisite for the true comprehension of the Brahman. The Brahman who is "hidden in all beings," that is, who is to be re-

vealed to our vision only by a deep search into our own innermost heart, is seen “by subtle seers through their sharp and subtle intellect.” I where the Brahman is, “the sun does not shine, nor the moon and the stars, nor these lightnings, much less this fire,” if He is such that “when He shines, everything shines after Him; by His light all is lighted,” how can we apprehend Him but by the light of grace and knowledge shed by Himself on our minds?

I cannot within the short compass of a lecture explain, even if I had the necessary ability and knowledge, the doctrines of the Vedanta, regarding the nature of the Paramatman, the nature of the jiva, of its life in this world and of its passage to the next, and the other connected questions. I have endeavoured only to offer some reasons to show that the Vedanta deserves our careful attention and that one may set down those dabblers in philosophy who will speak of it in a spirit of supercilious contempt, as persons who have no claim whatever to approach the subject. The Vedanta which gives us a knowledge of the true God, which preaches “as with a voice of thunder” the virtues of self-denial, charity and universal benevolence, which induced powerful sovereigns among us to descend from their thrones and abandon their pala-

ces to meditate in solitary forests on its problems and teachings, and which promises Immortality as the final outcome of its knowledge, can this be to the thinking mind a subject for contempt or ridicule? “In the world of nature to reveal things hidden, to sanctify things common, to interpret new and unsuspected relations, to open a new sense in man; in the moral world, to teach truths hitherto neglected or unobserved, to awaken men’s hearts to the solemnities that encompass them, to deepen our reverence for the essential Soul, to make us feel more truly, more tenderly, more profoundly, to lift the thoughts upward through the shows of time to that which is permanent and eternal, and to bring down on the transitory things of eye and ear some shadow of the eternal, till we :—

‘feel through all this flushy dress  
Bright shoots of everlastingness’—

this is the office” which the Vedanta shall not cease to perform as long as it is approached in the proper spirit. We may say of the Vedanta what the critic has said of the poetry of Wordsworth, that “the more thoughtful of each generation will draw nearer and observe it more closely, will ascend its imaginative heights, and sit under the shadow of its profound meditations, and in propor-

tion as they do so, will become more noble and pure in heart." I feel no hesitation therefore in closing these observations with the appeal addressed to us Hindus by a foreign admirer of the Vedanta :

" So the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians, keep to it ! "



## THE VEDANTA RELIGION.\*

BY PROFESSOR M. RANGACHARIAR, M. A.



*Vedanta* is a name which is generally given to the *Upanishads*. In this connection it is interpreted to mean the *end of the Vedas*, that is, the last portion of the revealed scriptural literature of the Hindus. It is also used as the name of a well-known system of Indian philosophy which is mainly based on the teachings of the *Upanishads*. The word may, however, be more appropriately understood as *the end of all knowledge*. What, then, is really the end of all knowledge? Even the physical sciences have been said to be like the kind mother who, when asked merely to give bread, gives also the invigorating milk of ideas. So, the immediate practical utility of knowledge is certainly not the best part of it. In that transfiguration of man's mind, which is brought about by means of grand, noble, and all-comprehending ideas, consists largely the value of knowledge as an aid to human progress. "The ultimate problem of all thought is," it has been well remarked by a writer in the latest number of *Mind*, "the relation of the Finite to the Infinite, of the Universe to the Primal Source

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\* Reprinted from the *Brahmavadin*, September 1895.

of Being from Whom all existence proceeds." There is certainly nothing higher for the human understanding to try to know than the nature of this relation. It is an "open secret" which very few persons are able to read intelligently at all; and even among the gifted few, who read it in one way or another, there is much room for wide differences of opinion. This relation between the Universe and its Primal Source has not been, at all times, understood anywhere in the same way; nor have the different peoples of the earth looked at it from time to time in the same light. Nevertheless man has had, all along in the course of his history, to live out his life from day to day relying upon some sort of belief in regard to this all-important relation between the Finite and the Infinite. Indeed the history of man's apprehension of this relation everywhere determines the history of his religion; for, religion is nothing other than the knowledge of this relation and the consequent adjustment of human thoughts, feelings, and activities in accordance with that knowledge.

While the *Upanishads* and the *Bhagavadgītā* form the scriptural foundations of Vedantic thought in India, the formulation of the Vedānta-philosophy is to be found in the Aphorisms (*Sūtras*) of

Bádarayana; and therein it is declared that the object of the Vedânta is to know the *Brahman*, which is the cause of the birth, existence, and dissolution of the Universe. It is clear from this that the Vedânta does not at all question the existence of the Infinite, and also that it derives the Finite itself from the Infinite. Materialism is beginning to be already so completely discredited even in the West as almost not to deserve the name of philosophy; and in the history of Indian thought it never had any really serious and important place assigned to it. The Indian mind has been too logical and too contemplative to assert that the Finite is all in all. It cannot be denied that a few Indian men of learning have occasionally played with materialism; but India as a whole has never been able to shake off the awe-inspiring and ever-present steady weight of the Infinite. Therefore the Vedânta, while taking into consideration the relation between the Finite and the Infinite, has had only the choice between three alternative views to adopt, which views may be characterised as (1) mechanical, (2) organic, and (3) monistic. The first view holds both the Finite and the Infinite to be real, and conceives the relation between them to be more or less akin to that between an engine and its maker who is also

its driver. This may be said to be the view of the *Dwaita Vedanta*. The second view also holds both the Finite and the Infinite to be real, but fuses them together into a single organic whole by conceiving the relation between them to be like that between an organism and its life or 'vital force.'<sup>43</sup> This is the *Visishtadwaita-Vedanta*. The third view holds the Infinite to be the only reality, and conceives the Finite to be merely an illusory reflection or representation thereof. And this is the *Advaita Vedanta*. In none of these schools are we led to apprehend the Infinite merely as a distant God ; in all of them we may easily notice the belief in what has been aptly called the interpenetration of the spiritual and the material worlds, for the God of the *Upanishads* is all-pervading and is both far and near at the same time. Further, the Vedanta however understood, knows only one God, only one Infinite ; and man is called upon to see that the purpose of life is to help to fulfil the purpose of universal creation by himself realising, and enabling others to realise, the divineness of human nature and its goal in the God-head. There is, however, no agreement between the various schools of the Vedanta as to the details of the exact nature of the ultimate condition of the liberated human soul. There is no exclusiveness about



the religion of the Vedanta; the gates of its temple are open for all to enter. The enlightened Vedantin is expected to make no distinction between a Brahmin, a Chandala, a cow and a dog, between friends and foes, as well as between the virtuous and the sinful. One of the excellent features of the Vedanta is its open recognition of the ethical and spiritual oneness of man's nature.

To the Monistic Vedantin the way of knowledge is the way to *Moksha*—to liberation from the trammels of ever-recurring births and deaths. According to him God is altogether inaccessible to human thoughts and words, and all forms of worship and prayer only go to make the unconditioned appear as conditioned. Nevertheless, *Upāsana*, or worship is recognised as a necessity even to him, as he holds it to be of great value in preparing the human soul to receive with calm illumination the great truth of its oneness with the Divine. The followers of the other two schools of the Vedanta see in God the harmonious synthesis of the most perfect ideals of truth, goodness, and beauty. To them religious worship is an inviolable duty, and the way of worship is the way to *Moksha*. Then, what is the kind of worship that is enjoined on all those who follow in some way or other the teachings of the Vedanta? The

old Vedic way of worship consisted in offering prayers and sacrifices to the deities. "It is no exaggeration to state that no nation appears at the dawn of history so full of prayer and praise as the Hindu Aryans," says a Christian Missionary in a recent work of his on Vedic religion. When, however, this profusion of prayer ceases to flow from the abundance of genuine feeling in the heart, and when sacrifices lose their original significance in the way of establishing the wished-for kind of communion between the worshipper and the deity, then prayers get petrified into mere formulæ, and sacrifices become altogether meaningless rituals. Worship which is, on the practical side, the essence of religion becomes the shield of hypocrisy and deceit. This does not take place before the old ideal of religion and of man's duties is felt to be more or less inadequate in the new circumstances, and a new one is slowly beginning to get itself established. We find clear signs of such a change even in the *Satapatha-Brâhmana* wherein it is said:—"He who sacrifices to the *Atman*, or the Self, is superior. One should say, 'There is he who sacrifices to the gods,' and also 'There is he who sacrifices to the *Atman*.' He who understands that by such and such a means such and such a one of his members is rectified,

and that by such and such another means such and such another of his members is restored,—he is the person who sacrifices to the *Atman*. He is freed from this mortal body and from sin in the same way in which the serpent is freed from its worn-out skin; and acquiring the nature of *Rik*, *Yajush*, and *Sáman*, and of the Sacrifice, he attains to heaven. On the other hand, he who understands that gods are to be worshipped with such and such an oblation, and offers it up to them, is like an inferior who pays tribute to a superior, or like a *Vaisya* who pays tribute to the king. This person does not conquer for himself so great a world as the other does.” Do we not here see that the religion of self-discipline and self-culture is already trying to assert itself as against the old religion of sacrificial rituals? It is indeed far better for a man to fortify himself against temptations, and subdue the evil that is in him, than perform rites and offer numberless sacrifices of various kinds to various deities. The object of all true worship must be not so much to please God as to make man worthy of His love. Even in the Code of Manu, which distinctly enforces caste, ceremonial laws and ritualistic religion, we find evidence enough to indicate the existence of a strong partiality in favour of the Vedanta. “The man,”

says Manu, " who, recognising himself in all beings and all beings in his own self, sacrifices to the *Atman*, enters into absolute freedom." In all probability the freedom that is referred to here is the freedom from the bondage of the Law, that is, from being subject to the operation of ceremonial and ritualistic regulations concerning society and religion. It may mean *Moksha* as well.

In the *Upanishads* there are many passages which clearly set forth this very change in the ideal of worship. The second *Khanda* of the *Mundakopanishad* emphatically declares that all those, who believe in the saving efficacy of sacrificial rituals and perform them, are foolish ignorant, and self-sufficient men, going to ruin and destruction like the blind that are led by the blind. In the place of elaborate rituals it enjoins austerity, faith, peacefulness, retirement into the forest, and living by the begging of food. In the very last *Anuvāka* of the *Nārāyaṇīya* portion of the *Taittirīyopanishad*, we have a passage in which the various elements of the sacrificial ritual are replaced by the elements required for character-building, obviously with the object of pointing out that Vedāntic Worship is far different from Vedic Worship. The same *Nārāyaṇīya* portion of the *Taittirīyopanishad* speaks of truth, austerity

temperance, peacefulness, liberality, duty, upbringing of children, worship in the way of kindling the sacred fire, &c., mental contemplation, and resignation, as things of the highest importance without which no man would be able to realise for himself the glory of God. The Vedântic religion is distinctly not a religion of mere rituals but one of righteousness; and in another *Upanishad* self-restraint, charity, and mercy are naturally regarded as being very much better materials of worship than forms of rituals. In this age of individualistic self-assertion the Vedântic discipline of self-denial may appear too rigorous, cold, and uninviting; but the seeds of salvation for individuals, as well as for communities of individuals, are always to be found only in the faithful practice of difficult self-denial. Self-assertion strengthens the bond of *Karma*, while self-denial leads to the freedom of the soul—that blissful freedom from the bondage of matter which comes to man only when he deserves it. Every soul that is bound to matter has to work out its own liberation, and nothing can show better, than the Vedantin's theory of *Karma*, how what a man does here makes or mars his hereafter. The unborn and immortal part of man, namely, his soul is alone responsible for the

acquisition of *Moksha* either through the knowledge of truth or by deserving the grace of God. The soul alone is the friend of the soul, the soul alone is the foe of the soul. Man's sense of moral responsibility can in no way be made stronger. It is but proper to point out that with the Vedāntin self-denial does not necessarily mean either quietism or asceticism. According to the Gita it implies the willing performance of the duties incumbent upon us without attachment to the results flowing therefrom, whatever may be the rank in which we are placed to fight out the battle of life. All forms of worship are good, according to the author of the Gita so far as they go to aid us in combining, in the conduct of our lives, honest and earnest work with sincere resignation and disinterested self-sacrifice; and indeed one of the best forms of worship is declared to be the worship of silent contemplation.

The Gītā recognises that all are not capable of having the same knowledge of truth and of submitting to the same discipline of self-denial and adopting the same manner of worship, and thus takes it for granted that all cannot be of the same religion. "The religion of the many must necessarily be more incorrect than that of the refined and reflective few, not so much in

its essence as in its forms, not so much in the spiritual idea which lies latent at the bottom of it, as in the symbols and dogmas in which that idea is embodied." This remark of a thoughtful English writer is so true that it needs no corroboration, and our own Vedântic Scriptures wisely refrain from all particularisation of forms, symbols, and dogmas. "In whatever way people come to me," says Sñ Krishna, "in that same way do I accept them." Forms and symbols and dogmas are not at all essential to the true Vedântic Religion. But it does not despise them, seeing that many of us cannot do without them, even when they are not of the best kind. It is said again in this our Divine Lay—"Those who are devoted to other gods, and offer worship with faith, even they, Arjuna, worship me in reality in a way that is not law-ordained. I am indeed the lord and receiver of all worship; those who do not know me as I am fall in consequence. The worshippers of the gods go to the gods, ancestor-worshippers go to the ancestors, spirit-worshippers go to the spirits, and those that worship me go to me. Whosoever with devotion offers to me a leaf, or a flower, or a fruit, or water, *that* I accept as an offering brought to me with devotion by one who has a well-disciplined soul. Whatever

you do, whatever you eat, whatever you offer as sacrifice in the fire, whatever you give, or whatever austerities you practise, O Arjuna, purpose it for me."

The Vedântic Religion, accordingly, believes in one and only one God, in His omnipenetrativeness, as it has been aptly termed, and in the spiritual oneness throughout of human nature and human destiny. It is not exclusive, and has no peculiar rites and symbols and dogmas. But it does not object to any form of worship, as long as such worship is in harmony with the aspiring heart of the worshipper. It enforces self-discipline and self-culture, and teaches man to realise the life of righteousness as the best means of worshipping God and of obtaining deliverance and bliss. It is in this manner truly catholic and wisely tolerant.





## THE ETHICS OF THE VEDANTA\*

BY THE LATE MR. N. VYTHINATHA AIYAR, M.A.



THE doctrine of *Karma* is, in all its essential features, the same for the three systems of the Vedanta philosophy. Whatever may be the conception formed of the ultimate nature and lot of the individual *Jiva*, whether they regard it as the supreme soul in temporary obscuration, or as a distinct entity now and for ever, and whatever view they may hold regarding its relation to the *Brahman*, Hindu philosophers are in entire accord on the question of the force that determines for the individual his career upon this earth. The life of each man is shaped for him in the main by *karma* or conduct. But what is this *karma*, which is so potent over our lives? A bare statement of the theory in its extremest outlines seems to bring it perilously near to fatalism. But the two are quite distinct and even diametrically opposed. The latter is destructive of all responsibility in man; it reduces him to a mere automaton moving along grooves cut out for him by an

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\* Reprinted from the *Brahmavadin* for October 1895.

inexorable power. The Hindu conception of the human will and human responsibility is far different from this. The question of the Liberty of the Will, originating in most part in the unfortunate application to the Will of the term Liberty, a term that has no more connection with it than any other term like whiteness, sweetness, &c.,—this controversy seems to be unknown to Hindu Philosophy. But the doctrine of *karma* leaves to the individual will the maximum amount of freedom that may be claimed for it; it makes the individual and the individual alone responsible for the whole of his career here. He is not under the control, in his voluntary actions, of any irresistible power external to him; he has not to suffer vicariously for the sins of others; and he cannot hope for redemption through the vicarious expiation of another. He knows that he has to bear the whole burden of his conduct himself.

Yes, all the deeds that men have done,  
In light of day, before the sun,  
Or veiled beneath the gloom of night,  
The good, the bad, the wrong, the right,  
These, though forgotten, re-appear,  
And travel, silent, in their rear.

This escort of *karma* which thus ushers the individual into this world is the aggregate of his deeds, good and bad in his past lives. This is his *sanchita karma*, the aggregate of past deeds. Of

this total aggregate, each particular deed works out its results on the individual in its due course. When a *Jiva* enters upon its career of life in a particular animal frame, it does so in expiation of some one of its deeds in the past. This, of which each one of us is now experiencing the result, and which has given us this particular physical and mental configuration, is known as *Prarabdha karma*—the commenced deed. The deeds which we may perform in the future form the *Agāmi karma*. The entire exhaustion of the aggregate *karmā* of the individual would be tantamount to final liberation from the bonds of life and death, and hence would mean salvation. To this exhaustion the individual has to work his way; and destroy the accumulated *karma* of the past with the aid of his conduct in the present and in his future. But the course, already entered upon by him under the influence of what is known as *Prārabdha karma*, must be gone through to the end. Our present life belongs to it; and we cannot shake it off in the middle. But while undergoing the effects of this much of our deeds in the past, we may also be working our way to the final liberation from the sway of *karma*, and to salvation, by means of a virtuous life.

Here, at this stage of the argument, arises the question as to the nature of virtue. To a life of

virtue the Vedantin ascribes the important result of relieving the human soul from its burden of *karma*. Virtue or good works lead to knowledge, and knowledge leads to salvation. A blind observance of the dicta of religion is useless; and knowledge without works is still worse: "All who worship what is not real knowledge, (who are engaged in works, good though they be), enter into blind darkness; those who delight in real knowledge (without the practice of virtue) enter into greater darkness."\* It is only those who know "at the same time both knowledge and non-knowledge"† (virtuous works) that can overcome death and secure salvation. We should realise in the first place the fact that this body is perishable and that virtue alone can lead to 'true knowledge.' But we must also remember that the attainment of true knowledge does not take away the need for a virtuous life. Sages like Janaka did not deem it proper to abandon their duties and responsibilities even though they had ascended up to the highest steps of wisdom. "My body ends in ashes. Om! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds!"‡ Such is the solemn adjuration of the Vedântin to his mind. It

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\* Isa. Up. 9.

† *ibid.* 11.

‡ *ibid.* 17.

is not to forget itself ; nor is it to forget its deeds ; and all the while, it should also remember that the "body ends in ashes."

What are the deeds which the mind is thus adjured to remember, and the man to perform ? The believers in a personal God have an easy answer to this question. The commandments of the Divine Ruler of man form the bases for the distinction of right and wrong. The followers of Sankara on the other hand to whom the *Brahman* is not a personal entity distinct from the individual soul, may be supposed to be in a fix in answering this question. . Where are they to seek for the foundation of ethical distinctions ? The world is an illusion ; the human soul is but a temporary sojourner in the physical surroundings of its own creation. But the bonds of *karma* must be severed ; and this can be done only with the help of knowledge, and knowledge can be attained only by good deeds. And it becomes incumbent on them to explain how this is to be accomplished.

We confine our remarks in this article to the teaching on this subject in the *Isavāsya Upanishad*, which gives a brief statement of the Vedanta "doctrine of ethics. It consists of but 18 slokas ; but in this short compass it gives a clear account of the ethics, acceptable equally to all the three

branches of the Vedantic school of thought. It is unnecessary, as we have said, to dwell upon the ultimate foundation of ethical distinctions in the case of the believers in a personal God. Let us see how the Advaitin also can secure an efficient basis for the inculcation of virtuous conduct in life.

The *Iasvasya Upanishad* teaches that man should live, work, know and attain salvation. Life is not to be thrown away by him. The human soul has a goal to win; that goal is, in the view of the Advaitin, the recognition of its oneness with the *Brahman*. Though the *Jiva* is to all appearance only a deluded and shackled toy of the phenomenal world and of *karma*, it is yet the all-embracing and all-pervasive spirit of the Universe. Into the logical basis of this doctrine it is not our purpose to enter at present. Its ethical aspect alone concerns us here. There is an aspect of the *Advaita* theory that places it in a position of advantage ethically. It is the eminence of towering grandeur to which it raises the human soul. It is not simply a spiritual entity exalted above the Universe to the region of eternal bliss. It stands alone and has no second; it is greater than the greatest, and smaller than the smallest. We shall quote here a few of the expressions in which the

Hindu philosopher endeavours to express his conception of the self : " That one moves not ; but is swifter than thought. The senses never reached it. It walked before them." Each man may say unto itself : " I am the generator and the destroyer of the entire Universe. Than me there is nothing higher. On me all this Universe is woven, as gems are strung on a string. I am the flavour in the water, the light in the sun and moon. By me the Universe is pervaded. I am the Supreme, the Highest, the Eternal, Unborn and All-pervading." Man is not the mere creature of a God ; he is God Himself. He has not simply the image impressed upon him of his Creator ; he is himself the Creator. He is the Lord of creation in a sense higher and nobler than that assigned to this expression by the religions of the West.

Will one imbued with such a lofty conception of his soul, condescend to contaminate it with evil in thought, word or action ? Will he defile his *Atman* with base deeds ? Nobility of character cannot but come of necessity to a man with so noble an ideal of himself. But as man is constituted at present, before his eyes are opened by true knowledge, when he is not fully conscious of the true glory of his soul ; and when " the door of the True is covered with a golden disc,"

how is he to get into the other side of the gates of Heaven? How is he to see the nature of the true? He believes in a good path which would lead him to the attainment of true knowledge; and he believes that virtue and knowledge would lead him on ultimately to *Brahma-Sakshatkara*. But this life into which the *Jiva* is thrown by its *Karma* is not to be despised as it furnishes us with a sphere for the practice, of good works, and hence for the destruction of the aggregate of past *Karma*.

The injunction to the mortal is that "ever doing works here," he should "desire to live a hundred years."\* But he performs the works not for his own benefit. "Works will not cling to a man" when he performs them in the right spirit. He secures enjoyment, not by seeking it by means of works, but only by a complete surrender of himself and of his works. "When thou hast surrendered all this, then thou mayest enjoy."†

The Vedāntin "beholds all beings in the self, and the self in all beings;"‡ and the human race, nay, all animate existence has its true beings in *Brahman*. The self should, therefore, be merged in this conception of the oneness or solidarity of

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\*[Isa Up. 2.

† *ibid.* 1.

‡ *ibid.* 6.



all beings. "Verily, a husband is not dear, that you may love the husband; but that you may love the self, therefore a husband is dear. Verily, a wife is not dear, that you may love the wife; but that you may love the self, therefore a wife is dear."\* Here is a basis for the practice of virtue in universal love, before which the injunction that we should love our neighbours as ourselves dwindles into insignificance.

But the main source of ethical light to the *Adwaitin* is this own inner self. In himself he has an infallible guide along the right path. "Who-soever knows that person, whose dwelling is love, whose sight is the heart, whose mind is light,—the principle of every Self, he indeed is a teacher,"§ The heart of every man is tuned to the promptings of righteousness; he needs no light other than what fills his own mind, and so teacher in virtue other than his own self. Here is the ethical basis in the innermost conscience of the individual for the Vedântin. But human conscience full of self-enlightenment as it is, is yet capable of being thwarted by the bodily environment of the soul. The True abides in the heart. "With the heart we know what is true. . . . The heart indeed is the Highest Brahman".|| But knowledge

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\* Brih. Up. 2, 4. § *ibid* 3, 9. || *ibid*. 4, 3.

is not virtue. The *Jiva*, self-enlightened as he is, is yet entangled in the trammels of *Avidya*. The *Jiva* consists of desires. "And as his desire, so is his will; and as is his will, so his deed; and whatever deed he does, that he will reap."\* Self-abnegation, the sacrifice of what binds or individualizes the *jiva*, the undoing of desires which enter the heart, this is the road to immortality. "When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains *Brahman*."† The subjugation of the misleading impulses in us enables us to overcome evil. Without this self-discipline, knowledge and virtue cannot be possible for us, and evil is not destroyed. "He therefore that knows it, after having become quiet, subdued, satisfied, patient, collected, sees Self in self, sees all as Self."‡ The perception of the oneness of human nature, which is to the *Advaitin* the ultimate basis of universal love, and hence of ethical conduct, is impossible to the man who is not subdued and collected. "Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt,"§ he attains to the *Brahman*.

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\* Brih. Up. 4, 4. † *ibid.* ‡ *ibid.* § *ibid.*

The innate guidance relied upon by the *Advaitin* should not be taken to mean a disregard of our sacred writings. These are the outward embodiments of the breathings of the Soul; and as such serve to help the blinded *Jiva* to an easy realisation of its own self-contained light. The fire is there; but it is obscured by the covering of ignorance. And the contact with the light that burns eternally in the *Sastras* imparts an electric stimulus to the inner spirit of man, and rouses it up to the height of its intrinsic greatness. "As clouds of smoke proceed by themselves out of lighted fire, thus verily, O Maitreyi, has been breathed forth from this great Being what we have as the Vedas, &c."\*

The life as a whole should be regarded as a "sacrifice." The conquest over temptations, which have root in our bodily cravings, is man's *Dicksha*,—his preparation to enter upon the life-sacrifice. Its fruits are penance, liberality, righteousness, kindness and truthfulness. And the *yagna* is completed with death, which is the *avabhritha*, the closing ceremonial of the sacrifice. A person who enters upon the path laid down in our sacred books, even though he begins with faith alone, is eventually led up to knowledge.

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\* Brib. Up. 4, 4.

And when good works and knowledge are combined, he is in the right road to salvation.

This is the ethics of the Vedantin built upon the solid foundation of his inner self, strengthened as it may be by a knowledge of the *Sastras*. The Vedanta philosophy "has not neglected," to quote the words of Prof. Max Muller, "the important sphere of Ethics, but on the contrary, we find Ethics in the beginning, Ethics in the middle, Ethics in the end, to say nothing of the fact that minds so engrossed with divine things as the Vedanta philosophers, are not likely to fall victims to the ordinary temptations of the world, the flesh, and other powers."



# THE VEDANTIC DOCTRINE OF THE FUTURE LIFE.

BY PANDIT SITANATH TATTVABHUSHAN.



## 1. REFUTATION OF MATERIALISM.

**I**N Hindu Philosophy one misses the elaborate and long-drawn arguments for the immortality of the soul which form a prominent feature of the philosophical Theology of Europe. The explanation of this is no doubt to be found in the general unanimity of Hindu philosophers as regards the doctrine in question. All the six orthodox schools of Hindu Philosophy agree in thinking of the soul as not only immortal, but also as eternal. The heterodox school of Buddhist Philosophy too accepts the doctrine in a modified form. It is only out-and-out Materialists like the Chārvākas that questioned it. There was therefore little occasion for our philosophers spending time and energy in proving that the soul does not perish with the body. But that the Materialist's arguments were not left quite unheeded, appears from controversial passages here and there in Hindu philosophical works,—passages which are

apparently directed against the heretics just mentioned. For instance, in his commentary on the fifty-third and fifty-fourth aphorisms of the third *pāda*, third chapter, of the *Brahmasūtras*, Sankara first states and then argues against the views of the Lokāyatikas or Chārvākas. The aphorisms commented upon occur in a place where no one would expect them, which shows perhaps that they were the result of an after-thought on the part of the author and the little interest he felt in the superficial speculations of the Materialists. I shall, however, give the substance of both the arguments of these philosophers as stated by Sankara and his refutation of those arguments. The reasonings of the Materialists amount to this :

“ Though consciousness is hidden in external objects, it becomes manifest in these objects when they form an organism, just as the intoxicating power hidden in certain objects is manifested when they are made into wine. There is, therefore, no soul apart from the body, which is capable of either going to heaven or attaining liberation. The properties of an object are those that exist while it exists and cease to exist in its absence. Heat and light are, in this sense, properties of fire. Now, the vital functions, sensibility, memory and the like, which are believed to be properties of the soul, are found in the body, and not found without the body. They are, therefore, not the properties of an extra-organic object, but really properties of the body.”

Sankara's reply, which is an amplification of the aphorisms referred to, is, in substance, this :

“ If the properties of the soul are to be set down as properties of the body because they exist while the body exists, why should not they be concluded as *not* properties of the body for their not existing while the body exists. Form and such other qualities, which are really properties of the body, exist so long as the body exists ; but the vital functions and the rest do not exist in the body after death. Besides, form and other properties like it are perceived even by others, but the properties of the soul, sensibility, memory, etc., are not perceived by any one else than the soul to which they belong. Then, again, one knows the existence of these properties in the body while it lives ; how can one be sure that at the destruction of one body they are not transmitted to another ? Even the possibility of this refutes Materialism. Then, as to the true character of consciousness, the Materialist will perhaps admit that consciousness is the knowledge of matter and material objects. If so, he must also admit that inasmuch as matter and material objects are objects of consciousness, it cannot be their property. For matter to perceive matter is as impossible as it is for fire to burn itself, and for a dancer to climb upon his own shoulders. Form and other properties of matter cannot, we see, make themselves or other properties their objects. Inasmuch, therefore, as consciousness makes both internal and external things its objects, it is not a material property. If its distinction from material objects be admitted, its independence of them must also be admitted. Moreover, its identity

in the midst of changing circumstances proves its eternity. Remembrance and such states of the mind become possible only because the knowing self is recognised as the same in two successive states. Thus, in the consciousness 'I saw this before' the seeing and the recognising self is known as the same. The argument that because perception takes place while the body exists, therefore it is a property of the body, has already been refuted. It is as valid an argument as that because perception takes place while such materials as lamps, etc., are present, therefore it is a property of lamps, etc. The body is only an instrument of perception like lamps, etc. Nor is the body absolutely necessary even as an instrument of perception, inasmuch as a variety of perceptions takes place in the state of dreaming, when the body is inactive. Thus the existence of the soul as something different from the body, is an irresistible fact."

## II. THE LAW OF *Karma*.

The other pivot on which the Vedantic doctrine of immortality turns, is the doctrine of *Karma*,—the doctrine that every action must be followed by its proper effect. This doctrine is sometimes stated in such an abstract shape as to appear like a law of mechanical causality; but really, in its application to rational beings, it has an ethical aspect also. As an ethical law, it lays down, when stated in its broadest form, that every moral action must have a moral effect. In its popular form it prescribes happiness as the result of every virtuous act and suffering of every vicious act. But thus stated,



it looks very much like the Christian doctrine of justice,—the doctrine that every virtuous act deserves happiness as its reward and every vicious act necessitates suffering as its punishment. Reward and punishment are personal acts,—the awards of a personal judge, and the Christian doctrine of justice is necessarily connected with that of such a judge. Hindu thinkers, on the other hand, distinctly deny the personal character of the law of *Karma*. In the thirty-fourth aphorism of the first *pàda*, second chapter of the *Brahmasütras*, as well as in the commentary thereon, the results of the moral actions of rational beings are described as irrespective of Divine activity and as dependent on the free activity of individual agents. The *Bhagavadgita* also says, in the fourteenth verse of its fifth chapter: “The Lord creates neither people’s actions nor their agency nor the fruits of their actions; in this matter nature takes its course.” Nevertheless, the impersonality of the moral law is not always consistently kept in view by Vedantists, and the same *Gita* which speaks rather mysteriously, in some places, of nature as a cause other than God, describes the Supreme Being, in other places, as the Dispenser of Heaven and Hell as reward of virtue and punishment of vice. Even though

we may set down such descriptions as only occasional lapses into popular modes of thought, it must be admitted, on the other hand, that the Vedantic conception of the moral order of the world is not, and could not be purely impersonal. The Universe being the manifestation of a conscious Being, a Being embodying in himself the highest perfections, and the lives of individual rational beings being so many reproductions of the Divine life, ever tending to perfection, the moral order, with all the vicissitudes of rise and fall, suffering and enjoyment, must be held as teleological at the bottom, as having a grand purpose which it is fulfilling, though gradually, at every step. Though not personal, therefore, in the popular sense, the moral order, or in other words, the law of *Karma*, may be called personal in a higher sense,—in the sense of its fulfilling a Divine purpose. As such, it is a strong proof of the soul's immortality,—its continued moral activity in another sphere of life when one is closed to it. Every moral action, as the law lays down, must have a moral effect. If the effect is pleasant, the pleasantness is only incidental; it must lead to a certain elevation or degradation of the soul, as the case may be, but ultimately to the former,—to moral progress. If the effect is painful, the

pain is only an instrument, like pleasure, for bringing about a certain moral effect. Moral actions, again, have a certain collective effect. They all tend to build a moral character,—a character with fixed tendencies to thoughts, feelings and actions of a definite nature. Every rational being—and a rational being must be moral by virtue of his possessing reason—has such a character at the time of death, and the law of *Karma* demands that this character must be perpetuated,—must continue to have the effects which exist potentially in the moral forces embodied in it. To suppose a cessation of life and activity at the destruction of the body is, first of all, to suppose a violation of the law of universal causation understood in its broadest sense. The law of causation requires not only that every cause should have an effect, but that the effect should be adequate to the cause. Now, human character is an aggregate of moral causes, moral forces; its effects also should therefore be moral, and there can be no moral effects in the true sense without a conscious personal centre of activity,—without the perpetuation, that is, of the lives of moral agents. Secondly, to suppose an extinction of the soul at the death of the body, is to pronounce rational and moral life as purposeless,—to deny the moral

order of the universe and to conceive it as the play of blind forces. If, therefore, there is a moral order in the universe, if rational life has a purpose, that purpose cannot be anything higher than moral progress,—the attainment of perfection by rational beings ; and such a purpose requires the perpetuation of the conscious life of individuals. The gradual elevation of the mere race, to which the moral efforts of individuals contribute,—an idea which seems to satisfy some thinkers,—does not fully meet the requirements of the case. There is no meaning in the elevation of a race unless the individuals composing it are conceived as elevated, and to say that one set of individuals exists in order to contribute to the elevation of another set or generation, is to deny the most essential characteristic of a rational being,—that of its being not an instrument or means to any other being or thing, but an end unto itself. Individuals do indeed contribute to the elevation of other individuals ; but to say that an individual lives only for other individuals, is to make everything hopelessly relative, to deny the existence of an absolute end and to eviscerate moral worth of its very essence,—its personal character. We thus see that the law of *Karma*, understood as just explained, guarantees the perpetuation of the

moral life of every rational being and its gradual progress and final attainment of perfect union with the All-good, the ultimate end of existence.

### III. THE LAW OF EVOLUTION PROVES PRE-EXISTENCE.

The next question that concerns us is the form of immortality conceived by the Vedanta. Does the soul remain disembodied in its future life or undergo a process of re-birth? With this question is connected that of the soul's pre-existence, its existence before a particular incarnation. The Vedanta is decidedly of opinion that every individual soul passes through a practically infinite number of incarnations,—incarnations determined by its own moral activity and determining it in turn. The formation of a soul, *i. e.*, of a complex intellectual and moral organism, in the course of a few months or years, it apparently conceives as an impossibility. It will appear so also to the modern intellect if we take a number of most important facts into serious consideration. It is undeniable that we are born with definite intellectual and moral characters. Circumstances indeed affect and contribute to the formation of character; they, however, do not act upon empty minds and souls equal and identical in their blankness, but upon clearly defined moral powers and tendencies of

infinite variety both in quality and quantity. If, in mature life, all formations, whether intellectual or moral, demand a history, an explanation in the form of a series of previous actions, and all differences a difference of history, does not the complexity and variety of endowments with which our present life begins, demand a similar explanation, —a similar history projected into the unknown past? A striking confirmation of the Vedantic doctrine of the soul's pre-existence is supplied by the theory of evolution now so widely accepted. This theory seems distinctly to militate against the current supposition that the human soul is the work of about nine months' time. The human body has an almost incalculably longer history behind it. Its present form, with its nice adaptations and its wonderful capacity for multiplying itself, is the result of a series of evolutions extending through millions of years, during which it has passed through innumerable lower and tentative forms. It is a law of Nature that the time required for the evolution of an organism is long in proportion to its richness, niceness and complexity. The human mind, then—the richest, nicest and most complex of organisms,—far from requiring only nine months for its formation, would seem to demand a much longer period than any physical or physiological structure

whatever. The theory of the transmission of acquired powers from father to son, cannot, it seems, go farther than explaining the superior richness and adaptability of the organisms with which succeeding generations are favoured, compared with those possessed by their ancestors. The net result of experience, the acquired niceness of the organism, its fitness for longer action and thought may be, as it is said to be, transmitted to its reproductions. But unless the favoured organisms are occupied by superior minds, unless the laws that govern physiological evolution are acknowledged as obtaining in the spiritual world also, the current theory of transmitted experience does not seem sufficient to explain the variety and complexity of the human soul at its birth. The direct transmission of powers from one soul to another, and the origin of the soul of the child from that of the father,—suppositions that underlie current thinking on the subject,—are theories without any rational grounds whatever, and are hardly even conceivable. On the other hand, the analogy of physiological evolution points to a parallel process of spiritual evolution,—the gradual development of souls by experience gathered in each life, and their re-birth in fresh lives, the extent of their development determining the quality of the

organisms occupied by them. In these re-incarnations, the souls may be conceived as carrying with them the results of their previous experiences, with the details dropped from memory, but the substantial progress in intellectual and moral power uninterrupted and ready to determine, and be increased by, fresh experience.

#### IV. WHAT SLEEP AND RE-WAKING PROVES.

Now, if these considerations help to solve the problem of pre-existence, they also help to solve the allied problem of re-incarnation. But I shall discuss the latter problem a little further. I have, in some of my writings, referred to the phenomena of sleep and re-waking and forgetting and recollecting as having very important bearings on the philosophy of mind, and as facts from which our old Vedantists drew the legitimate conclusions. I shall now show how these phenomena help in solving the problem of re-incarnation. It seems to me that, in relation to this problem, they have a double bearing, (1) they prove the continuance of the contents of the individual consciousness, with all their variety and limitations intact, even without the instrumentality of the body, and (2) they show the necessity of the body for the re-manifestation of these contents after their suspense in death. In profound



dreamless sleep, our individuality, or rather the manifestation of individual life, suffers a partial suspense. The wave that constitutes it seems to return to the ocean. But this temporary suspense of individuality is not a merging, not a total sublation, of difference. The contents of every individual life are maintained intact,—in all their fulness and distinction. There is no loss and no mingling. When the time comes, each individual starts up from the bosom of the Eternal, the ever-waking, with its wealth of conscious life undiminished, with its identity undimmed. Every one gets back what was his own and nothing but his own. There seems to be separate chambers in the Eternal Bosom for each individual to rest soundly and unmolested. Now, this fact seems to prove that the contents of our conscious individual life can exist in the Eternal Consciousness, with their totality and difference intact, even in the absence of the body and its organs. However instrumental our brain-cells and other organs may be in the reproduction of the contents of consciousness in the state of re-waking, they cannot explain their persistence in the hours of sleep ; far less can they be identified with those contents. It is not the body—not the brain, not the nerves—that can be said to sustain thought. The contents

of consciousness can be retained only in a conscious being. To say that they can exist in an unconscious form,—in a so-called ‘sub-conscious’ region—is to be actually guilty of a contradiction. Thoughts can persist, can retain their essence and identity, only in a thinking being remaining conscious and self-identical in the midst of change. The reproduction of such contents in us as ‘I am the same being now that I was before,’ ‘this object is the same that I saw yesterday,’ ‘this idea is the same that occurred to me before I slept’ and so on implies that during the temporary lapse of individual life these ideas are retained as ideas and not as anything else in the very Being who is the basis of our lives, a Being who is thus seen to have an eternal, unchanging, ever-conscious aspect of his nature besides his intermittent manifestation as ‘our’ consciousness. As Sankara says in his commentary on the *Brahmasutras*, II. 2. 31, “Unless there exists one relating principle in the past, present and future, one which is unchangeable and sees all things, the facts of remembrance, recognition etc., which depend upon mental impressions requiring space, time and occasional cause, cannot be explained.”

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### V. INDIVIDUALITY REQUIRES ORGANISM.

But if the phenomena of sleep and awaking prove the continuance of the individual consciousness in the Universal, and its independence of physical conditions for this continuance, they also prove the dependence of that life on such conditions for its actual manifestation. Sleep indicates the temporary exhaustion of nervous power. When, by continual activity, the nervous system has lost its strength, and requires refreshment from rest, it ceases to work, and the cessation of its activity is accompanied by a temporary suspense of consciousness in its individual manifestation. It is only when the strength of the organs has been restored by sufficient rest, that the flow of thoughts and feelings that constitutes individual life recommences, and the identity and continuity of individual consciousness is re-established. In the waking state also, the health and vigour of mental life are found determined by the soundness and strength of the organism, and injuries to the organs specially connected with the manifestation of consciousness are seen to materially affect the order and vividness of this manifestation. A valid induction from these patent facts is that the re-appearance of individual consciousness after the dissolution of the present body will require a

fresh organism with essentially the same properties. We cannot indeed be absolutely sure that there are no other conditions of the re-manifestation of consciousness than those with which we are acquainted. But in the absence of any proof of the existence of such conditions, we cannot say that there are probably such conditions; nay we can hardly assert even their possibility. It seems barely possible that, as is asserted, at a certain stage of development, individuals acquire the power of disembodying themselves,—extricating themselves from their gross bodies and continuing their conscious lives in a subtle body imperceptible to the senses. That some such environment is required for the individual soul, seems to be axiomatic from its nature as a finite being. The *Sukshma Sharira* spoken of in our theological books, the body that consists of the five vital airs, the five organs of knowledge in their subtle forms as powers, the five organs of action conceived in the same fashion, and egoity or reflected self-consciousness,—the body which is described as the vehicle of the soul's migration to the *Pitrloka* and the *Brahmaloka*,—the regions of the manes and the Divine regions,—seems to be too fine for the purpose, which it is conceived as fulfilling. For locomotion and activity in space a material

body having extension and parts is necessary, and such a body must be supposed to belong to even the most and richly endowed of souls in the other world. But the evolution of such a fine ethereal body must be conceived to follow the same slowly acting laws that obtain in the region of gross matter, and also to be dependent upon a corresponding growth of spiritual power. Admitting, therefore, the evolution of such a body in extraordinary cases it may be safely laid down that so far as ordinary individual life is concerned, there is not the slightest probability of its reproduction and actual continuance except in connection with an organism similar to that which we possess in our present life.

#### VI. ETHICAL LIFE IMPLIES SOCIETY, AND SOCIETY EMBODIED BEINGS.

From another point of view, re-incarnation seems to be the most probable form of immortality. The conditions of ethical progress would apparently be absent in a disembodied existence. The ethical life must be social. There is neither morality nor spirituality for an isolated being. Virtue is indeed personal, individual. There is no meaning in the purity of a society in which the individuals are not pure. But the purity of individuals and their continued growth in righteousness imply their

inclusion in a society of which the members owe duties to one another, and in which a free exchange of thoughts and sentiments and an active co-operation in good work are possible. These things are inconceivable in a state of existence in which souls are disembodied ; for it is through our bodies that we are able to communicate with one another. The very conditions of that spiritual life, then, which makes immortality necessary and desirable, require that souls should be re-born either in this very world or in others more or less similar to this.

#### VII. OBJECTION FROM FORGETFULNESS

##### ANSWERED.

An ever recurring objection to the doctrine of pre-existence and re-incarnation is that we have no memory of a previous existence and cannot possibly remember the events of this life if we should be re-born, and that the enjoyment or suffering of the fruits of actions which have passed out of memory, involves an apparent injustice. The phenomena of sleep and re-waking and those of forgetting and recollecting, to which I have already referred, supply an answer to this objection. They prove an important truth which is often overlooked, and the overlooking of which lies at the basis of the objection just mentioned. That truth is,

that by passing out of our memory a fact does not cease to have connection with our mental life, and even to determine it materially. In an independent, self-sustained mind like the divine, the presence or absence of an idea can mean nothing less than its presence or absence in consciousness. If anything could possibly pass out of its cognisance, it would cease to have any existence for it. But this is not true of our finite minds, which are contained in and perpetually sustained by the Infinite. Facts are constantly going out of our individual consciousness and returning to it from the Divine mind, which forms its eternal basis, and in which they are perpetually held. At the present moment, for instance, when I am intent upon writing this paper, how few of the manifold facts of my life are actually present with me! But they are nevertheless determining my present action from the back-ground of my consciousness, in which they lie hidden. How many events have preceded and made it possible! Most of them cannot, by any efforts I may make, be recalled, and will not perhaps revisit my mind any more. Some can be recalled, but are absent now. Others are starting into consciousness from the dark chambers of the mind in which they lay concealed only a few moments back. My present action is, it is clear, due

to a certain permanent form which the mind has taken as the combined effects of these various classes of facts, and to the recurrence of a certain number of them. In the same manner, the moral character which I now possess, and which determines the ethical quality of my present actions is the combined result of a long series of thoughts, feelings and actions many of which have passed entirely out of my consciousness, and many more which may be recalled only with great difficulty. But all these facts are, in a sense, present with me in their effect, *i. e.*, my character, and if I now suffer in consequence of sins committed before, but now forgotten, or enjoy the fruits of righteous conduct equally forgotten, I do not feel myself wronged in the one case or specially favoured in the other. In sound, dreamless sleep, again, the facts of life, as we have already seen, beat a complete retreat from the field of consciousness and leave it utterly empty so far as its individual manifestation is concerned. But they are, by no means, lost in consequence of this temporary disappearance, and do not cease to determine waking life. Now, considered in the light of these facts, the objections to pre-existence and re-incarnation referred to are seen to be groundless. That we have at present no recollection of any previous state of existence, does not,



in the first place, prove that it will never come back to our memory. For aught we know, its reappearance may be waiting for conditions to be hereafter fulfilled. In the second place, even if it should so happen that such facts will never recur to us under any circumstances, it would not follow that they never occurred and are not determining our present life. As we have already seen, the richness and complexity of our minds even at the moment of birth, and their speedy development in definite lines under the varying circumstances of this life, point to a long mental history through which we have passed in the unremembered past. In the third place, if, in our present life, we have to lose and gain constantly in consequence of actions which we have utterly forgotten, but which have, nevertheless left lasting effects on our character, there can be no injustice in our enjoying or suffering the fruits of actions done in previous states of existence, and which, though forgotten now, have yet made us what we are. And finally, it may also be that the few years during which we live in forgetfulness of our past lives are, in proportion to the actual span of our existence, a much shorter period than are our hours of dreamless sleep in proportion to the total extent of our present life. The alleged recollection of

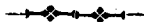
previous states of existence by many persons characterised by uncommon purity of heart, is a subject which I simply mention and pass by ; its discussion would be beyond the limited scope of this paper.

#### VIII. FROM ANIMAL TO MAN.

I shall refer to one more aspect of the Vedantic doctrine of the future life before I close. The law of evolution in the physical and physiological world points, as we have seen, to a similar law in the spiritual world. Does not the same law, we may now ask, testify to the reasonableness of the Vedantic view that the animating principles of all creatures are substantially of the same nature and the transmigration of these principles from one species to another is quite possible ? If man's body is linked to, and is the development of, the bodies of the lower animals, where is the unreasonableness of thinking that his soul also has passed through a similar process of gradual development, having animated lower organisms in the more remote periods of its pre-existence, gaining in intelligence and moral strength as it migrated into higher and higher organisms and at last attaining humanity both physically and spiritually ? Current European thought draws a hard and fast line between man and the lower animals and practically

sets down the latter as soulless beings. Apart from the progress of philosophical speculation, the recent discoveries of natural historians as regards the highly developed social feelings of some of the lower animals, and the existence in them of sentiments akin to the ethical, have been showing more and more clearly, day by day, the hastiness of such a view, and it now seems impossible to imagine a gap between human consciousness in its lowest forms and the consciousness of the higher brutes. It seems quite probable therefore that psychological science will, in not a very distant future, confirm the anticipations of the Vedanta Philosophy and link together all conscious existence by a law similar to the law of physiological evolution. We shall then see with the eyes of science, as we already see with the eye of intellectual intuition, that the humanity of which we are so proud is an acquisition which has come to us as the result of a long struggle carried on through millions of years, leading us, under the slow but beneficial law of *karma*, through organic and spiritual conditions of an infinitely diverse nature, to that which seems to be the nearest to God. But the reverse process—from humanity to animality—which the old Vedantists seem to have thought as likely as the other, seems to be

quite improbable in the light of both natural and moral science. Progress—from seed to tree, from child to man, from the jelly-fish to the highest mammalia, from barbarism to the highest civilisation—is the order of Nature, and so while the teachings of the Vedanta, interpreted scientifically, inspires the hope that we shall one day be gods and partake of the Divine blessedness, they leave no room for the fear that we may one day descend to that brute condition from which we have risen.\*




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\* Reprinted from the *Indian Review*, October, 1903.

# THE VEDANTA—ITS THEORY AND PRACTICE.\*

BY SWAMI SARADANANDA.



UR subject this evening is the philosophy of the *Vedanta* and its application to the life of man. This high system of philosophy was evolved in India thousands of years ago, but it is difficult to determine the precise date it was first evolved. We find its existence long before Buddhism and long before the age of the *Ramayana* and the *Mahabharata*, the two great pre-Buddhistic epics of India. By examining all the different religions and sects that exist in India, we find the principles of the *Vedanta* underlie each one of them. Nay more, the *Rishis* or seers of thoughts the fathers of the *Vedanta* claim that its principles underlie all the different religions that exist on the face of the earth and all that will come in future even. The goal which the *Vedanta* points at is the goal to which all religions, all society, all humanity are rushing toward either consciously or unconsciously, through the process of evolution.

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\* A lecture delivered in America.

One great peculiarity of this philosophy is that it is not built around one person or prophet. It is founded on the "latter portion or the knowledge portion of the Vedas," as the term *Vedanta* shows. The term *Vedas* from the Sanskrit root *Vid* to know, means according to the oldest Hindu commentator, all the super-sensuous knowledge that has been revealed to man up to the present and that which will be in future. And to the books which kept the record of this knowledge, the term *Vedas* became applied later. Then the Vedic commentator goes on saying that this super-sensuous knowledge might be revealed not only to Hindus but to other people and their experience should be regarded as *Vedas* also. The *Vedas* were divided into two great divisions, 'the work portion' which teaches man how by the performance of duty, the observance of morality and other acts he might go to heaven, a better place of enjoyment, and 'the knowledge portion' which teaches him that not even the enjoyments of heaven should be his aim inasmuch as they too are fleeting and transitory but to go beyond all relativity and find in himself the Divine, the Centre of all Knowledge and Power. Of course it took ages for the Hindu mind to evolve this system of philosophy.

Speaking of philosophy, we must always keep in mind that it never went against religion in India. They always went hand in hand. And religion in order to appeal to man as a whole, should not only appeal to his heart but to his intellect also and therefore must have a sound basis of metaphysics. For is not man a compound being, a combination of reason and emotion and will? Can any religion satisfy him which does not fulfil all his highest aspirations on these fields?

The rapid march of Science and the wonderful discoveries it is making every day by the study of the external and the material world, is striking terror at the hearts of many. They seem to think that the foundation of religion is being undermined day by day and the whole social fabric built on this foundation is in imminent danger. But the seers of old who by their study of the internal world, found the basis of religion, of morality, of duty, and in short of everything in that Unity which forms the background of this universe that ocean of Knowledge and Bliss Absolute from which the Universe has come out, if they were here to-day would have rejoiced to find that instead of undermining, Science is making the basis of religion stronger than ever inasmuch as it is rapidly approaching towards the same goal, the

same Unity. And it must be so ; for is not the Universe one connected whole ? Is not the division of it into external and internal an arbitrary one ? Can we ever know the external *per se* ? Then again we speak of the natural laws which govern the external ; but are laws anything else than the method or manner in which our mind connects into a link a series of phenomena ? This Universe according to the *Vedanta* is one connected mass. Start from the external and you come to the internal and *vice versa*. It has come out of the infinite ocean of Knowledge and Bliss and will go back to it again. It is evolving and involving from all eternity. View it as one unit and it can have no change, motion. It is perfect and all change is within it. For change and motion is only possible when there is comparison, and comparison can only be made between two or more things. Again this chain of evolution and involution, of manifestation and returning, to the unmanifested or seed form of nature can have no beginning in time. To admit a beginning of it would be to admit the beginning of the Creator and not only that but that he must be a cruel and partial Creator, who has produced all these diversities at the outset. Then again there would arise another difficulty, the Creator, the first cause must



either have been perfected or imperfected by the creation. So according to the *Vedanta* the creation is as much eternal as the Creator himself, only it sometimes remains in a manifested state and sometimes in an unmanifested. What then is the purpose, the motive of this creation, this eternal flow of evolution and involution? The answer which the *Vedanta* gives is that it is a play of the Infinite. You cannot ascribe any motive to the perfect, the absolute without making him imperfect. The infinite, the perfect must have no motive to compel it to create. The Infinite must be absolutely free and independent, and the very conception of the finite, the relative implies the existence of the Absolute. The Absolute is the only real existence and the Universe is but a speck in that infinite ocean of Knowledge and Bliss. He is playing with Himself and projecting this world of phenomena. He is appearing through all these masks of imperfection and at the same time He is remaining One and perfect in all splendour and glory. "He vibrates and He does not vibrate, He is far and He is near; He is within all and He is without all this world of phenomena." "As the web-wombed spider projects and takes back the thread as hair grows in the head of a man (without any effort) so this universe comes out of that

Infinite ocean of Knowledge and Bliss and goes back to It again."

Science by tracing the evolution to its cause has arrived at the laws of the survival of the fittest and sexual selection, for the change of one species into another. The *Vedanta* is one with it as regards the truth of the evolution but differs from it inasmuch as it says that the cause of the change of one species into another is the struggle of the Divine within every form, to manifest Itself better and better. As one of our great philosophers has said, in the case of the irrigation of a field, where the tank is placed in a higher level, the water is always trying to rush into the field but is barred by a gate. Upon the gate the water will rush in by its own nature. This struggle of the Divine has produced or evolved higher and higher forms up to the man form. It is going on still and it will be completed only when the Divine will manifest Itself perfectly, without any bars or bolts to hinder Its expression. This highest point of evolution transcends even the conscious existence and so we shall call it the super-conscious existence. This stage of development has been reached by individuals long ago: Christ and Buddha and all the great teachers which the world has produced, attained to that state.

The whole of humanity is approaching towards that unconsciously. But is such a stage possible where the evolution will attain its completion? The *Vedanta* says it is. Every evolution presupposes an involution. To admit an unending chain of will, will be to conceive motion in a straight line, which modern science has proved to be impossible. But what would take society ages and ages to attain, individuals can attain even in this life and have attained it as proved by the religious history of the world. For what are all the bibles but the records of experiences of men who attained to that stage? Examine them and read between the lines and you will find that the same stage which the *Vedanta* expresses in the famous aphorism as “Thou art that infinite ocean of Knowledge and Bliss”, (*Tat tvam asi*), is that which was expressed by Buddha as attaining to the *Nirvana* (perfected state) and by Christ as becoming as perfect as the Father in Heaven and by the Muhammadan Sufis as becoming one with the Truth. The *Vedanta* claims that this idea of the oneness of man with the Divine, that the real nature of him is Infinite and perfect, is to be found in every religion in India or outside of it; only in some the idea is expressed through mythology and symbology. It claims that what

one man or a few men attained long before is the natural inheritance of all men and every one will attain to it sooner or later. Man therefore according to the *Vedanta* is Divine and everything that is strong and good powerful in human nature is the expression of the divinity within him.

In this super-conscious existence lies the basis of all ethics. Attempts have been made in the present time to find a permanent basis of morality within the relative to no effect. Every one of us feels within ourselves that morality and unselfishness and doing good to others are good and without these neither the individual nor the nation can develop. Even men standing outside the pale of any religion, are advancing them on utilitarian grounds, that we must do that which brings the greatest amount of good to the greatest number. But if we question why we should do that, why should I look upon my brother as myself and not try to secure the greatest amount of good for myself alone, even at the sacrifice of all else, no plausible answer is given. The answer which the *Vedanta* gives to this question is that you and I are not separate from this Universe. It is by mistake we think ourselves to be distinct and unconnected entities, independent of one another. All history, all science show that it is just the

opposite, that this Universe is one connected whole, look at it from the external or the internal. There is no break in the external ocean of matter, in which our bodies but represent so many different points. Behind the external there is that one vast ocean of mind, in which our minds but represent so many different whirlpools and behind that is the Soul, the Self, the Absolute and Perfect. Everything in human life points towards this oneness. Our love, our sympathy, kindness, and doing good to others all are but expressions conscious or unconscious of this oneness of man with the universe. Consciously or unconsciously every man feels it; consciously or unconsciously he tries to express it, that he is one with the universal Being and as such every soul and every body his body, that by injuring others he injures himself and by loving others he loves himself.

This gives rise to a subtle but unfounded question. Shall we lose our individuality when we attain the super-conscious stage, the highest point of evolution? The *Vedanta* questions in its turn, are we individuals as yet in the proper sense of the term? Does individuality mean the changing element in man or does it apply to the unchangeable essence in him? Do you apply the term individuality to the body and mind of man

which is changing every minute? If so there is no occasion for the former question inasmuch as we are losing or changing our individuality very minute of our existence. Think what great changes have we, each one of us, undergone since we were born, think what a change for the wicked when he becomes a good member of society, or the primitive man when he becomes civilized, or think what great change of a barbarous individuality when through the process evolution the ape form changes into the man form? Do we lament the change of individuality, in these cases? The *Vedanta* says by developing your individuality, you rise to a point where you become a perfect individual. You change your apparent present individuality for a better and real one. The process of evolution is from lawlessness through law, beyond law, from the unconscious through the conscious beyond the conscious. Our conscious existence, where every action is accompanied with a feeling of egoity does not cover the whole of our existence. During sleep or in performing actions which are known as the automatic actions, there is no feeling of egoity present and yet we do exist, though we enter a stage which is below the conscious and inferior to it. In the highest stage of development

also there is no feeling of egoity but it is infinitely superior to the conscious. Apparently in a superficial view the highest and the lowest stages of development seem to be one and the same but there is as much difference between the two as between darkness produced by the want of light and darkness produced by the excess of light and known in science as the polarisation of light. There is an illiterate and ignorant man, he enters, and comes out a sage, a prophet, a great seer of thought. He discovers in himself the eternal fountain-head of all knowledge and power; he finds the kingdom of heaven within. "For him," say the Vedas, "all doubts (and hankerings) vanish for ever and all selfish knots of the heart are cut asunder, the endless chain of cause and effect fades and dies for him who attains the Highest."

This attaining the super-conscious existence has been described in many religions as seeing and realising and feeling God. The rapid march of reason has proved beyond a doubt that all our ideas of God are perfectly anthropomorphic, that we are creating our own God and worshipping and paying reverence to our own mental representation. What is the necessity then of worshipping God? Why shall I worship my own mental creation? The history of evolution shows how the idea of God grows

and develops with the growth of the man. Low from fetichism and animism he comes to polytheism and thence to monotheism. Suggested by his own dreams or the love of his dead ancestors, or the stupendous forces in nature the idea of a future existence dawns in his infant mind and he tries to peep behind the screen of the senses. How in his search after the super-sensuous, he comes up gradually through the stages of ancestor-worship and nature-worship, to the recognition of many spirits or gods behind all the different mighty forces of nature and lastly how he comes to the conception of one supreme ruler at the head of these different gods and pays his homage to Him. Reason will say that although this worship of the super-sensuous was a great motive power in bringing out his powers and developing his mind, yet all this time he has been worshipping his own mental creations and now that his eyes have been opened he ought to discard all these mistaken ideas of God. The *Vedanta* does not deny that all these different ideas of God are anthropomorphic but it asks in its turn are not all our ideas of the external the same? Can we ever know the world but as our mind represents it to us and has not science proved already that the senses are deceptive and can never know things as they are? There-



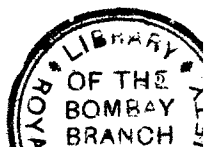
fore if it is reasonable to reject all our ideas of God because they are anthropomorphic, it is reasonable also to throw away every other idea from the mind, but how many of us are willing to do so and have the power of doing so? Then again though all that we know of anything are what our minds represent them to be yet they help us in developing ourselves, and bringing us higher and higher. Then lastly what the *Vedanta* has to say in this point is that man is not wrong or mistaken in his worshipping all these different ideas of God, only he has been travelling from lower to higher truths. His progress in this world is not from error to truth but from lower and lower truths to higher and higher ones. Everything in this world even truth itself is relative. What is truth for one state of things or one plane of existence is not truth for another state or another plane and the different ideas of God are nothing less than the different views of the Absolute, the Infinite from different planes of the relative. Supposing for instance we make a journey to the Sun, our view of the Sun changes every minute we proceed. With every step in advance we see newer and newer vision of the same Sun. The Sun which appeared to be a bright little disc grows larger and larger till at last

when we reach the Sun itself, we see the Sun in its entirety. We know the Sun as it is. The Sun has not changed all the time but our views of it have changed till at last we got the full view of the luminary. This is the progress of man towards the Infinite. His view of the Infinite has never become perfectly nil but through the limitations of his senses, his intellect and all, he sees only a little bit of the Infinite and worships it as God. The fault is not with the Infinite but with his own limited faculties. As he grows, these limitations become less and less and he sees the Infinite better and better at last all his limitations fade away as mists before the rising Sun and he grasps the Infinite in Its entirety; he discovers in himself the Infinite ocean of Knowledge and Bliss. This has been beautifully expressed in the Vedas. "Two birds of bright golden plumage, inseparable companions of each other are sitting on the same tree, the one on the higher and the other on the lower branches of it." The upper bird not caring to taste the sweet and bitter fruits of the tree, sits majestic in his own glory and sees the lower one tasting the fruits. As the lower bird gets the taste of the bitter fruit of the tree he grows disgusted and looks up to the splendid vision above him of

the upper bird and draws himself nearer to him. He forgets again the glorious vision in his love for the fruits of the tree and goes on tasting them as before till he tastes another bitter fruit. He grows disgusted again and advances a little more towards the bright vision before him. So on he advances till at last when he reaches the upper bird, the whole vision changes and he finds himself to be the upper bird who was sitting in all splendour, and majesty all the time.

The goal being thus the same in all religions, the *Vedanta* has no quarrel with any. It looks upon all the different religions as so many different ways for attaining that One, indivisible ocean of Knowledge and Bliss. "As the different rivers, having their sources in different mountains, roll down through crooked or straight paths and at last come into the ocean—so all these various creeds and religions taking their start from different standpoints and running through crooked or straight courses, at last come unto Thee Oh, Lord." The *Vedanta* condemns no body for it looks upon man not as he is at the present moment but what he really is. It teaches that sooner or later every man will discover his real nature and will know himself as the source of all knowledge, power and bliss. Will or nil every man

is advancing towards that through every act that he is doing here. The worker by doing good to others, the philosopher by developing his reason, the lover of God by developing and directing his emotions all, all will attain the super-conscious plane, the highest stage of development. What if a man be an atheist or agnostic? The question is, is he sincere and is he ready to sacrifice himself for the good of others and for the truth that he has known? The *Vedanta* says there is no fear for him. He will come to higher and higher truths and ultimately attain the highest. Allow infinite variation in religious thoughts. Follow your own but do not try to bring everybody to the same opinion. It can never be, for is not unity in diversity the law of nature? And is not the goal the same though the roads are different? Do not make yourself the standard for the universe but know that Unity forms the background of this universe and whatever way man might travel at last he will arrive at that.



## THE VEDANTA FOR THE WORLD.\*



RELIGION—OUR LIFE PRINCIPLE.

“A very small amount of religious work performed brings a very large amount of result”—are the eternal words of the author of the *Gita*, and if that statement wanted an illustration, in my humble life I am finding everyday the truth of that great saying. My work, gentlemen of Kumbakonam, has been very insignificant indeed, but the kindness and the cordiality of welcome that have met me at every step of my journey from Colombo to this city are simply beyond all expectation. Yet, at the same time, it is worthy of our traditions as Hindus, it is worthy of our race; for here we are the Hindu race, whose vitality, whose life-principle, whose very soul, as it were, is in religion. I have seen a little of the world, travelling among the races of the West and the East; and everywhere I find among nations one great ideal, which forms the backbone, so to speak,

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\* Speech by Swami Vivekananda at Kumbakonam, Madras on his return in 1897 from the Chicago Parliament of Religions.

of that race. With some it is politics, with others it is social culture ; others again have intellectual culture and so on for their national background. But this, our mother-land, has religion and religion alone for its basis, for its backbone, for the bedrock upon which the whole building of its life has been based. Some of you may remember that in my reply to the kind address which the people of Madras sent over to me in America, I pointed out the fact that a peasant in India has, in many respects, a better religious education than many a gentleman in the West, and to-day, beyond all doubt, I myself am verifying my own words. There was a time when I would feel rather discontented at the want of information among the masses of India, and the lack of thirst among them for information, but now I understand it. Where their interest lies they are more eager for information than the masses of any other race that I have seen or have travelled among. Ask our peasants about the momentous political changes in Europe, the upheavals that are going on in European society. They do not know anything of these, nor do they care to know ; but those very peasants,—even in Ceylon, detached from India in many ways, cut off from a living interest in India—I found the very peasants working in the fields there

had already known that there was a Parliament of Religions in America, and that one of their men had gone over there, and that he had some success. Where, therefore, their interest is, there they are as eager for information as any other race; and religion is the one and the sole interest of the people in India. I am not just now discussing whether it is good to have the vitality of the race in religious ideals or in political ideals, but so far it is clear to us, that for good or for evil our vitality is concentrated in our religion. You cannot change it. You cannot destroy one thing and put in its place another. You cannot transplant a large growing tree from one soil to another and make it immediately take root here. For good or for evil the religious ideal has been flowing into India for thousands of years, for good or evil the Indian atmosphere has been filled with ideals of religion for shining scores of centuries, for good or evil we have been born and brought up in the very midst of these ideals of religion, till it has entered into our very blood, and tingles with every drop of it in our veins, and has become one with our constitution, become the very vitality of our lives. Can you give such a religion up without the rousing of the same energy in reaction, without filling the channel which that mighty river has

cut out for itself in the course of thousands of years? Do you want that the Ganges should go back to its icy bed and begin a new course? Even if that were possible, it would be impossible for this country to give up her characteristic course of religious life and take up a new career of politics or something else for herself. You can only work under the law of least resistance, and this religious line is the line of least resistance in India. This is the line of life, this is the line of growth, and this is the line of well-being in India—to follow the track of religion.

#### THIS WORLD—THE GOAL OF OTHERS.

Aye, in other countries religion is only one of the many necessities in life. To use a common illustration which I am in the habit of using, my lady has many things in her parlour, and it is the fashion now-a-days to have a Japanese vase, and she must procure it; it does not look well without it. So my lady, or my gentleman, has many other occupations in life; a little bit of religion also must come in to complete it. Consequently she has little religion. Politics, social improvement, in one word, this world, is the goal of the rest of mankind, and God and religion come in quietly as the helpers out of the world; their God is, so to speak, the being who helps to cleanse and to



furnish this world of ours;—that is apparently all the value of God for them. Do you not know how for the last hundred or two hundred years you have been hearing again and again out of the lips of men who ought to have known better, from the mouths of those who pretend, at least, to know better, that all the arguments they produce against this Indian religion of ours is this,—that our religion does not conduce to well-being in this world, that it does not bring to us handfals of gold, that it does not make robbers of nations, that it does not make the strong stand upon the bodies of the weak, and feed themselves with the life's blood of the weak. Certainly our religion does not do that. It cannot march cohorts, under whose feet the earth trembles, for the purpose of destruction and pillage and the ruination of races. Therefore they say—what is there in this religion? It does not bring any grist to the grinding mill, any strength to the muscles; what is there in such a religion?

OURS THE ONLY TRUE RELIGION, BECAUSE IT GOES

BEYOND THIS WORLD AND TEACHES

RENUNCIATION.

They little dream that that is the very argument with which we prove our religion to be good and true. Ours is the true religion because it

does not make for this world. Ours is the only true religion because this little sense-world of three days' duration is not to be, according to it, the end and aim of all, is not to be our great goal. This little earthly horizon of a few feet is not that which bounds the view of our religion. Ours is away beyond, and still beyond ; beyond the senses, beyond space, and beyond time, away, away beyond, till nothing of this world is left there and the universe itself becomes like one drop in the transcendent ocean of the glory of the soul. Ours is the true religion because it teaches that God alone is true, and that this world is false and fleeting, and that all your gold is dust, and that all your power is finite, and that life itself is oftentimes an evil ; therefore it is that ours is the true religion. Ours is the true religion, because, above all, it teaches renunciation, and stands up with the wisdom of ages to tell and to declare to the nations who are mere children of yesterday in comparison with the hoary antiquity of the wisdom that our ancestors have discovered for us here in India—to tell them in plain words, “ Children, you are slaves of the senses ; there is only finiteness in the senses ; there is only ruination in the senses ; the three short days of luxury here bring only ruin at last. Give it all up, renounce the, love

of the senses and of the world ; that is the way of religion." Through renunciation is the way to the goal and not through enjoyment. Therefore, ours is the only true religion. Aye, it is a curious fact that, while nations after nations have come upon the stage of the world, played their parts vigorously for a few moments and died almost without leaving a mark or a ripple on the ocean of time, here we are, living, as it were, an eternal life. They talk a great deal of the new theories about the survival of the fittest, and they think that it is the strength of the muscles which is the fittest to survive. If that were true, any one of the aggressively known old-world nations would have lived in glory to-day, and we, the weak Hindus—an English young lady once told me, what have the Hindus done; they never even conquered one single race!—even this race, which never conquered even one other race or nation, lives here three hundred million strong. And it is not all true all its energies are spent, that atavism has seized upon every bit of its body;—that is not true. There is vitality enough, and it comes out in torrents and deluges when the time is ripe and requires it. We have, as it were, thrown a challenge to the whole world from the most

ancient times. In the West they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live. This struggle and this difference has to go on still for some centuries. But if history has any truth in it, and if prognostications ever prove true, it must be that those who train themselves to live on the least supply of things and to control themselves well, will in the end gain the battle, and that all those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated.

THE VEDANTA ALONE CAN CURE THE EVILS  
OF THE WEST.

There are times in the history of a man's life, nay in the history of the lives of nations, when a sort of world-weariness becomes painfully predominant. It seems that such a tide of world-weariness has come upon the Western World. There too they have their thinkers, great men ; and they are already finding out that it is all vanity of vanities, this race after gold and power ; many, nay most, cultured men and women there are already weary of this competition, this struggle, this brutality of their commercial civilisation, and they are looking forward towards something better. There is a class

which still clings on to political and social changes as the only panacea for the evils in Europe, but among the great thinkers there other ideals are growing. They have found out that no amount of political or social manipulation of human conditions can cure the evils of life. It is a change of the soul itself for the better that alone will cure the evils of life. No amount of force, or government, or legislative cruelty, will change the conditions of a race, but it is spiritual culture and ethical culture alone that can change wrong racial tendencies for the better. Thus, these races of the West are eager for some new thought, for some new philosophy; the religion they have had, Christianity, although imperfectly understood and good and glorious in many respects, is, as understood hitherto, found to be insufficient. The thoughtful men of the West find in our ancient philosophy, especially in the *Vedanta*, the new impulse of thought they are seeking, the very spiritual food and drink they are hungering and thirsting for. And it is no wonder.

THE VEDANTA ALONE IS THE UNIVERSAL  
RELIGION FOR MANKIND.

I have become used to hear all sorts of wonderful claims put forward in favour of every religion under the sun. You have also heard, quite within

recent times, claims put forward in favour of Christianity by a great friend of mine, Dr. Barrows, that Christianity is the only universal religion. Let me consider this question a while and lay before you my reasons why I think that it is the *Vedanta*, and the *Vedanta* alone that can become the universal religion of man, and that none else is fitted for that role

FOR IT IS NOT BUILT ROUND THE LIFE OF ANY  
PERSONAL FOUNDER.

Excepting our own, almost all the other great religions in the world are inevitably connected with the life or lives of one or more founders. All their theories, their teachings, their doctrines, and their ethics are built round the life of a personal founder from whom they get their sanction, their authority, and their power; and strangely enough upon the historicity of the founder's life is built, as it were, all the fabric of such religions. If there is one blow dealt to the historicity of that life as has been the case in modern times with the lives of almost all the so-called founders of religion—we know that half of the details of such lives is not now seriously believed in and that the other half is seriously doubted—if this becomes the case, if that rock of historicity, as they pretend to call it, is shaken and shivered,

the whole building \* tumbles down, broken absolutely, never to regain its lost status. Everyone of the great religions in the world excepting our own, is built upon such historical characters ; but ours rests upon principles. There is no man or woman who can claim to have created the *Vedas*. They are the embodiment of eternal principles ; sages discovered them ; and now and then the names of these sages are mentioned, just their names ; we do not even know who or what they were. In many cases we do not know who their fathers were, and almost in every case we do not know when and where they were born. But what cared they, these sages, for their names ? They were the preachers of principles, and they themselves, as far as they went, tried to become illustrations of the principles they preached. At the same time, just as our God is an impersonal, and yet a personal God, so is our religion a most intensely impersonal one, a religion based upon principles, and yet it has an infinite scope for the play of persons ; for what religion gives you more incarnations, more prophets and seers and still waits for infinitely more ? Says the *Bhagavad Gita* that Incarnations are infinite, leaving ample scope for as many as you like to come. Therefore if any one or more of these persons in India's

religious history, any one or more of these Incarnations, and any one or more of our prophets, are proved not to have been historical, it does not injure our religion a bit; even then it remains there firm as ever, because it is based upon principles, and not on persons. It is vain to try to gather all the peoples of the world around a single personality. It is difficult to make them gather together even around eternal and universal principles. If it ever becomes possible to bring the largest portion of humanity to one way of thinking in regard to religion, mark you, it must be always through principles and not through persons. Yet, as I have said, our religion has ample scope for the authority and influence of persons. There is that most wonderful theory of *Ishta*, which gives you the fullest and the freest choice possible among these great religious personalities. You may take up any one of the prophets or teachers as your guide and the object of your special adoration; you are even allowed to think that he whom you have chosen is the greatest of the prophets, the greatest of all the *Avataras*; there is no harm in that, but you must keep on a firm background of eternally true principles. The strange fact is here, that the power of our Incarnations has been holding good



with us only so far as they are illustrations of the principles in the *Vedas*. The glory of Sri Krishna is that he has been the best preacher of our eternal religion of principles and the best commentator on the *Vedanta* that ever lived in India.

IT IS IN HARMONY WITH SCIENCE.

The second claim of the *Vedanta* upon the attention of the world is that, of all the scriptures in the world, it is the one scripture the teaching of which is in entire harmony with the result that have been attained by the modern scientific investigations of external nature. Two minds in the dim past of history, cognate to each other in form and kinship, and sympathy started being placed in different circumstances, for the same goal through different routes. The one was the ancient Hindu mind and the other the ancient Greek mind. The latter started in search of that goal beyond by analysing the external world. The former started by analysing the internal world. And even through the various vicissitudes of their history it is easy to make out these two vibrations of thought tending to produce similar echoes from the goal beyond. It seems clear that the conclusions of modern materialistic science can be acceptable, harmoniously with their religion, only

to the *Vedantins*, or Hindus as they call them. It seems clear that modern materialism can hold its own and at the same time approach spirituality by taking up the conclusions of the *Vedanta*. It seems to us, and to all who care to know, that the conclusions of modern science are the very conclusions the *Vedanta* reached ages ago; only in modern science they are written in the language of matter. This, then, is another claim of the *Vedanta* upon modern Western minds, its rationality, the wonderful rationalism of the *Vedanta*. I have myself been told by some of the best scientific minds of the day in the West how wonderfully rational the conclusions of the *Vedanta* are. I know one of them personally who scarcely has time to eat his meals, or go out of his laboratory, and who yet would stand by the hour to attend my lectures on the *Vedanta*; for, as he expresses it, they are so scientific, they so exactly harmonise with the aspirations of the age and with the conclusions which modern science is coming to at the present time. Two such scientific conclusions drawn from *Comparative Religion*, I would specially like to draw your attention to; the one bears upon the idea of the universality of religions, and the other on the idea of the oneness of things.

UNIVERSALITIES OF RELIGIONS AND TOLERATION  
RECOGNISED BY THE VEDANTA ALONE.

We observe in the histories of Babylon and among the Jews an interesting religious phenomenon happening. We find that each of these Babylonian and Jewish peoples were divided into so many tribes, each tribe having a god of its own, and that these little tribal Gods had often a generic name. The gods among the Babylonians were all called Baals, and among them Baal Merodac was the chief. In course of time one of these many tribes would conquer and assimilate the other racially allied tribes, and the natural result would be that the God of the conquering tribe would be placed at the head of all the gods of the other tribes. Thus the so-called boasted monotheism of the Semites was created. Among the Jews the gods went by the name of Moloch. Of these there was one Moloch which belonged to the tribe called Israel, and he was called the Moloch Yahva, or Moloch Yava. Then this tribe of Israel slowly conquered some of the other tribes of the same race, destroyed their Molochs, and declared its own Moloch to be the Supreme Moloch of all the Molochs. And I am sure most of you know the amount of bloodshed, of tyranny, and of brutal savagery, that this religious conquest entailed. Later

on the Babylonians tried to destroy this supremacy of Molech Yalva, but could not succeed. It seems to me that such an attempt at tribal self-assertion in religious matters might have taken place on the frontiers of India also. Here too all the various tribes of the Aryans might have come into conflict with one another for declaring the supremacy of their several tribal gods; but India's history was to be otherwise, was to be different from that of the Jews. India was to be alone the land—of all lands—of toleration and of spirituality, and therefore the fight between tribes and their gods did not take place long here; for one of the greatest sages that was ever born anywhere found out here in India even at that distant time—which history cannot reach—tradition itself dares not to peep into the gloom of that past when the sage arose—and declared, “He who exists is one; the sages call Him variously”—*Ekam sat vipra bahudha vadanti*—one of the most memorable sentences that was ever uttered, one of the grandest of truths that was ever discovered; and for us Hindus this truth has been the very backbone of our national existence. For throughout the vistas of the centuries of our national life this one idea, *Ekam sat vipra bahudha vadanti*, comes down, gaining strength and vigour as it rolls along, gaining in volume and

in fulness till it has permeated the whole of our national existence, till it is mingled in our blood, and has become one with us in every grain. We love that grand truth in every grain and our country has become the glorious land of religious toleration. It is here and here alone that they build temples and churches for the religions which have come in with the object of condemning our own religion. This is one very great principle that the world is waiting to learn from us. Aye, you little know how much of intolerance is yet abroad. It struck me more than once that I would have to leave my bones on foreign shores owing to the prevalence of religious intolerance. Killing a man is nothing for religion's sake; to-morrow they may do it in the very heart of the boasted civilisation of the West, if to-day they are not really doing so. Out-casting in its most horrible forms would often come down upon the head of a man in the West, if he dared to say a word against his country's accepted religion. They talk glibly and smoothly here in criticism of our caste laws. If you go to the West and live there as I have done, you will know that even the biggest professors you hear of are arrant cowards and dare not tell, for fear of public opinion, a hundredth part of what they hold to be really true in religious matters.

Therefore the world is waiting for this grand idea of universal toleration. It will be a great acquisition to civilisation. Nay, no civilisation can exist long unless this idea enters it. No civilisation can go on growing before fanaticism stops and bloodshed stops and brutality stops. No civilisation can begin to lift up its head until we look charitably upon each other, and the first step towards that much needed charity is to look charitably and kindly upon the religious convictions of each other. Nay more, to understand that, not only should we be charitable towards each other, but positively helpful to each other, however different our religious ideas and convictions may be. And that is exactly what we in India do, as I have just related to you. It is here in India that Hindus have built and are still building churches for Christians, and mosques for Mohamedans. That is the thing to do. In spite of their hatred, in spite of their brutality, in spite of their cruelty, in spite of their tyranny, and in spite of the filthy language they are always given to uttering, we will and we must go on building churches for the Christians and mosques for the Mohamedans till we conquer through love—till we have demonstrated to the world that love alone is the fittest thing to survive

and not hatred, that it is gentleness that has the strength to live on and to fructify, but not mere brutality and physical force.

THE SPIRITUAL ONENESS OF THE WHOLE UNIVERSE.

The other great idea that the world wants from us to-day, the thinking *part* of Europe and the whole world—more, perhaps, the lower classes than the higher, more the masses than the cultured, more the ignorant than the educated, more the weak than the strong—is that eternal grand idea of the spiritual oneness of the whole universe. I need not tell you to-day, men from this Madras University, how the modern researches of Europe have demonstrated through physical means the oneness and the solidarity of the whole universe, how, physically speaking, you and I, the sun and the moon and the stars, are all but little waves or wavelets in the midst of an infinite ocean of matter, and how Indian psychology had demonstrated ages ago that, similarly, both body and mind are but mere names or little wavelets in the ocean of matter,—the *Samashti*, and how, going one step further, it is shown in the *Vedanta* that, behind that idea of the unity of the whole show, the real soul is also one. There is but one Soul throughout the universe, all is but one existence. This great idea of the real and basic solidarity of the

whole universe has frightened many, even in this country ; it even now finds sometimes more opponents than adherents ; I tell you, nevertheless, that it is the one great life-giving idea which the world wants from us to-day and which the mute masses of India want for their uplifting, for none can regenerate this land of ours without the practical application and effective operation of this ideal of the oneness of things. The rational West is earnestly bent upon seeking out the rationality, the *raison d'être* of all its philosophy and its ethics ; and you all know well that ethics cannot be derived from the mere sanction of any personage, however great and divine he may have been,—of one who having been born but yesterday has had to die a few minutes after. Such an explanation of the authority of ethics no more appeals to the highest of the world's thinkers ; they want something more than human sanction for ethical and moral codes to be binding, they want some eternal principle of truth as the sanction of ethics. And where is that eternal sanction to be found except in the only infinite reality that exists, in you and in me and in all, in the self, in the Soul ? The infinite oneness of the soul is the eternal sanction of all morality, that you and I are not only



brothers—even literature voicing man's struggle towards freedom, children have preached that for you—but that you and I are really one. This is the dictate of Indian philosophy. This oneness is the rationale of all ethics and all spirituality. Europe wants it to-day just as much as our down-trodden masses do, and this great principle is even now unconsciously forming the basis of all the latest political and social aspirations that are coming up in England, in Germany, in France, and in America. And mark it, my friends, that in and through all the literature voicing man's struggle towards freedom, towards universal freedom, again and again you find the Indian *Vedantic* ideals coming out prominently. In some cases the writers do not know the source of their inspiration, in some cases they try to appear very original, and a few there are bold and grateful enough to mention the source and acknowledge their indebtedness to it.

FAITH IN OURSELVES—THE SECRET  
OF ALL GREATNESS.

My friends, when I was in America, I heard it once complained that I was preaching too much of *Advaita*, and too little of Dualism. Aye! I know what grandeur, what oceans of love, what infinite, ecstatic blessings and joy there are in the

dualistic love-theories of worship and religion. I know it all. But this is not the time with us to weep even in joy; we have had weeping enough; no more is this the time for us to become soft. This softness has been on us till we are dead; we have become like masses of cotton. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe, and will accomplish their purpose even if it meant going down to the bottom of the ocean and meeting death face to face in every fashion. That is what we want, and that can only be created, established and strengthened by understanding and realising the ideal of the *Advaita*, that ideal of the oneness of all. Faith, faith, faith in ourselves, faith, faith in God, this is the secret of greatness. If you have faith in all the 330 millions of your mythological gods and in all the gods which foreigners have now and again sent into your midst, and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves, and stand up on that faith and be strong; that is what we need. Why is it that we 300 millions of people have been ruled for the last one thousand years by any and every handful

of foreigners who chose to walk over our prostrate bodies? Because they had faith in themselves and we had not. What did I learn in the West, and what did I see behind those talks of frothy nonsense of the Christian religious sects saying that man was a fallen and hopelessly fallen sinner? There, inside the national hearts of both Europe and America resides the tremendous power of the men's faith in themselves. An English boy will tell you—"I am an Englishman, and I will do anything." The American boy will tell you the same, and so will every European boy. Can our boys say the same thing here? No, not even the boys' fathers. We have lost faith in ourselves. Therefore to preach the *Advaita* aspect of the *Vedanta* is necessary to rouse up the hearts of men, to show them the glory of their souls. It is therefore that I preach this *Advaita*, and I do so not as a sectarian but upon universal and widely acceptable grounds.

THERE IS DIVINITY RESIDING IN EVERY THING.

It is easy to find out the way of reconciliation that will not hurt the dualist or the qualified monist. There is not one system in India which does not hold the doctrine that God is within, that divinity resides within all things. Every one of our *Vedantic* systems admits that all purify and

perfection and strength are in the soul already. According to some this perfection sometimes becomes, as it were, contracted, and at other times it becomes expanded again. Yet it is there. According to the *Advaita* it neither contracts nor expands, but becomes hidden and uncovered now and again. Pretty much the same thing in effect. The one may be a more logical statement than the other, but as to the result, the practical conclusions, both are about the same; and this is the one central idea which the world stands in need of, and nowhere is the want more felt than in this, our own motherland.

#### OURSELVES RESPONSIBLE FOR ALL OUR MISERIES.

Aye, my friends! I must tell you a few harsh words. I read in the newspapers, when one of our poor fellows is murdered or ill-treated by an Englishman, how the howls go all over the country; I read and weep, and the next moment comes to my mind the question who is responsible for it all. As a *Vedantist* I cannot but put that question to myself. The Hindu is a man of introspection, he wants to see things in and through himself, through the subjective vision. I therefore ask myself who is responsible, and the answer comes, every time, "Not the English,—No! they are not responsible. It is we who are responsible for all

our misery and all our degradation, and we alone are responsible." Our aristocratic ancestors went on treading the common masses of our country under foot, till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings. They have been compelled to be merely hewers of wood and drawers of water for centuries, so much so that they are made to believe that they are born as slaves, born as hewers of wood and drawers of water. And if anybody says a kind word for them, with all our boasted education of modern times, I often find our men shrink at once from the duty of lifting up the down-trodden.

HEREDITY NO ARGUMENT TO PROVE OUR WEAKNESS.

Not only so, but I also find that all sorts of most demoniacal and brutal arguments, called from the crude ideas of hereditary transmission and other such gibberish from the Western world, are brought forward in order to brutalise and tyrannise over the poor all the more. In the Parliament of Religions in America there came among others a young man, a Negro-born, a real African Negro, and he made a beautiful speech. I became interested in the young man, and now and then talked to him, but could learn nothing about him. But one day in England I met some Americans,

and this is what they told me—that this boy was the son of a Negro chief in the heart of Africa, and that one day another chief became angry with the father of this boy and murdered him and murdered the mother also to be cooked and eaten, and that he ordered the child also to be cooked and eaten ; but that the boy fled and after passing through great hardships, travelling through a distance of several hundreds of miles, he reached the sea-shore, and that there, he was taken into an American vessel and brought over to America. And this boy made that speech ! After that, what was I to think of your doctrine of heredity !

PROCLAIM THE GOD IN YOU AND BE GREAT.

Aye, Brahmins !—If the Brahmin has more aptitude for learning on the ground of heredity than the Pariah, spend no more money on the Brahmin's education, but spend all on the Pariah. Give to the weak, for there all the gift is needed. If the Brahmin is born clever he can educate himself without help. If the others are not born clever, let them have all the teaching and the teachers they want. This is justice and reason as I understand. These, our poor people, therefore, require to hear and to know what they really are, these down-trodden masses of India. Yea, let every man and woman and child, without respect

of caste or birth or weakness or strength, hear and know that behind the strong and the weak, behind the high and the low, behind every one, there is that Infinite Soul assuring the infinite possibility and the infinite capacity of all to become great and good. Let us proclaim to every soul—*Uttishthata Jagrata, prapya varan nibodhata*—“Arise, awake and stop not till the goal is reached.” Arise, awake; and stop not till the goal is reached.” Arise, awake; awake from this hypnotism of weakness. *None* is really weak; the soul is infinite, omnipotent, and omniscient. Stand up, assert yourself, proclaim the God within you, do not deny. Too much of inactivity, too much of weakness, too much of hypnotism, has been and is upon our race. O ye modern Hindus, dehypnotise yourselves. The way to do that is found in your own sacred books. Teach yourselves, teach every one his real nature, call upon the sleeping soul to see how it rises. Power will come, glory will come, goodness will come, purity will come, and every thing that is excellent will come when this sleeping Soul is roused to self-conscious activity. Aye, if there is any thing in the *Gita* that I like, it is these two verses, coming out strong, as the very gist, the very essence of Krishna’s teaching—“He

who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, sees indeed. For seeing the Lord as the same, everywhere present, he does not destroy the Self by the Self, and then he goes to the highest goal."

GROWTH, EXPANSION AND DEVELOPMENT ON  
NATIONAL LINES.

Thus there is a great opening for the *Vedanta* to do beneficent work both here and elsewhere. This wonderful idea of the sameness and omnipresence of the Supreme Soul has to be preached for the amelioration and elevation of the human race, here as elsewhere,—wherever there is evil and wherever there is ignorance and want of knowledge. I have found out in my experience that, as our scriptures say, all evil comes by relying upon differences, and that all good comes from faith in equality, in the underlying sameness and real oneness of things. This is the great *Vedantic* ideal. To have the ideal is one thing, and to apply it practically to the details of daily life is quite another thing in every case. It is very good to point out an ideal, but where is the practical way to reach it? Here naturally comes the difficult question which has been uppermost for centuries in the minds of our people, the vexed question of caste and of social reformation



I must frankly let this audience know that I am neither a caste-breaker nor a mere social reformer. I have nothing to do directly with your castes or with social reformation. Live in any caste you like, but that is no reason why you should hate another caste or another man. It is love and love alone that I preach, and I base my teaching on the great *Vedantic* truth of the sameness and omnipresence of the Soul of the Universe. For the last one hundred years nearly, our country has been flooded with social reformers and various social reform proposals. Personally I have no fault to find with these reformers. Most of them are good well-meaning men, and their aims too are very laudable on certain points; but it is quite a patent fact that this one hundred years of social reform has produced no permanent and valuable result appreciable throughout the country. Platform speeches have been sent out by the thousand, denunciations have been hurled upon the devoted head of the Hindu race and its civilisation in volumes after volumes, and yet no good practical result has been achieved; and where is the reason for that? The reason is not hard to find. It is in the denunciation itself. In the first place, as I told you before, we must try to keep our historically acquired character as a

people ; I grant that we have to take great many things from other nations, that we have to learn many lessons from outside ; but I am sorry to say that most of our modern reform-movements have been inconsiderate imitations of Western means and methods of work, and that surely will not do for India ; therefore, it is that all our recent reform-movements have had no result. In the second place, denunciation is not at all the way to do good. That there are evils in our society even the child can see, and what society is there where there are no evils ? And let me take this opportunity, my countrymen, of telling you that, in comparing the different races and nations of the world I have been among, I have come to the conclusion that our people are, on the whole, the most moral and the most highly godly, and our institutions are, *in their plan and purpose*, best suited to make mankind happy. I do not therefore want any reformation. My ideal is growth expansion, development on national lines. As I look back upon the history of my country, I do not find, in the whole world, another country which has done quite so much for the improvement of the human mind. Therefore, I have no words of condemnation for my nation. I tell them "You have done well ; only try to do

better." Great things have been done in the past in this land ; there is both time and room for greater things to be done. I am sure you know that we cannot stop. If we stop we die. We have either to get forward or to go backward. We have either to progress or to degenerate. Our ancestors did great things in the past, but we have to grow into fuller life and march on even beyond their great achievements. How can we now go back and degenerate ourselves ? That cannot be ; that must not be ; going back will lead us to national decay and death. Therefore, let us go forward and do yet greater things ; that is what I have to tell you. I am no preacher of any momentary social reform. I am not trying to remedy evils. I only ask you to go forward and to complete the practical realisation of the scheme of human progress that has been laid out in the most perfect order by our ancestors. I only ask you to work to realise more and more the *Vedantic* ideal of the solidarity of man and his inborn divine nature. Had I the time I would gladly show you how every bit of what we have now to do was laid out years ago by our ancient law-givers, and how they actually anticipated all the different changes that have taken place and are still to take place in our national institutions. They also were

breakers of caste, but they were not like our modern men. They did not mean by the breaking of caste that all the people in a city should sit down together to a dinner of beefsteak and champagne, nor that all fools and lunatics in the country should marry when, where, and whom they chose, and reduce the country to a lunatic asylum, nor did they believe that the prosperity of a nation is to be gauged by the number of husbands its widows get. I am yet to see such a prosperous nation.

THE IDEAL MAN IS THE BRAHMAN.

The ideal man of our ancestors was the Brahmin. In all our books stands out prominently this ideal of the Brahmin. In Europe there is My Lord the Cardinal who is struggling hard and spending thousands of pounds to prove the nobility of his ancestors, and he will not be satisfied until he has traced his ancestry to some dreadful tyrant, who lived on a hill, and watched the people passing through the streets, and whenever he had the opportunity sprang out on them and robbed them. That was the business of these nobility-bestowing ancestors, and My Lord Cardinal is not satisfied until he can trace his ancestry to one of these. In India, on the other hand, the greatest princes seek to trace their descent to some ancient sage, dressed in a bit of loin-cloth,

living in a forest, eating roots, and studying the *Vedas*. It is there that the Indian prince goes to trace his ancestry. You are high caste when you can trace your ancestry to a Rishi, and not before that. Our ideal of high birth, therefore, is different from that of others. Our ideal is the Brahmin of spiritual culture and renunciation.

#### TRUE BRAHMINNESS WHAT ?

By the Brahmin ideal what do I mean? The ideal Brahminness in which worldliness is altogether absent and true wisdom is abundantly present. That is the ideal of the Hindu race. Have you not heard how it is declared that he, the Brahmin, is not amenable to law, that he has no law, that he is not governed by kings, and that his body cannot be hurt? That is perfectly true. Do not understand it in the light which has been thrown upon it by interested and ignorant fools, but understand it in the light of the true and original *Vedantic* conception. If the Brahmin is he who has killed all selfishness and who lives and works to acquire and to propagate wisdom and the power of love, a country that is inhabited by such Brahmins altogether, by men and women who are spiritual and moral and good, is it strange to think of that country as being above and beyond all law? What police, what

military are necessary to govern them? Why should any one govern them at all? Why should they live under a government? They are good and noble, they are the men of God; these are our ideal Brahmins.

#### THE IDEAL OF CASTE.

We read that in the *Satya-yuga* there was only one caste to start with, and that was that of the Brahmin. We read in the *Mahabharata* that the whole world was in the beginning peopled with Brahmins, and that as they began to degenerate they became divided into different castes, and that when the cycle turns round they will all go back to that Brahminical origin. This cycle is now turning round, and I draw your attention to this fact. Therefore our solution of the caste question is not degrading those who are already high up, is not running amuck through food and drink, is not jumping out of our own limits in order to have more enjoyment; but it comes by every one of us fulfilling the dictates of our *Vedantic* religion, by our attaining spirituality, and by our becoming the ideal Brahmin. There is a law laid on each one of you here in this land by our ancestors, whether you are Aryans, or non-Aryans, Rishis, or Brahmins, or the very lowest out-castes. The command is the same to you all, and that command is

that you must not stop at all without making progress and that, from the highest man to the lowest *Pariah*, every one in this country has to try and become the ideal Brahmin. This *Vedantic* idea is applicable not only here but over the whole world. Such is our ideal of caste, meant for raising all humanity slowly and gently towards the realisation of that great ideal of the spiritual man who is non-resisting, calm, steady, worshipful, pure, and meditative. In that ideal there is God.

WHAT SHALL YOUR WORK BE NOW ?

How are these things to be brought about? I must again draw your attention to the fact that cursing and vilifying and abusing do not and cannot produce anything good. They have been tried for years and years, and no valuable result has been obtained. Good results can be produced only through love, through sympathy. It is a great subject, and it requires several lectures to elucidate all the plans that I have in view, and all the ideas that are, in this connection, coming to my mind day after day. I must therefore conclude, only reminding you of this fact, that this ship of our nation, O Hindus, has been usefully plying here for ages. To-day, perhaps, it has sprung a few leaks; to-day, perhaps, it has become a little worn; and if such is the case

it behoves you and I, children of the soil, to try our best to stop these leaks and holes. Let us tell our countrymen of the danger, let them awake, let them mend it. I will cry at the top of my voice from one part to the other of this country to awaken the people to know their situation and their duty therein. Suppose they do not hear me, still I shall not have one word of abuse for them, not one word of curse. Great has been our nation's work in the past, and if we cannot do greater things in the future, let us have this consolation, let us all die and sink together in peace. Be patriots, love the race which has done such great things for us in the past. Aye, the more I compare notes the more I love you, my fellow-countrymen; you are good and pure and gentle; and you have been always tyrannised over; such is the irony of this material world of *Maya*. Never mind that; the spirit will triumph in the long run. In the meanwhile let us work and let us not abuse our country, let us not curse and abuse the weather-beaten and work-worn institutions of our thrice-holy motherland. Have not one word of condemnation, even for the most superstitious and the most irrational of its institutions, for they also must have served to do us good in the past. Remember always that



there is not in the world one other country whose institutions are really better in their aims and objects than the institutions of this land. I have seen castes in almost every country in the world, but nowhere is their plan and purpose so glorious as here. If caste is thus unavoidable, I would rather have a caste of purity and culture and self-sacrifice than a caste of dollar. Therefore utter no words of condemnation. Close your lips and let your hearts open. Work out the salvation of this land and of the whole world, each of you thinking that the entire burden is on your shoulders. Carry the light and the life of the *Vedanta* to every door and rouse up the divinity that is hidden within every soul. Then, whatever may be the measure of your success, you shall have this satisfaction, that you have lived, worked, and died for a great cause. In the success of this cause, howsoever brought about, is centred the salvation of humanity here and hereafter.



## VEDA AND THE VEDANTA.\*

BY THE LATE PROF. MAX MULLER.



**T**O the present-day India acknowledges no higher authority in matters of religion, ceremonial, customs, and law than the *Veda*, and so long as India is India, nothing will extinguish that ancient spirit of Vedantism which is breathed by every Hindu from his earliest youth, and pervades in various forms the prayers even of the idolater, the speculations of the philosopher, and the proverbs of the beggar.

For purely practical reasons therefore,—I mean for the very practical object of knowing something of the secret springs which determine the character, the thoughts and deeds, of the lowest as well as of the highest amongst the people in India,—an acquaintance with their religion, which is founded on the *Veda*, and with their philosophy, which is founded on the *Vedanta*, is highly desirable.

It is easy to make light of this, and to ask, as some statesmen have asked, even in Europe,

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\* From "India : What can it teach us ?"

What has religion, or what has philosophy, to do with politics? In India, in spite of all appearances to the contrary, and notwithstanding the indifference on religious matters so often paraded before the world by the Indians themselves, religion, and philosophy too, are great powers still. Read the account that has lately been published of two native statesmen, the administrators of two first-class states in Saurashtra, Junagadh and Bhavnagar, Gokulaji and Gaurisankara\*, and you will see whether the Vedanta is still a moral and a political power in India or not.

But I claim even more for the Vedanta, and I

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\* Life and Letters of Gokulaji Sampattirama Zala and his views of the Vedanta, by Mannassukharama Suryarama Tripathi Bombay, 1881.

As a young man Gokulaji, the son of a good family, learnt Persian and Sanskrit. His chief interest in life, in the midst of a most successful political career, was the 'Vedanta.' A little insight, we are told, into this knowledge turned his heart to higher objects, promising him freedom from grief, and blessedness, the highest aim of all. This was the turning-point of his inner life. When the celebrated Vedanti anchorite, Rama Bava, visited Junagadh, Gokulaji became his pupil. When another anchorite, Paramahansa Sakkidananda, passed through Junagadh on a pilgrimage to Girnar, Gokulaji was regularly initiated in the secrets of the Vedanta. He soon became highly proficient in it, and through the whole course of his life, whether in power or in disgrace, his belief in the doctrines of the Vedanta supported him, and made him, in the opinion of English statesmen, the model of what a native statesman ought to be.

recommend its study, not only to the candidates for the Indian Civil Service, but to all true students of philosophy. It will bring before them a view of life, different from all other views of life which are placed before us in the History of Philosophy. You saw how behind all the Devas or gods, the authors of the Upanishads discovered the Atman or Self. Of that Self they predicated three things only, that it is, that it perceives, and that it enjoys eternal bliss. All other predicates were negative : it is not this, it is not that—it is beyond anything that we can conceive or name.

But that Self, that Highest Self, the Paramatman, could be discovered after a severe moral and intellectual discipline only, and those who had not yet discovered it, were allowed to worship lower gods, and to employ more poetical names to satisfy their human wants. Those who knew the other gods to be but names or persons—*personae* or masks, in the true sense of the word—*pratikas*, as they call them in Sanskrit—knew also that those who worshipped these names or persons, worshipped in truth the Highest Self, though ignorantly. This is a most characteristic feature in the religious history of India. Even in the Bhagavadgita, a rather popular and exoteric exposition of Vedantic doctrines, the Supreme Lord or Bhagavat himself

is introduced as saying : ' Even those who worship idols, worship me \*.'

But that was not all. As behind the names of Agni, Indra, and Pragapati, and behind all the mythology of nature, the ancient sages of India had discovered the Atman—let us call it the objective Self—they perceived also behind the veil of the body, behind the senses, behind the mind, and behind our reason (in fact behind the mythology of the soul, which we often call psychology), another Atman, or the subjective Self. That Self, too, was to be discovered by a severe moral and intellectual discipline only, and those who wished to find it, who wished to know, not themselves, but their Self, had to cut far deeper than the senses, or the mind, or the reason, or the ordinary Ego.

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\* Professor Kunen discovers a similar idea in the words placed in the mouth of Jehovah by the prophet Malachi, i. 14 : ' For I am a great King, and my name is feared among the heathen.' ' The reference,' he says, ' is distinctly to the adoration already offered to Yahweh by the people, whenever they serve their own gods with true reverence and honest zeal. Even in Deuteronomy the adoration of these other gods by the nations is represented as a dispensation of Yahweh. Malachi goes a step further, and accepts their worship as a tribute which in reality falls to Yahweh,—to Him, the Only True. Thus the opposition between Yahweh and the other gods, and afterwards between the one true God and the imaginary gods, makes room here for the still higher conception that the adoration of Yahweh is the essence and the truth of all religion.' Hibbert Lectures, p. 181.

All these too were mere Devas, bright apparitions—mere names—yet names meant for something. Much that was most dear, that had seemed for a time their very self, had to be surrendered, before they could find the Self of Selves, the Old Man, the Looker-on a subject independent of all personality, an existence independent of all life.

When that point had been reached, then the highest knowledge began to dawn, the self within (the Pratyagatman) was drawn towards the Highest Self (the Paramatman), it found its true self in the Highest Self, and the oneness of the subjective with the objective Self was recognised as underlying all reality, as the dim dream of religion,—as the pure light of philosophy.

This fundamental idea is worked out with systematic completeness in the Vedanta philosophy, and no one who can appreciate the lessons contained in Berkeley's philosophy, will read the Upanishads and the Brahma-sutras and their commentaries without feeling a richer and a wiser man.

I admit that it requires patience, discrimination, and a certain amount of self-denial before we can discover the grains of solid gold in the dark mines of Eastern philosophy. It is far easier and far more amusing for shallow critics to point out what is absurd and ridiculous in the

religion and philosophy of the ancient world than for the earnest student to discover truth and wisdom under strange disguises. Some progress, however, has been made, even during the short span of life that we can remember. The Sacred Books of the East are no longer a mere butt for the invectives of missionaries or the sarcasms of philosophers. They have at last been recognised as historical documents, aye, as the most ancient documents in the history of the human mind, and as palæontological records of an evolution that begins to elicit wider and deeper sympathies than the nebular formation of the planet on which we dwell for a season, or the organic development of that chrysalis which we call man.

If you think that I exaggerate, let me read you in conclusion what one of the greatest philosophical critics—and certainly not a man given to admiring the thoughts of others—says of the Vedanta, and more particularly of the Upanishads. Schopenhauer writes :

‘In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death.’ \*

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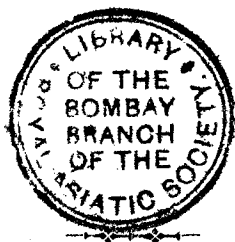
\* Sacred Books of the East, vol. i. The Upanishads, translated by M. M. ; Introduction, p. lxi.

I have thus, tried, so far as it was possible in one course of lectures, to give you some idea of ancient India, of its ancient literature, and, more particularly, of its ancient religion. My object was, not merely to place names and facts before you, these you can find in many published books, but, if possible, to make you see and feel the general human interests that are involved in that ancient chapter of the history of the human race. I wished that the Veda and its religion and philosophy should not only seem to you curious or strange, but that you should feel that there was in them something that concerns ourselves, something of our own intellectual growth, some recollections, as it were, of our own childhood, or at least of the childhood of our own race. I feel convinced that, placed as we are here in this life, we have lessons to learn from the Veda, quite as important as the lessons we learn at school from Homer and Virgil, and lessons from the Vedanta quite as instructive as the systems of Plato or Spinoza.

I do not mean to say that everybody who wishes to know how the human race came to be what it is, how language came to be what it is, how religion came to be what it is, how manners, customs, laws, and forms of government came to be



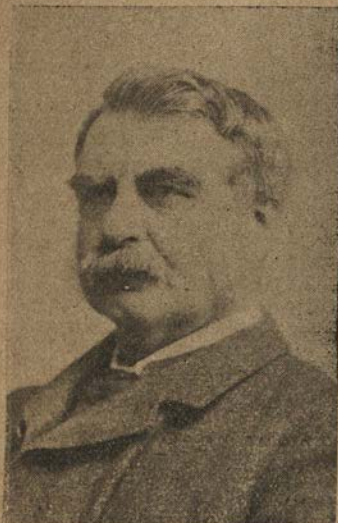
what they are, how we ourselves came to be what we are, must learn Sanskrit, and must study Vedic Sanskrit. But I do believe that not to know what a study of Sanskrit, and particularly a study of the Veda, has already done for illuminating the darkest passages in the history of the human mind, of that mind on which we ourselves are feeding and living, is a misfortune, or, at all events, a loss, just as I should count it a loss to have passed through life without knowing something, however little, of the earth and its geological formation, of the movements of the sun, the moon, and the stars,—and of the thought, or the will, or the law, that governs these movements.



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## CHAPTER I

### *MUHAMMAD AND HIS MISSION*

THE map of Arabia offers few salient features, for it has no rivers and no high mountains and very few towns of importance, and so much of it is desert. Roughly speaking, it stretches in the north from the Gulf of Akaba to the Euphrates in the north-east. Three-fourths of its frontier is seaboard, its shores being washed by the Red Sea on the west, the Gulf of Aden on the south, and the Persian Gulf on the east.

At the beginning of the seventh century, Yemen and part of the Hadhramaut were in the possession of the Persians, while the Syrian frontier was ruled over by the Gassanids under the suzerainty of the Byzantine Emperor. The whole Peninsula was inhabited by Arabs, but the Hejaz contained large Jewish colonies which had been driven out of Palestine. The majority of the Arabs of Arabia were heathen, and believed in a supreme God called Allah, who had created and who ruled the world. He had no temples in his honour, and no priests to serve him. Next to Allah came the *jinn*s (or spirits), who had fixed habitations in stones, trees, or statues. Each Arab tribe had its special *jinn* or *jinn*s. Mekka was the principal religious centre of West Central Arabia, and possessed an old temple called the Ka'ba (or Cube), round which the tribe of Quraysh had built a city in the fifth century of our era. The Ka'ba did not belong to the Quraysh, but was the common pantheon of many tribes, and contained 360 idols. The most sacred object it con-

tained was the Black Stone, which is still venerated by the Muslims. Hence the importance of the city of Mekka and of the tribe of Quraysh, which had the guardianship of the Ka'ba.

At the beginning of the seventh century, when the religion of the Arabs was little more than a degraded fetishism, there suddenly appeared an Arab of the tribe of Quraysh named Muhammad, inspired with the idea of reducing the number of Arabian gods to one, and of compelling his fellow-countrymen to recognise his mission as divine. The new Prophet, being a townsman and a merchant whose business had taken him into foreign countries, had often had opportunities of meeting Jews, Christians, and Zoroastrians. Islám owed much of its success to the fact that so large a part of its doctrines were derived from these three great religions. The Prophet is instructed by God to say: "I am no apostle of new doctrines, and I do not know what will happen to me or to you. I follow naught, save what has been revealed to me. For I am only a public admonisher" (Qorán xlv., 8).

Muhammad, the son of 'Abdalláh, the son of 'Abd-al-Muttalib, the son of Háshim, the son of 'Abd Manáf, is said to have been born in A.D. 571. Of his early life down to the age of forty we know very little. At the age of twenty-four he married Khadija, widow of a rich merchant, in whose service he had made caravan journeys into Syria and South Arabia. By this marriage Muhammad had six children, of whom we need only mention the youngest daughter Fátima. After the death of Khadija he married a young girl called 'Ayesha, the daughter of Abu Bakr.

About the year A.D. 610 Muhammad, who was given to solitary wanderings, one day had a dream, in which it seemed to him that someone said to him: "Recite in the name of thy Lord, who created man—and teaches man by the pen what he does not know." Muhammad was deeply impressed by this dream, which may be regarded as the beginning of his

mission. Thereafter he began to receive these dream messages with recurring frequency, and they were recorded or remembered by Muhammad as the Word of God delivered to him by the Angel Gabriel. Thus was created what came to be known as the Qorán, or "the reading," which was only brought together after the Prophet's death.

The whole of his own family, including his adopted sons 'Alí and Zayd, and many of his intimate friends immediately believed that Muhammad had received a divine mission. The most important of these friends was Abu Bakr, a wealthy merchant, who belonged to the tribe of Taym. The complete faith which this honourable man placed in Muhammad and his mission was not only an invaluable source of encouragement to Muhammad, but is a most important testimony to the genuineness of the Prophet's mission.

In all, the first band of the Faithful are said to have numbered forty-three persons. Among these were several slaves, and mention may be made of an Ethiopian named Bilál, who, by reason of his loud voice, became the first *Muezzin* to call to prayer in Islám. The whole Muslim Confession of Faith is contained in the words: "*There is no Deity but Allah, and Muhammad is the Prophet of Allah.*"

The public feeling against the new religion often took an active form, and the Muslims were mocked and persecuted. Indeed, they were soon obliged to hold their meetings in a private house. But the turning-point in these first years of the mission was the conversion of 'Omar, the son of Khattáb, who had hitherto been one of the strongest opponents of Islám. This young man of twenty-six already commanded so much respect among his townsmen for his bravery and decision of character that from the day of his acceptance of Islám the Faithful were able to perform their prayers in public. The importance of the rôle played by 'Omar in the history of Islám cannot be overrated. It was he who spurred the Prophet on to action, and

encouraged him to undertake the conversion of all Arabia; and to resort to force of arms where peaceful methods failed. It was 'Omar, moreover, who initiated the invasion and conquest of the outer world by the Arabs.

Towards the end of A.D. 619 two great misfortunes befell the Prophet. Within a few weeks he lost first his faithful Khadija, to whom he had been married for twenty-four years, and then his uncle and staunch defender Abu Tálib, who enjoyed such respect in Mekka that no one dared to attack his nephew. On the death of Abu Tálib, however, Muhammad's position in Mekka became one of such grave danger that he was, we are told, afraid to leave his own house. He was peremptorily ordered to give up his public preaching, and to cease from attacking the idolatry of his compatriots. In the meantime, however, during the annual pilgrimage which brought Arabs from far and near to Mekka, he had succeeded in converting a number of pilgrims to the New Faith, and notably some inhabitants of the town of Yathrib (afterwards called al-Medína, or The Town). With them he formed a secret alliance in A.D. 620; but no sooner was it noised abroad that he had thus betrayed his own home and his tribe, than further residence in Mekka became impossible for him. He, therefore, resolved to migrate to Yathrib and seek the protection of its inhabitants; but the number of converts he had succeeded in making during the pilgrimage was not sufficient to guarantee the support of the whole tribe. In A.D. 622 a secret meeting was held during the last days of the pilgrimage between the Muslims of Mekka and the envoys from Yathrib; as a result of which the former migrated to the latter city, where they were received with open arms by the local converts. It is from this event—known as the *Hijra*, i.e., the Migration or Flight of the Prophet—that the Muhammadan era dates.

The Muslim year is lunar, and thus their months

and festivals occur at constantly shifting periods, according to the solar year. It is useful to remember that the Hijra year A.D. 700 corresponds to the Christian year A.D. 1300. The companions of the Flight were known as the Muhájirín; the Muslims of Yathrib as the Ansár or Helpers.

Space will not permit of our entering into the details of the years of constant warfare in which the Prophet was engaged during the remaining ten years of his life. He himself is reported to have said: "All the cities and towns which are conquered were taken by force. Medína alone was conquered by the Qorán."

The outstanding battles were those of Badr (January, 624) and of Ohod (January, 625). The resort to arms for the fulfilling of his mission was forced on Muhammad from the moment that he was compelled to flee with his slender following from his native town: and thus the reforming religion was given at the outset a militant character, which it retained so long as there were countries too weak to withstand the arms and prestige of Islám. The national weapon of the Arabs was the sword, used either on horseback or on foot. The lance had been imported from India and enjoyed a secondary popularity to the sword. Arabia was famous for its bows and arrows, but the early Arabs rather despised these long-range weapons just as to-day they dislike the rifle. During the ten years of life that remained to him after the flight to Medína, he took part in no less than twenty-seven battles and organised forty-seven expeditions.

When, in A.D. 632, Muhammad died, practically all the Arabs had been compelled to accept Islám; but there were many backsliders, and even some rivals who at once seized the opportunity offered to rebel; and it took the famous General Khálid ibn Walíd and others many months to quell these disturbances; and fierce battles were fought, in which many leading Muslims perished, notably at Yamáma (in A.D. 633). Within a year of the Prophet's death, however, Islám

was finally established amongst all the Arabs of the Peninsula.

It was a collision of the Muslims with the Arab tribes on the northern border that ultimately led to conflict with the Byzantines and the Persians. Both these powers were in a state which rendered them ill-fitted to cope with a new enemy. The Emperor Heraclius, who had just gained a victory over the Persians after an exhausting struggle, had many troubles to deal with at home and in the north of the shrunken Eastern Empire; whilst the Persian Empire of the Sásánians was in a state of disruption.

## CHAPTER II

### *THE FIRST FOUR CALIPHS*

It will be seen from what precedes that Muhammad the Prophet had, by the time of his death, become the uncrowned King of Arabia. To what extent Muhammad himself realised that he had founded a secular state which required governing, and not merely a religion which required a pontiff, it is difficult to judge. However this may be, he left no instructions regarding a successor, and on his death in A.D. 632 the Faithful found themselves in an awkward predicament. After much discussion Muhammad's old and faithful friend Abu Bakr was chosen as the first Caliph—i.e., *Khalifa*, or successor to the Prophet of God.

During Abu Bakr's reign of two years the organised invasion of the neighbouring lands was initiated, a policy which did more to consolidate Islám among the Arabs than all the internal wars; for not only did it provide occupation for a restless congeries of men experienced in warfare, with the prospect of limitless

booty, but also added to the prestige of the new religion.

On the death of Abu Bakr, 'Omar succeeded to the Caliphate without opposition, and to his ten years at the head of Islám belong most of the great early conquests. He seems to have realised that the consolidation of the Arabs as a national unity was essential to their success in this far-flung adventure, and used a restraining hand when he felt that the Arabian armies were progressing too rapidly. The invading troops might secure and divide loot to their hearts' content, but they were forbidden to acquire landed property. The conquered were given the choice of embracing Islám or of paying a poll-tax called *jizia*. All land was either made state property or was restored to the old owners, subject to a perpetual tribute which provided pay for the army.

The outstanding general in these days was Khálid, the son of Walíd, who became known as "the Sword of Allah," and was sent first against the Persians and then against the Romans. The earliest triumphs were the battle of the Chains, which opened the road to Persia, and the battle of the Yarmuk (Hieromax River), which caused Heraclius finally to abandon Syria (636). At the end of A.D. 637 was fought the great battle of Qádisiya, in which the Persians were so completely defeated that they abandoned all their western possessions, and withdrew to Persia proper, and the Muslims became masters of Iráq, including the Persian capital of Ctesiphon on the Tigris.

Already in A.D. 635 Damascus had fallen, and 'Omar now established two new cities of Basra and Kúfa, which, peopled with Arab immigrants, were destined to play such an important part in the early history of the Caliphate, becoming the centres both of revolution and of learning. Medína remained the capital of the Islámic state, and into the city poured the incalculable wealth derived from the *jizia* and the taxation of newly conquered lands.



Arabia was, however, rapidly beginning to lose its importance in the new Islámic state, and the need for some new administrative centre was clearly indicated, from which the expeditions eastwards and westwards could be controlled, though Mekka, of course, remained the unchallenged religious centre of Islám. The incursions into the Roman Empire were brought to a temporary end by the conquest of Syria; but the victory of Qádisiya was only the beginning of the Persian Campaign, and hostilities continued between the Muslim armies and those of the Chosroes until A.D. 641, when in the great battle of Nihávand the Persians, after a most stubborn resistance, were finally crushed, and the last Sásánian king, Yezdijerd III., fled from the field—only to perish miserably in a remote corner of his realm after ten years spent in hiding.

The Muslims were now undisputed masters of Syria and Persia, including Mesopotamia and Iráq. The population they had thus subdued were either Christians or Zoroastrians; and as soon as a town or district succumbed, the choice lay with the inhabitants either to accept Islám or to retain their old religion and pay the *jizia* or poll-tax.

Towards the end of the year A.D. 639 an army of some four thousand men, under the command of 'Amr ibn al-'Asi, was sent against Egypt, which was conquered from the Romans with comparative ease in less than two years; and 'Amr was appointed the first Muslim governor of this new province.

The debt of Islám to 'Omar cannot be overestimated. He had precisely the qualities which were needed at this critical stage: great administrative abilities, a powerful personality, and a strong will. He met his death at the hand of a Persian workman in A.D. 644, and was succeeded in the Caliphate by another of the Prophet's sons-in-law, 'Othman, who belonged to the tribe of Quraysh and the family of Omayya. He was nearly seventy years of age when he assumed this

office, for which, even by temperament, he was quite unfitted.

The armies of Islám continued, indeed, in their progress eastwards and westwards, notwithstanding many disasters, and in North Africa Tripoli was reached. In A.D. 649 the Muslims won their first naval victory by the capture of Cyprus. Basra and Kúfa, which had rapidly grown into large cities, were a constant source of trouble to the Caliph, for—as one governor reported—“Noble birth passed for nothing; and the Bedouins were altogether out of hand.” In Medína and Mekka things fared badly, owing to ‘Othman’s policy of reserving all posts and emoluments for the Omayyads, which gave offence to all those other Mekkans who had helped the Prophet in the early days—notably the Háshimite family.

‘Othman was powerless to resist the opposition that their men now offered, and was finally besieged and killed in his own house, after a reign of twelve years, in A.D. 656.

The revolutionaries now set up as Caliph, ‘Alí, the cousin and son-in-law of the Prophet, who—unlike his predecessors—did not command general allegiance. Many leading Mekkans were opposed to his appointment, including ‘Ayesha, the Prophet’s widow, who, with others, fled to Basra, and there raised the standard of revolt. This revolt he quelled without much difficulty, but more serious trouble was awaiting ‘Alí in Syria, where Mu‘áwiya, the Omayyad governor appointed by ‘Othman, had made himself practically independent on the death of that Caliph. ‘Alí tried to depose this powerful governor, but received only a haughty reply; and his authority was ignored throughout Syria. An open conflict was now inevitable; and ‘Alí, for political motives, transferred the seat of his government to Kúfa; and shortly after began to collect an army with which to attack Syria. The fateful field of Siffin, south-east of Aleppo, witnessed a series of inconclusive battles, which continued for two months,

and were brought to an end by a deed of arbitration on the basis of the Qorán, for which an umpire was chosen from each side, one of them being 'Amr, the conqueror of Egypt. The two umpires arrived at a decision which left matters very much as they were before, and though the rival claimants had withdrawn their troops, further hostilities were inevitable.

'Alí's reign was one long series of troubles and disasters; and so broken was his spirit that he again came to terms with Mu'áwiya, and each agreed to respect the territories of the other. This state of affairs naturally troubled the minds of many Muslims, more especially amongst the so-called Khárijites, a body of ultra-theocratic republicans who maintained that the best man possible should always be chosen—even if he were a negro.

In A.D. 661 three men of the Khárijite party formed a resolution to rid Islám of the three men who were mainly responsible for the existing situation—namely, 'Alí, Mu'áwiya, and 'Amr, who had been so unfair an umpire, and was a likely claimant to the Caliphate. On a given Friday each of the three conspirators was respectively to strike down his man, in the mosques of Kúfa, Damascus, and Fostat (old Cairo). 'Alí was mortally wounded; Mu'áwiya recovered from his wounds; and 'Amr escaped only because indisposition prevented his attending prayers that day.

'Alí, by his wife Fátima, the Prophet's daughter, had two sons: Hasan and Husayn. On his father's death Hasan, the elder, was at once proclaimed Caliph by the people of Kúfa. Hasan, who does not appear to have inherited any of the qualities of his father or grandfather, at the end of six months withdrew from Kúfa to Medína; and the commander he left in charge of his army, having no one to fight for, laid down his arms and paid homage to Mu'áwiya.

## CHAPTER III

*THE OMAYYAD CALIPHS*

MU'ÁWIYA, on the death of 'Othman in 656, had, as we have seen, become independent ruler of the West, and on the abdication of Hasan, in 661, he became undisputed Caliph of all Islám, and was called the Commander of the Faithful. His dynasty is so called after his great-grandfather Omāyya, who was grandson of 'Abd-Menáf, and, consequently, a cousin of 'Abd al-Muttalib, the grandfather of the Prophet.

During this reign the Muslims gained absolute sway over all the countries between the Oxus, the Indus, and the Persian Gulf, while in Northern Africa they made rapid progress under the leadership of Okba, who, in A.D. 670, founded the settlement of Kairowán in Southern Tunisia, and fortified it strongly against the Berbers. He was, however, driven out of the new city a few years later by a combined Roman and Berber army.

In this same year, A.D. 670, the first expedition was sent against Constantinople, without achieving any tangible results; and further vain attempts on the Byzantine capital were made almost yearly.

After a prosperous reign of nineteen years Mu'áwiya died, and from his death-bed sent final recommendations to his son Yezíd, warning him that the chief rivals he had to fear were 'Abdulláh ibn Zobayr and Husayn, the son of the Caliph 'Alí. Both these men were at the time in Mekka, and both, no doubt, aspired to the Caliphate. On the death of Mu'áwiya, Husayn was at once invited to Kúfa, whose inhabitants promised him their support, and he, in spite of the warnings of the Mekkans, accepted, and set out together with his family for that city. On his way he learned that his cousin Muslim, who had been sent in

advance, had been put to death by Yezíd's orders. It was too late for him to turn back, and being met at Kerbela with orders to retire, he there pitched his camp, having with him less than one hundred and fifty men. And now followed the tragedy which to this day on every 10th of Muharram stirs the hearts of all good Muslims, and forms the subject of that heart-rending Passion Play, which is performed with ever-fresh exaltation and even self-inflicted violence wherever there is a Shi'a community. The little band, comprising nearly all those in whose veins the blood of the Prophet flowed, fought on till there was not a man left alive. Husayn, felled by an arrow, was trampled to death by the cavalry, and his head, together with seventy other heads, was thrown at the feet of the governor who had been responsible for the tragedy. Two sons and two daughters of Husayn who had escaped the carnage were afterwards kindly received by Yezíd, who, in a moment fatal for his house and later for the house of 'Abbás, sent them to Medína.

The Shi'a Movement, the claim of 'Alí's family to rule over Islám, thanks to the tragedy of Kerbela and the return to Medína of Husayn's children, now became a living reality, and has ever since split the Muslim world into two irreconcilable factions—the Sunni and the Shi'a.

Originally the Shi'a Movement was purely a political one in favour of 'Alí and his descendants (the name being a contraction of *Shi'at 'Alí*, or the Party of 'Alí); but its adherents soon began to formulate theories and beliefs which had nothing to do with the succession and very little to do with orthodox Islám. An allegorical interpretation was given to the Qorán. One of the most important features of their teaching was the belief in the "coming" of a promised Mahdí, or Messiah, who would one day appear on earth in order to establish the reign of justice and equity, and to take vengeance on the oppressors of the family of 'Alí. The

first three Caliphs are regarded as usurpers and duly cursed by good Shi'as, while no execrations are bad enough for Yezíd.

The most important sects which grew out of Shi'ism were the Isma'ilis, or "Seveners," who recognised in Isma'il, seventh in descent from 'Alí, their last Pontiff, or Imám, and looked to the ultimate coming of his son Muhammad as the promised Mahdí. Another sect of Shi'as, called the "Twelvers," believe that there have been twelve Imáms of the house of 'Alí, of whom the last, also called Muhammad, is said to have disappeared under mysterious circumstances. The religion of the "Twelvers" is to-day the state religion of Persia, each occupant of the throne being the *locum tenens* pending the reappearance of the hidden Imám.

In Africa the armies, during the reign of 'Abd al-Malik, met with many reverses, but in A.D. 693 the largest force yet despatched to Africa was sent under the command of Hasan ibn Nu'mán, who marched from Kairowán to Carthage. In the neighbourhood of Constantine he was for five years held in check by a woman known as *Káhina*, or "the Priestess," who took command of the Berbers. Ultimately *Káhina* was slain, and her sons, with their army, accepted Islám, a course their mother had herself recommended to them. The opposition of the Berbers was now finally broken (A.D. 703). The important part played by the Berbers in the history of Islám should not be forgotten. It was they who won the first battle in Spain under Tárik; it was they who upheld Islám in Spain and in North Africa, and, finally, it was they who won Egypt for the Fátimids.

The arms of Islám had meanwhile taken a new direction to the south-east, under command of Muhammad ibn Qásim, who, crossing the Indus, marched through Sind, and took the rich city of Multan, which yielded untold treasure to the Muslims (A.D. 711). It is unlikely that at this juncture further invasion into India was feasible, and this first adventure ended with the recall

of Muhammad ibn Qásim, owing to the death of the Caliph al-Walíd.

‘Abd al-Malik died in A.D. 705 after a reign of twenty-one years. He was, on the whole, a successful ruler. He had continually three large expeditions in the field, constant revolts in Iráq, and an administration to establish or reform. It was he who first established a national mint, the Muslims having hitherto been content to use Persian or Roman coinage.

‘Abd al-Malik was succeeded by al-Walíd (one of four sons, who all succeeded to the Caliphate in turn). During the ten years of al-Walíd’s reign Islám reached its farthest limits in the West, and almost its farthest limits of conquest in the East. His reign also saw the beginning of the Abbásid Movement, which, within a few years of his death, was to bring the house of Omayya to an end.

In Africa the victorious Muslims, having extended their conquests as far as Fez, Tangier, and Ceuta, were already beginning to cast covetous eyes on Spain.

An opportunity offered when, in the year A.D. 709, the son of the Gothic King of Spain invited the aid of the Arabs in the recovery of his father’s throne, which had been usurped by Roderick. This invitation was sent through a certain Count Julian, a Greek who, as governor of Tangier, had submitted to the Muslims, and was now in command of Ceuta. The Embassy was sent to Tárik, the new Muslim Governor of Tangier, who, in turn, sent it on to Musa ibn Nusayr at Kairowán, who then obtained the permission of the Caliph Walíd to send an expedition into Spain. These details are significant as illustrating the organisation that already existed in the Islámic State. In 710 a party of five hundred Berbers was sent to reconnoitre the country, and in the following year Tárik and Count Julian landed at Gibraltar, which name is a corruption of Jebel Tárik, or Tárik’s Hill. Tárik’s progress was so rapid—Malaga, Granada, Cordova, and Toledo all in turn submitted to his arms—that in 712 Musa be-

came either jealous or apprehensive, and himself set out for the Spanish mainland at the head of a large force, including many Arabs. His progress was not quite so rapid as that of his lieutenant. He took Seville, and on reaching Salamanca ordered Tárík to join him, and shortly after, Roderick being killed, Musa entered Toledo in triumph and proclaimed the Caliph of Damascus sole ruler of the Peninsula. In A.D. 714, being recalled by the Caliph, he returned to Damascus, leaving his son 'Abd ul-'Azíz as Governor, with Seville as his headquarters. But ere he reached Damascus Walíd had died, and his brother Sulayman reigned in his stead.

We must now look again to the East, where the remarkable progress begun under 'Abd al-Malik had been steadily continued. The appointment of Qutayba ibn Muslim in A.D. 704 marks, however, a new epoch; for though the Arabs had now been for many years masters of Khurásán, with Merv as the capital, their hold on the country beyond the Oxus was but slight. It was Qutayba who first brought the country lying between the Oxus and the Jaxartes under the rule of the Caliph. Adding to his Arab troops thousands of the local inhabitants whom he invited to join in the Holy War, he set out on a triumphant career of conquest, and in the course of a few years had conquered Bukhárá, Samarqand, Khwárazm (Khiva), Farghána, and Tashkent as far as the mountains which separate Russian from Chinese Turkestan.

The outstanding event of the Caliph Sulayman's reign was his great attack on Constantinople by land and by sea, the second effort of the Muslims to win this coveted prize. The siege continued for three years, and was repelled mainly owing to the use of "Greek fire," which was employed with equal effect by sea and land, in battles or in sieges. The importance of the failure of the Muslims to take Constantinople cannot be over-estimated. It was the Byzantine Emperors who made it impossible for the Arabs to



sweep over Europe as they had swept over Syria and Egypt. Many centuries later it was again the Emperors of Constantinople who saved Europe from the Seljuqs. Professor Bury has well said that "if the Eastern Empire had not been mortally wounded and reduced to the dimensions of a petty state by the greed and brutality of the Western brigands who called themselves Crusaders, it is possible that the Turks might never have gained a footing in Europe." During the siege the Caliph Sulayman died, presumably from over-eating, and was succeeded by Walíd's grandson, 'Omar II., who, after an equally brief reign, was succeeded by another of 'Abd al-Malik's sons, Yazíd II. In A.D. 724 the fourth son, Hishám, came to the throne of the Omayyads. He was the last distinguished ruler of his house. He reigned for nineteen years (A.D. 724-743), and it was while he held his high office in Damascus that the Muslim armies came within an ace of making themselves masters of France.

In A.D. 720 the governor appointed over Spain by 'Omar II. crossed the Pyrenees and took possession of Narbonne: but at Toulouse he was defeated and killed; and the attention of the Muslims in Spain was now turned to avenging this defeat. The Pyrenees were again crossed, and Carcassonne, Nîmes, and Autun were taken. The main body of the Muslim forces was composed of Berbers, to whom the Arabs owed their initial successes in Spain. These men were, however, treated as inferiors by the proud Arabs, and one of their chiefs, resenting this, made an alliance with Odo, King of Aquitaine. A veteran warrior, 'Abdur-Rahmán, was thereupon despatched with an enormous force and overran the land as far as Poitiers, having penetrated into Gascony by the Valley of Roncevalles: his detachments overspread the Kingdom of Burgundy as far as Lyons and Besançon.

On the possibilities involved by this invasion of France, I cannot do better than quote from the pages of Gibbon: "A victorious line of march had been pro-

longed above a thousand miles from the Rock of Gibraltar to the banks of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland: the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Qorán would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and true revelation of Mahomet. From such calamities was Christendom delivered by the genius and fortune of one man."

In October, A.D. 732, Charles Martel, the illegitimate son of King Pepin of Burgundy, collecting his forces, sought and found the enemy in the midst of France between Tours and Poitiers. The battle was hotly contested, but at last the invaders were driven back, leaving 'Abdur-Rahmán dead on the field. So hasty was the retreat of the Muslim forces that on the following day every man of them had disappeared. Though this battle really decided the fate of France, the attack was twice renewed by the Muslims under Okba, the son of Hajjáj, but each was in turn repelled. Hishám died A.D. 743, and with him ended the glory of the Omayyads.

Meanwhile events were passing in Khurásán, which, within seven years of Hishám's death, were to bring about the downfall of his house.

In the reign of Hishám, Muhammad, the great-grandson of the Prophet's uncle 'Abbás, who was living in retreat in the south of Palestine, began to advance his claims to the Caliphate and to direct Shi'a propaganda. This Muhammad, whose two sons became the first two Abbásid Caliphs, devoted his attention primarily to Khurásán, where his missionaries were instructed to undermine the authority of the Omayyads by abusing their misrule and by holding out promises of a Saviour from the house of the

Prophet who would restore Islám to its original purity. In the year A.D. 743 he purchased a young slave, aged twenty, named Abu Muslim, who should act as his confidential agent in Khurásán. And so successful were he and his assistants that in A.D. 747 Ibráhím, son of Muhammad the Abbásid pretender, determined to raise the black banner in Khurásán without further delay. They chose black as their colour in contradistinction to the white banner of the Omayyads.

The Shi'ites were induced to make common cause with the pretender on the plea that the only object of the movement was to secure the Caliphate for a member of the Prophet's own family, while the Khárijites were only too glad to give expression to their disapproval of Omayyad misrule. Nasr ibn Sayyár, who had governed Khurásán loyally for the past ten years, being unable to cope with this menacing situation, implored the Caliph to send reinforcements; and since no such help was forthcoming he deemed the struggle useless, and retired from Merv to Nishapur with such troops as remained faithful to him, only to be pursued and defeated by Qahtaba, the famous general, under Abu Muslim. The Omayyad Caliph at last awoke to the gravity of the situation and sent a large Syrian army against Qahtaba, but it was too late, and after a series of victories the Abbásid troops entered Kúfa, where the head of the house, Abu'l-'Abbás, was brought from seclusion as the promised Mahdí. The last of the Omayyads of Damascus fled to Egypt, where he was captured and slain, A.D. 750.

## CHAPTER IV

*THE ABBÁSID CALIPHS*

THE first measure of Abu'l-'Abbás was to exterminate every member of the house of Omayya. From this terrible slaughter there escaped one grandson of the Caliph Hishám named 'Abd-ur-Rahmán, who fled eventually to Spain, where he founded the Omayyad Dynasty in that country. (See below, p. 29.)

The reign of Abu'l-'Abbás lasted less than five years, during which risings took place in every quarter of the Empire, except in Khurásán where Abu Muslim wielded unlimited power.

On the death of Abu'l-'Abbás in A.D. 754 his brother, al-Mansúr became Caliph, and one of his first acts was the murder of Abu Muslim, who had really been the main cause of the rise to power of the new dynasty, but was feared on account of his prestige in Khurásán; and it was only by bribery that Abu Muslim's officers were kept from rising in revenge for their master's cruel death.

Al-Mansúr now turned his attention to the building of his new capital, and we may take the completion of Baghdad in A.D. 766 as the beginning of a new era in Islám. For with the advent of the Abbásids and the transfer of the Court to Iráq a totally new influence came into operation. The Abbásids owed their rise to power to the support of the Persians of Khurásán, and everything Persian now became the fashion, and the Caliphs aspired to emulate the magnificence and luxury of the old kings of Irán. The Court even adopted Persian dress.

The ten years' reign of al-Mahdí, who assumed the Caliphate on the death of his father, al-Mansúr, in A.D. 775, was singularly free from battle or murder in comparison with the reigns of those who preceded him. This Caliph had two sons, both of whom suc-

ceeded him; the elder, al-Hádí, only survived his father by one year, and in A.D. 786, Hárún al-Rashíd, the most famous though not the greatest of the Caliphs of Baghdad, came to the throne.

Allusion must also be made to a rising in Medína in favour of a descendent of 'Alí, who was proclaimed Caliph. The pretender was killed while rashly making the pilgrimage to Mekka: a cousin of his, named Idrís, fled into Africa, and it was this Idrís who in A.D. 788 founded the Idrísid Dynasty in Morocco, which lasted nearly two hundred years.

Hárún holds a quite unique place among Muslim heroes, especially among English-speaking peoples: this we owe to the *Arabian Nights* in the first instance, and to our own literature in the second. The two phrases "The Great Hárún al-Rashíd" and "Barmecide Feast" have a fixed place in our literary education; and Hárún's only rivals in the field of English letters are possibly Saladin and Tamerlane.

The real history of Hárún is not especially rich in incident. His reign of twenty-three years (A.D. 786-809) was comparatively uneventful, thanks mainly to the wisdom and good counsel of his Chief Ministers the Barmecides (Barmakids).

Yahya, who became Hárún's Prime Minister, was the son of Khálid, who had been Chief of the Exchequer to the first Abbásid Caliph: his two sons, Fadl and Ja'far, held important posts, and all were on terms of great intimacy with Hárún the Just. Although the name of this Caliph is so closely associated with that of Baghdad, Hárún actually spent very little time in this town. He spent much of his time in travel, and paid several visits to Khurásán and to Egypt: he performed the pilgrimage to Mekka nine times—for he was a very strict Muslim and observed minutely all the ordinances regarding prayer and fasting—and invaded the Roman territories in Asia Minor on no less than eight occasions.

It is during this reign that we first hear of the

employment of Turks in military command; and from this time on the Turks begin to play an increasingly important part in the Muslim Army.

Hárún is brought nearer to the West in our thoughts by the fact that he exchanged embassies with Charlemagne, and the elephants he included in his gifts to the great emperor were probably the first to be brought into Europe.

The story of the fall of the Barmecides must be mentioned, even in this brief summary, because of its proverbial place in our language. Curiously enough, the actual cause which led Hárún to turn against this family with such suddenness, to murder his most intimate friend Ja'far, to imprison his father and his brother and to confiscate all their property, has never been established, though, naturally enough, many stories have been woven round this tragedy which has cast so black a stain on the memory of Hárún the Just.

The expression "Barmecide Feast" has nothing to do with Hárún, but is merely taken from an *Arabian Night*, in which one of the Barmecides serves up a series of empty dishes to a hungry man to test his sense of humour.

To Hárún must also be given much of the credit for that liberal encouragement of letters, arts, and science which made the Court of the Abbásids the centre of the highest culture, to which the learned and the gifted flocked from East and West.

The manufacture of paper, the secret of which the Muslims had learnt from the Chinese in Turkestan, was in this reign established in Baghdad. Hitherto either parchment or papyrus had been employed for writing.

Hárún had three sons, and his intention was that while Amín, the elder, should succeed to the Caliphate, Ma'mún, the second son, should have absolute charge of Khurásán, and should be next in succession to his brother. It was while Hárún was leading an expedition into Khurásán, where a serious revolt had taken

place, that he succumbed to a malady at Tús. Ma'mún had been sent in advance to occupy Merv. Amín, on the news of his father's death, recalled the army to Baghdad, and struck Ma'mún's name from the succession. Ma'mún retaliated by stopping all postal communication between Baghdad and Khurásán, and assumed the title of Caliph over the Muslim territories of the East. Amín next sent a force of fifty thousand men to attack Ma'mún, which was defeated by Ma'mún's capable Persian General, Táhir, who followed up this victory by marching on Baghdad, to which he laid siege and which he took by storm in A.D. 813 after a twelve months' investment. Amín, in a vain attempt to escape, was finally slain by a party of Persian soldiers.

Ma'mún, now undisputed Caliph, instead of removing to Baghdad made Merv his capital, a step which naturally gave great offence to the people of the West.

Not till A.D. 817 did Ma'mún set out for Baghdad. Táhir was appointed to the Viceroyalty of the East in A.D. 820, and although he died two years later, seeing that his descendants succeeded him in this governorship during a period of fifty-six years, he may be fitly regarded as the founder of a dynasty in Khurásán, the first Persian dynasty to govern since the fall of the Sásánids in A.D. 641. The rise of this dynasty will be dealt with in Chapter VI. on the Eastern provinces.

The next Caliph, Mu'tasim, was also a son of Hárún. He was chiefly famous for having instituted a personal bodyguard of three thousand Turks, and for having built the royal residence of Sámarrá, a few miles above Baghdad, where he established himself, leaving his son Wáthiq in charge of Baghdad (A.D. 836). From this time on the Caliphs became mere puppets in the hands of their Turkish pretorians.

The last years of the Caliph Muqtadir, who was twice deposed and finally killed by one of his own

generals (A.D. 908-932), saw the rise of a Persian family named Buwayh, or Búya, belonging to the country of Daylam on the south-west of the Caspian, who, though Shi'as, gained such influence over the Caliph that they practically usurped his functions. Further reference to the Buwayhids will be found in Chapter VI.

Under the next Caliph, Rádí (934-940), the Empire was practically reduced to the province of Baghdad, and the worldly power of the Caliphate was a mere shadow, although his nominal authority was recognised by all orthodox Muslim rulers. Khurásán and Transoxiana, Southern Persia, Kirman, Media, Mesopotamia, Azarbaiján, Egypt, Arabia, Africa, and Spain were all in the hands of various independent sovereigns.

The Caliphate of Baghdad came altogether to an end with the defeat and death of Mosta'sim at the hands of Hulagu, the grandson of Chingiz Khan the Mongol, in A.D. 1256.

One member of the Abbásid family escaped to Egypt, which was in the hands of the Mamlúk Sultans, and made an abortive attempt to regain Baghdad, but was defeated and killed ere he reached that city. His descendants of a collateral line for two hundred and fifty years were more or less prisoners in Cairo of the Mamlúk Sultans, but enjoyed the title of Caliph and were paraded on State occasions. The last of the line of pseudo-Caliphs was carried off to Constantinople by Salim the Turk, after his conquest of Egypt in A.D. 1517. (See p. 76.)



## CHAPTER V

*THE DYNASTIES OF SPAIN, NORTH  
AFRICA, AND EGYPT*

SPAIN at the time of the Mussulman conquest was Christian rather in name than in fact. This country was the last country within the Roman Empire to cling to paganism; and, under the Visigoths, little trouble seems to have been taken to convert the people. Slavery and serfdom existed on an extensive scale, and the lower classes were downtrodden and ignorant. It is easy to understand that in these circumstances the call to Islám fell on willing ears; for the creed was simple, there was no priesthood, and every Muslim slave had a chance of becoming a freedman. In any case the Spaniards were only exchanging one alien rule for another.

From 418 down to the Arab invasion, Spain had been ruled by the Visigoths, who held their Court at Toulouse and had their Spanish headquarters in Toledo. Not till the sixth century was their rule firmly established there. The throne was elective, and after the establishment of the Catholic belief the power seems to have been shared between the king and the bishops.

A very noticeable feature was the persecution of the Jews, who in spite of this continued to thrive and to hold their own, and because of this contributed largely to the rapid successes of the Arabs, who, as we have seen elsewhere, practised toleration towards all who would pay the *jizia*. The Spanish Christians living under Arab rule received the name of Muzarabes—*i.e.*, *Must'aribín*, or the Arabicised.

On the departure of Musa ibn Nusayr in A.D. 714 (see above, p. 19) the newly acquired province fell into a state of hopeless disorder due to the rivalry among the Arab tribal representatives and the absence of a

really capable leader, and the constant quarrels between the Arabs and the Berbers. Governors were regularly appointed by the Dasmascus Caliphs, but their authority was more or less ignored. Civil war and the decline of the Omayyad Caliphate were reflected in all the outlying lands of Islám.

The situation for the Muslims in Spain was suddenly saved, twenty-three years after they had been driven back over the Pyrenees, by the arrival of one of the only Omayyad princes to escape from the general slaughter of his house, by name 'Abd-ur-Rahmán, the son of the Caliph, Mu'áwiya.

After five years' adventurous life in North Africa, during which he in vain attempted to win over the Berbers, he found himself in A.D. 755 in Ceuta, in the direst straits, accompanied only by his faithful freedman Badr. He now sent Badr over the sea to Spain to discover whether the local Arab chiefs would welcome the arrival of the grandson of the Caliph Hishám. Badr's mission met with such success that the young prince, then aged twenty-four, was able to land near Malaga, where he was greeted as their king by the assembled chiefs. In the following year he received the homage of nearly all the Muslims in Spain, and thus, within six years of the fall of the Omayyads of Damascus, was founded the Omayyad Dynasty of Cordova, which endured for over two hundred and fifty years.

'Abdur-Rahmán I. took the titles of Amír and Sultan, but the title of Caliph was only assumed two centuries later by 'Abdur-Rahmán III., the greatest monarch of his line. Only once did the Abbásid Caliphs make an attempt to wrest Spain from its new masters, when, in A.D. 763, 'Alá ibn Mughith was sent to raise a rebellion which was quickly and ruthlessly suppressed by 'Abdur-Rahmán. We are told that the heads of 'Alá and his chief companions were cut off, embalmed, and put in a bag, each head being labelled with the name and rank of the victim: to this parcel

were added the black flag of the Abbásids, the diploma appointing 'Alá Viceroy of Spain, and a document containing a short account of his defeat. This ghastly gift for the Caliph was carried by a merchant from Cordova to Baghdad, and on opening it Mansúr, who was not noted for his squeamishness, was moved to say: "I thank God for setting a sea between me and such an enemy!"

In A.D. 778, 'Abdur-Rahmán was faced by the most serious crisis of his thirty years' reign. Three Arab chiefs in the north, bent on the downfall of the Omayyad Amír, had gone to meet the Emperor Charlemagne in Paderborn and had concluded with him an alliance against the Muslim ruler of Spain. All was ready for the invasion of Spain by the Franks, but while the Emperor was still on the other side of the Pyrenees a new rebellion in Saxony demanded his immediate return to Germany, and the Amír of Cordova had only to deal with the revolting Arabs and Berbers. The Frankish troops, which under the romantic Roland of Brittany had crossed the Pyrenees, were in their withdrawal all but annihilated by the Bask mountaineers in the famous valley of Roncesvalles.

It was during the reign of 'Abdur-Rahmán I. that there arose in the north of Spain the little Christian state of the Asturias with its capital at Oviedo, which by the middle of the ninth century seems to have been firmly established, and this was the thin edge of the wedge which gradually worked its way into the heart of Moorish Spain, and by the thirteenth century had reduced the limits of this proud state to the kingdom of Granada.

By the middle of the tenth century this little state had become the kingdom of Leon: a separate kingdom of Navarre was next established, and later both these principalities were merged into the two great states of Castile and Aragon respectively. A glance at the map of Spain will show that one-third of the

Peninsula had already been recovered by the Christians during the rule of the Omayyads of Cordova. From Coimbra to Barcelona an irregular line may be drawn to show the northern frontier of this outlying province of Islám, which included the Emirates of Seville, Granada, Cordova, Badajos, including more than half of modern Portugal, Toledo, Valencia, and Saragossa. Only two other names need be mentioned in connection with this one great Muslim dynasty that ever ruled in Spain—namely, ‘Abdur-Rahmán III. and the great vezir al-Mansúr. It was during the long reign of ‘Abdur-Rahmán III. (A.D. 912-961) that this house reached the apogee of its glory. “In spite of innumerable obstacles he had saved Andalusia both from itself and from foreign rule. He had given to it internal order and prosperity and the consideration and respect of foreigners. A numerous and well-disciplined army, perhaps the best in the world, gave him a preponderance over the Christians of the north. The most haughty sovereigns were eager for his alliance. Ambassadors were sent to him by the Emperor of Constantinople and by the sovereigns of Germany, Italy, and France.”

The other name we have to mention is that of al-Mansúr (Almansor) the great minister who was destined to play a more important part in the history of Spain than any of the Caliphs. An administrator by inheritance and training, and a learned doctor of the law, he determined also to master the art of war, and became a great general. He is said to have conducted no less than fifty campaigns against the Christians, and the three important towns of Leon, Pamplona, and Barcelona were each captured by him in turn. His position was far greater than that of the two Caliphs whom he served, and he could no doubt have, had he chosen, usurped the supreme power; but he seems to have been contented with the enjoyment of public esteem and hero-worship.

With the death of al-Mansúr the power of the

Omayyads began rapidly to decline; and at the beginning of the eleventh century Moorish Spain again became a prey to factions and adventurers, and a number of petty dynasties arose in the various Emirates, the most important of which was that of the Abbadids of Seville. In the meantime, the Christian states of Aragon and Castile were rapidly growing in power; and so threatening did they appear to the Muslims that the Abbadid Prince of Granada appealed for aid to the Almorávid ruler of Morocco.

To this period belongs the Cid Campeador, Don Ruy Diaz, or Rodrigo, who, as an historical personage, played a part which entitled him to small fame and no honour, but as a hero of romance is the centre of a vast literature. He was, indeed, a free-lance who in accordance with the chances of booty fought alternately for the Moors and the Spaniards; and, as is so often the case with popular heroes, it would have been happier for all lovers of romance if his real life had been less accessible to the historian.

We must now leave Spain and take a rapid survey of what had been passing in North Africa since the recall of Musa ibn Nusayr to Damascus in A.D. 714.

**NORTH AFRICA.**—When in A.D. 754 the Caliph Mansúr ascended the throne he wrote to ‘Abdur-Rahmán, the Viceroy in Kairowán, demanding him to take the oath of allegiance. This he refused, and issued a circular letter commanding all Muslims in the west to refuse obedience to the Abbásid Caliph. Such was the beginning of the independence of the *Maghrib* (or West), and several years elapsed before the Abbásid general al-Aghlab was able to enter Kairowán and re-establish the authority of the Caliph.

In A.D. 788 an independent ‘Alid Dynasty known as the Idrisids had been founded in Morocco. In A.D. 787, the Governor-General of Africa (*i.e.*, Tunisia) died and was succeeded by Ibráhím, the son of Aghlab. In A.D. 800 the Caliph Hárún made him Governor of the whole of the African province, from the frontiers of

Egypt up to Morocco, where the authority of the Idrisids was not challenged.

The Aghlabid domination of one hundred years in Africa was a period of naval triumphs for Islám. They continually harried the coasts of Italy, France, Corsica, Malta, and Sardinia, and in A.D. 827 conquered Sicily. Their piratical sailors, known as the Corsairs, were the terror of the Mediterranean, and they even sailed up the Tiber within a few miles of Rome.

FÁTIMIDS. — The establishment of the Fátimid Dynasty, first in Africa and afterwards in Egypt, was the outcome of a very important sectarian movement which, originating in the reign of the 11th Abbásid Caliph (892-902), laid waste the Muslim Empire for two centuries.

In the second half of the ninth century a certain Persian named 'Abdulláh began to preach the Isma'ílí doctrine, and to institute a sort of secret society into which one could only enter after the strictest initiation, and from which one could never again withdraw owing to solemn oaths taken. 'Abdulláh soon had a great number of members, and missionaries were sent all over the Muslim world.

From the Isma'ílís sprang a branch which, from its founder Qarmat, became known as the Qarámita, or Carmathians, who, rapidly spreading in Iráq, Syria, and Eastern Arabia, kept in check all the armies which were sent against them.

Finally, at the end of the ninth century, there arose a man named 'Ubaydullah, who, though actually descended from 'Abdulláh, the Persian Isma'ílí mentioned above, gave himself out as a direct descendant of 'Alí through his wife Fátima. One of this man's missionaries it was who, after gaining a numerous following among the susceptible Berbers, had wrested Tunisia from the Aghlabids. This was in A.D. 909.

'Ubaydullah took the title of al-Mahdí and claimed

to be Caliph and Amír of the Faithful. He soon made himself master of all North Africa excepting Idrísid Morocco. He founded the city of Mahdíya on the coast of Tunisia and made it the Fátimid capital, and fifty years later his great-grandson al-Mu'izz became master of Egypt and founded Cairo.

EGYPT.—The advent of the Fátimids to the kingdom of Egypt and Syria finally deprived the Caliphs of Baghdad of those two rich provinces, and cut them off from all connection with the west. Khurásán had long passed from their hands, and their possessions now were small in comparison with the empire of the Fátimids, which stretched from the Orontes to the borders of Morocco.

Although the Fátimids reigned in Cairo down to the time of their overthrow by the great Saladin in A.D. 1171, they did not manage to retain their hold over their western provinces.

Politically, the influence of the Fátimids extended far beyond the confines of their empire, for it was Fátimid propaganda which led to the establishment of the Isma'ílís in Persia and Syria, who were destined to play such a terrifying rôle during the three succeeding centuries under the leadership of their chief, who was known as the Old Man of the Mountain (*Shaykh ul-Jabal*).

It is not easy to account for the untiring efforts which were expended in spreading the cause of the Fátimids, which was obviously prompted by the desire to hold what they had gained, which, after all, required money and arms rather than religious adherents.

THE ALMORÁVIDS.—As a result of the removal of the Fátimids to Cairo, two of their African lieutenants set up local dynasties and a number of Berber chiefs made themselves independent. And, finally, in the middle of the eleventh century a new teacher appeared, in the person of a Berber named 'Abdullah ibn Yásín, who founded the dynasty of the Almorávids (a corruption of *al-murábitín* or monks of the *ribát* or frontier

monastery). He conquered practically the whole of Morocco, and it was his cousin Yúsuf, the son of Tashfin, who built the city of Marrákush, from which Morocco has its name.

It was this Yúsuf who in A.D. 1086 was invited by the Muslims in Spain, notably the Abbadids of Seville, to come and help them against the Christian princes : in response to their appeals he made two expeditions into Spain. He not only helped his co-religionists, but took the opportunity of annexing Spain to his African Empire. The Almorávids were probably the first Berbers to be really converted to Islám, and so fanatical were they that during the sixty years that they ruled over Spain the Christian inhabitants, who under all other Muslim rulers before and after were treated with tolerance, became the objects of persecution.

THE ALMOHADES.—At the beginning of the twelfth century another Berber preacher arose named Ibn Túmart, who founded a sect which in A.D. 1130 became a dynasty called the Almohades, a corruption of *Muwahhidin*, or Unitarians.

The first chief of the Almohades, in the course of fifteen years, conquered Morocco and finally put an end to the Almorávids, and at the same time gained possession of all Moorish Spain. He ultimately extended his conquests as far as the frontiers of Egypt. His successors were mainly occupied in repelling the attacks of the Christians in Spain, and in A.D. 1212 the Almohades suffered a disastrous defeat at Las Navas, and were driven out of the Peninsula.

THE NASRIDS OF GRANADA.—A number of petty kingdoms had sprung up during the eleventh and twelfth centuries in Valencia, Saragossa, etc., but the last dynasty worthy of mention is that of the Nasrids in Granada, which lasted from the middle of the thirteenth century down to the final expulsion of the Moors by Ferdinand and Isabella in A.D. 1492, when their last king, Abu 'Abdulláh Muhammad, better



known as Boabdil (*el rey chico*), fled from the city he loved so well. We are told that as he cast a last longing glance on the Alhambra, on a spot still known as "The Moor's last sigh," he burst into tears, and his mother upbraided him, saying: "Do not weep like a woman just because you have not the courage to defend yourself like a man!"

Travellers in Morocco have all heard how, in many households, there are preserved to this day the keys which the Moorish refugees brought away with them from Spain at the end of the fifteenth century; and Arabic works, written as late as the seventeenth century, in speaking of Spain utter pious prayers for a speedy return.

THE ARABS IN SPAIN (*Retrospect*).—For nearly eight hundred years the religion of the Arabian Prophet had exercised its influence in Spain, during which it had given her all that was best in Muhammadan culture. A hundred glorious monuments still stand to bear witness to the artistic genius and architectural skill of the Arabs, but the greatest service they rendered was not to Spain only but to the whole world; for it was they who by their Universities and their encouragement of letters and learning kept alive Greek philosophy and science, and thus paved the way during Europe's Dark Ages for the Great Renaissance.

One has only to recall the names of such scholars as Averroes, Maimonides the Jew, Abu Meron the Christian, and Ibn Jubayr of Valencia, one of the greatest travellers and geographers.

NORTH AFRICA—MOROCCO (*the Marínids*).—Morocco alone of the North African Muslim states has always preserved her independence, until comparatively recent times when she became a bone of contention among the European powers; but even now she has her own dynasty and her own capital.

From the thirteenth to the middle of the fifteenth century she was governed by the Marínids, and for a further period of eighty years by the Wat'asids. In

1544 began the rule of the *Sharifs*, who claimed descent from Hasan the son of 'Alí. In 1664 another branch of the Sharifs began to rule over Morocco, and with certain interruptions have continued down to the present day.

TUNIS.—From 1228 to 1534 Tunis was governed by a dynasty known as the Hafsids, whose founder was appointed Viceroy of Tunis by the Almohades. This was a period of peace and prosperity, during which active commercial relations were maintained with the Italian maritime republics.

In 1534 the famous Barbary Corsair Khayr ud-Din Barbarossa conquered Tunis on behalf of the Sultan of Turkey, Sulayman I. (see p. 76 below). In the following year the Emperor Charles V. restored the Hafsid King and placed a Spanish garrison at La Goletta, between Carthage and the town of Tunis, which was finally driven out again in 1574. From this last date down to 1881 Tunis was a province of the Ottoman Empire, under a *Dey*, but in 1705 the Turkish soldiery elected their own Bey. In 1881 the French occupied Tunis, and have ever since exercised suzerainty over that country, which is still nominally ruled over by a Bey.

ALGIERS.—In 1516 Algiers was captured by Uruj Barbarossa, an adventurer from Lesbos, who three years later appointed his brother Khayrud-Dín, Beglerbeg, or Governor-General, of the province on behalf of the Ottoman Sultan. In 1551 Tripoli, conquered from the Knights of St. John by another Corsair named Dragut, was also added to the Ottoman Empire.

Algiers was governed by a series of Pashas appointed from Constantinople down to 1671, when, as in Tunis, the Turkish soldiery elected a Dey from their own number, whose power rivalled that of the Pasha. In 1710 the two offices were united in that of the Dey, and this was the form of government when Algiers was conquered by the French in 1830.

EGYPT AND SYRIA (*the Fátimids*).—We have seen that by the removal of the seat of the Government from Tunisia to Egypt in A.D. 972 the Fátimids lost their provinces in the Maghrib. They, however, received the allegiance of Syria and the Hejaz, and thus the *Khutba* of a Shi'a Caliph came to be read in the mosques of Mekka and Medína.

The Carmathians still continued to give trouble, and in 973, having captured Damascus from the Fátimid Governor, invaded Egypt. Here they were utterly routed by the Caliph al-Mu'izz, and their power was finally broken.

The next Caliph, Nizár, who assumed the title of al-'Azíz billáh, deserves mention on account of his strenuous activities in the direction of Fátimid propaganda, which led to the establishment of the Isma'ílí Assassins in Persia (see below, p. 51). His son *al-Hákim bi amr Illáh*, who reigned from A.D. 996 to 1021, was a still more remarkable man. He was subject to fits of madness which sometimes took the form of homicidal mania, but in his lucid moments he was a liberal patron of art and science. He, moreover, founded a new cult in which he occupied the central place as an emanation of the Deity. This led to his being adopted by the Druses of the Lebanon, who still revere and worship him.

He both erected and destroyed public buildings; and he is credited with the restoration of the Dome of the Rock and with the destruction of the Church of the Holy Sepulchre.

The history of the Fátimids from this point is uninspiring. In 1031 the great Seljuqs had appeared on the scene, and after Tughril's triumphant entry into Baghdad in 1055 the nominal supremacy of the Abbásid Caliphs was re-established in Western Asia, and the jurisdiction of the Fátimids was limited to Egypt; and fifty years later that strange storm of wild fanaticism called the Crusades burst with all its fury over the Near East; and, finally, in 1171, Saláh

ud-Dín (Saladin), having made himself master of Egypt, caused the *Khutba* to be read in the name of the Abbásid Caliph of Baghdad, and Egypt once more became Sunni instead of Shi'a.

## CHAPTER VI

### THE EASTERN PROVINCES AND THE RISE OF THE TURKS

THE TÁHIRIDS.—Under the last Omayyads and the first great Abbásids the Eastern Provinces comprised Khurásán, Transoxiana, Seistan, and Tabaristán, including Daylam and Mázarán on the south of the Caspian Sea.

We have seen above (p. 26) that when the Caliph Ma'mún moved from his new capital Merv to the old capital Baghdad, he gave the management of the Eastern Provinces of the Caliphate to Táhir, the Persian: and from this date the history of the Caliphate tends to become a series of incidents in the history of Persia or of Central Asia.

Táhir only lived to hold his appointment for two years (820-822), and on his death was succeeded by his son Talha, who ruled over the countries, while his brother 'Abdulláh fought the Caliph's battles in Mesopotamia and Egypt. In Transoxiana a family now came into prominence which was destined to lay the foundations of independent Persian rule in the Eastern Provinces—namely, the Sámánids. Various members of this family, who claimed to be of old and noble Persian stock, were placed in charge of subdivisions of the Oxus country, and the subordinate posts were handed on from father to son in the Sámánid, just as the governorship of the Eastern Provinces passed from father to son in the Táhirid

family. These countries now enjoyed a period of peace and prosperity lasting over fifty years. The nominal authority of the Caliph was recognised, and these Persian governors being more addicted to the arts of administration than to those of war, devoted themselves to the material and spiritual advancement of the inhabitants.

**THE SAFFÁRIDS.**—In the meantime a revolt of the Khárijites broke out in Seistan: and among the local “volunteers” who joined them was a certain Ya’qúb, the son of Layth, who was by trade a coppersmith, whence the name of Saffárids by which he and his two successors are known.

His career is one of the most remarkable in the annals of Islám.

Beginning as a common soldier in a land of outlaws, he first drove the Táhirids out of Seistan and Khurásán and extended his power over practically the whole of modern Persia, and even threatened the Caliph in Baghdad in A.D. 879.

It was Ya’qúb who first brought Islám to Kabul, which hitherto had remained Buddhist.

His brother ‘Amr, who succeeded him, made terms with the Caliph and was confirmed in the Governments of Khurásán, Fars, Kurdistan, and Seistan, which he continued to enjoy for twelve years, when he was attacked by the Sámánid ruler of Transoxiana and made prisoner. His grandson succeeded him in Seistan only, and the rest of Ya’qúb’s conquests fell to the Sámánids.

**THE SÁMÁNIDS.**—We have seen that the family of Sámán held important posts under the Táhirids already in the reign of the Caliph Ma’mún. During the revolt and supremacy of the Saffárids Transoxiana, which had not submitted to them, was practically cut off from Baghdad, and the Sámánid Isma’il made himself virtual ruler of this country (A.D. 892).

It was Isma’il who, at the instigation of the Caliph, in A.D. 903, drove the Saffárids out of Khurásán and

became ruler of all the Persian provinces gained by Ya'qúb ibn Layth.

Under this prince and his successors, Samarqand and Bukhárá became the centres of civilisation, learning, art, and scholarship for a large part of the Muhammadan world.

It was at the Court of the Sámánids that modern Persian poetry came into being and the first of their great poets, the blind Rúdákí, flourished under the Sámánid Nasr ibn Ahmad, who reigned from A.D. 913 to 942.

During the first two centuries of Arab supremacy over Persia the language of the country was relegated to the background, very much as Anglo-Saxon was ousted by French during the rule of the Norman kings. Islám had been very extensively accepted by the Persians, and with it the language of the Qorán : and although Persian, no doubt, continued to be spoken by the people, Arabic was adopted by the intelligentsia of Persia both for religious and secular writings. Many of the most notable poets belonging to the Arabic Parnassus were Persian bred and born.

This Persian dynasty was eventually brought to an end by the Turks, who, in the second half of the tenth century, suddenly attained a new prominence. We have already seen that the Caliphs had made use of the prisoners taken in their wars on the frontiers of Turkestan by forming a Pretorian guard, and high military commands had been given to many of these men who, as prisoners, began by being bought and sold as slaves. In the Eastern Provinces, the Persian and Arab governors had also learnt to appreciate the military qualities of the Turks, and the Sámánids had employed them as provincial governors. The first of these Turks to rise to great eminence was a commander-in-chief in Khurásán named Alptegin, who, having been deprived of his command, withdrew to Ghazna, and there founded a small independent kingdom. He was eventually succeeded by a slave in

his service named Sebuktegin, who had risen to high rank and married his master's daughter. Sebuktegin accepted the position of vassal to the Sámánids, though he had received a formal recognition from the Caliph of Bagdad as King of Ghazna : such was the rise of the first Turk who became a ruler in Islám.

Meanwhile, a new enemy had appeared on the eastern frontier in the shape of the Ilek Kháns of Turkestan. Hitherto the Turks had only been on the defensive against the forces of Islám. The westward movement of the Ilek Kháns into Transoxiana represents the first appearance of the Turks as invaders of Islámic territory. To save himself from the attacks of the Ilek Kháns the Sámánid king was obliged to call upon his vassal for assistance, and, finally, as a reward for these services, Sebuktegin was made governor of Khurásán, and a few years later, by a treaty concluded between Sebuktegin and the Ilek Khán, the former became master of all the provinces south of the Oxus, while the latter was allowed to occupy the basin of the Jaxartes. The helpless representative of the Sámánids had no say in the matter, and found his kingdom reduced to Transoxiana and Khwárazm (Khiva).

In the year A.D. 999 two events of outstanding importance in the history of Islám occurred. Sebuktegin died and was succeeded by his famous son Mahmúd, and the Ilek Khán captured and occupied Bukhárá. This latter event involved the final extinction of the Sámánids.

Mahmúd at once proceeded to a division of the spoil with the Ilek Khán, the larger share falling to himself, after which he set about that career of conquest in the south and the west, which has made his name one of the most famous in Oriental history.

Mahmúd, the son of Sebuktegin, during a reign of thirty years, was incessantly engaged in military campaigns, north and west and south : in 1008 he totally defeated the Ilek Khán, who had invaded Khurásán; in 1017 he marched into Khwárazm and set up his

own nominee as local governor; he made many successful expeditions into the northern and southern provinces of Persia, and in 1026 he received diplomas from the Abbásid Caliph, in which he was recognised as Supreme Ruler of the East, and the legitimate successor of the Sámánids.

But it was always on India that his heart was set, and he is said to have invaded that country no less than twelve times. He actually led an army across the deserts of Rajputana and penetrated as far as Somnath in the southern corner of the Kathiawar Peninsula and destroyed the local Hindu temple. Mahmúd was thus the first Turkish general to reach the sea. His marvellous energy and physical endurance fill one with wonder: he seems to have indulged in conquest almost as a hobby, and although he was able to bequeath to his successor a vast empire extending from the Punjab frontier to Khiva in the north and Isfahan and Rayy in the west, he did not give himself time to consolidate his conquests in India or to prevent the Turkomans from settling in the rich provinces of the Oxus. It must be remembered that his raids into India, unlike his other expeditions, were carried out against "infidels and idol worshippers," and therefore had the character of a Holy War: and prepared the ground for subsequent Muslim invaders. His destruction of Hindu temples won him the title of the "Idol-breaker."

Almost as remarkable as his soldierly activity was his patronage of learning and letters. Although by origin a Turk and the son of a slave, he displayed such interest in the Persian literary revival and gathered round him so many distinguished poets that the glory of Turkish Ghazna quite eclipsed the fame of Persian Bukhárá. It was for Mahmúd that the great Persian epic, the *Shahnáma*, or Book of Kings, containing the story of the pre-Islámic kings and heroes of Irán, was written by the poet Firdawsí.

Mahmúd died in A.D. 1030, and his son Mas'úd,



during a reign of ten years, was confronted with the threefold problem of holding his possessions in India, keeping in order the minor states which had arisen in Persia and staving off the encroachments of the Ghuzz Turks, who were overrunning the whole of Transoxiana and Khurásán.

In the middle of the tenth century it looked as if the Persian renaissance were about to have far-reaching effects throughout the eastern and central provinces of Islám. For apart from the establishment of the national Sámánid Dynasty in the East, the Caliphs, as we have seen, had become mere puppets in the hands of the Persian Buwayhids, who were masters of many provinces of Persia, but it was precisely at this juncture that the Turks suddenly appeared in the rôle of invaders.

THE SELJUQS.—We have seen that the first counter-attack on the Arabs came from an adventurer in Seistan, the second from a Turk in Ghazna, the third from the Ilek Kháns, of Turkestan. The attack of the Seljuqs, of which we are about to speak, was on a very much larger scale, and its results were far-reaching and lasting, for it involved not merely a conquest, but also a world migration.

Among the numerous bands of Turks which had, during the Sámánid period, filtered into Transoxiana, the majority belonged to the horde of the Ghuzz. Among these Ghuzz was a petty chieftain named Seljuq. His famous grandsons, Tughril Beg and Chaghrí Beg, are first heard of as helping the Sámánids against the Ilek Khán. During the reign of Sultan Mahmúd many other groups of Ghuzz crossed the Oxus into Khurásán: and only towards the close of his reign did the Ghaznavid Sultan, suddenly alive to the danger of their growing power, send an army against them, the result of which was to scatter these hordes over northern Persia.

The Ghuzz continued, however, to flow into Khurásán, and in A.D. 1035, while Mas'úd was in

Tabaristan, the Seljuq brothers also crossed the Oxus with their army, and in A.D. 1037, while Mas'úd was away in India, they made themselves masters of the principal cities of Khurásán: and it was now that Tughril Beg, leaving his brother in charge of Khurásán, set out on his unchecked career of conquest in the west. For nowhere did he meet with organised opposition. The petty kingdoms in northern Persia had no bond of union; the Buwayhids, though still controlling the Caliph of Baghdad, had been exhausted by their wars with Sultan Mahmúd and were constantly quarrelling with each other, and thus in A.D. 1054 Tughril was able to march against Baghdad, which he entered in the following year. The Caliph (al-Qaym) received him with every honour and seated him on his throne. No doubt the Caliph was delighted to be rescued by a good Sunni from the hands of the Shi'a Buwayhids: and it was Tughril who revived this dying state and enabled it to last for another two hundred years.

Tughril was now an old man of nearly seventy, and having spent twenty consecutive years campaigning in Persia, he now cried a halt to his military exploits and settled down in his capital of Rayy. In spite of his age and of his phenomenal successes, his ambition was still unsatisfied, for though he had given his niece in marriage to the Caliph, he had set his heart on receiving the Caliph's daughter in marriage as a final culmination of his glorious career. In spite of his invidious position, the proposal of an alliance with this uncouth Turk was repugnant to this aristocratic Arab, and the negotiations for the marriage dragged on over several years. Finally, in A.D. 1063, when all had been settled, the reluctant princess learnt—presumably to her great relief—while on the road to Rayy that Tughril had died.

Though the Turks were past masters in the art of war, and had their traditional methods of tribal organisation, they were confronted with an entirely

new problem when they found themselves responsible for the good government of the western Islámic provinces, which had settled populations in town and country and distinct classes of administrators, land-owners, and soldiers. Like the conquering Arabs before them they had the wisdom to call in the Persians and to appoint them to the highest administrative offices in the state. For letters and learning and the arts the Turks cared not at all, but thanks to the great influence of their Persian ministers the disaster to Islámic culture, which the Turkish invasion seemed bound to bring in its train, was happily averted, and under the immediate successes of Tughril Beg, both Persian and Arab letters flourished.

The greatest service, however, which the Seljuqs rendered to Islám was the reuniting of Middle Asia from Afghanistan to the Mediterranean under one sovereign, which made it possible for the Muslims to check the progress first of the Byzantine Emperors and later of the Crusaders.

The Great Seljuqs—that is to say, the Seljuq Sultans who ruled over and at times extended the Empire conquered by Tughril Beg—in the course of their hundred years' rule, produced no less than four sovereigns of great talent. After Tughril came his nephew Alp Arslán, the son of Chaghri Beg, who began his career as a highly successful Governor of Khurásán. During his reign of ten years (1063-1073) he was mainly occupied with the consolidation of the Empire; and his most notable feat of arms was his victory at Manzikert over the Emperor Diogenes Romanus in A.D. 1071, which led to the subsequent foundation of a Seljuq Dynasty in Rúm, or Asia Minor. He also recovered Aleppo and the Holy Cities from the Fátimids of Egypt. He was succeeded by his son Malik Sháh, who was, in some respects, the most eminent ruler of his line.

But the fame of both these kings pales before that of the great minister who served them so faithfully

and so ably, Nizám ul-Mulk. This man stands out as one of the finest figures in Muslim history. Himself a distinguished man of letters and the author of an invaluable and delightful *Book of Government*, he founded colleges, known after him as *Nizámiyya*, in Baghdad, Nishapur, and elsewhere. He was a liberal patron of literature and science, and he appointed a committee of astronomers to revise the calendar. His connection with 'Omar Khayyám is well known to all readers of FitzGerald's translation of *Ruba'íyyát*, where we are also told that the great vezir ultimately perished at the hand of an emissary of Hasán-i-Sabbáh, the head of the Isma'ílí Assassins.

Sultan Sinjar, the last of the Great Seljuqs, was also a man of rare distinction. After governing Khurásán with firmness and justice for twenty years, he was called to the throne in Baghdad in A.D. 1119, which he occupied for forty years, during which he gained many victories and suffered severe reverses. He was finally defeated by Turkish rebels in Khurásán—that is, in that province where his great ancestors had begun their world-conquest exactly one hundred years after the triumphant entry of Tughril into Baghdad: and with him perished the Empire.

In the meantime, however, four semi-independent Seljuq dynasties had come into being in Rúm, Kerman, Syria, and Iráq, which survived the main dynasty for varying periods, the Seljuqs of Rúm lasting down to the end of the thirteenth century.

In addition to these a number of petty kingdoms had sprung up in Syria and Asia Minor, which were destined to play an important rôle in the wars of the Crusaders.

THE SELJUQS OF RÚM.—The dynasty of Seljuqs of Rúm, or Asia Minor, was founded by a Seljuq who was not descended, like the other dynasties bearing this name, from Chaghrí Beg, but from another son of the original Seljuq. His name was Sulayman ibn Qutulmish, and after Alp Arslán's successful campaign

against Diogenes Romanus (see p. 46 above), he had remained in Asia Minor with a large army. In A.D. 1081, Alexius Comnenus, who had meanwhile succeeded to the Byzantine throne, found himself in such dire straits that he appealed to Sulayman for aid, which the latter gave: and in 1081 established himself in Nicæa as independent Sultan.

It was Sulayman's son, Qilij Arslán (1092-1106), who first came into conflict with the Crusaders.

Space will not permit me to describe the struggles of the Crusaders against the various Seljuq princes and commanders. From the point of view of Islám the Crusades are of slight importance: the story resolves itself into the loss and recapture of Jerusalem. The Crusades, indeed, had very little direct influence on the system of the Islámic state, and hardly any at all on her religion or culture.

## CHAPTER VII

### *THE KHWÁRAZM-SHÁHS—THE MONGOLS —THE IL-KHÁNIDS*

THE province of Khwárazm (Khorazmia), the modern Khiva, bordered on the south by Khurásán, on the east by the Oxus, and on the west by the Caspian, had already under the Sámánids had governors who bore the title of Khwárazm-Sháh. One of the first acts of Sultan Mahmúd's reign was his appointment to this governorship of his own nominee. In the reign of Malik-Sháh, another man from Ghazna, a slave, named Anushtegin, who had been cup-bearer to the Seljuq Sultan, was appointed to govern Khwárazm: and it was either he or his son Atsiz who founded the independent dynasty of Khwárazm-Sháhs, which was destined for one hundred years to play the leading rôle in the history of Middle Asia.

The last years of Sultan Sinjar's reign were almost entirely taken up with troubles on his eastern frontiers and in Khurásán. Apart from the rebellions of the Ghuzz in Khurásán, and the repeated revolts of Atsiz, there now arrived on the frontiers of Transoxiana a new enemy, in the shape of the Qara-Khitái Turks, who had been driven westwards out of Central Asia by the pressure of the Chinese and the Mongols.

These Turks were strangers to Islám, and their progress through the Muslim Transoxiana and their defeat of Sultan Sinjar in A.D. 1141 represent the first serious reverses which Islám had suffered in the east at the hands of Unbelievers. Their chief who was called *Gúr-Khán*, or Universal Lord, had among his followers members of Turkish tribes which professed Christianity, and it was this victory over the Seljuqs which gave rise in Europe to the rumour that the enemies of the Crusaders in the west had been defeated by Christians in the east under Prester John.

This victory had far-reaching effects: it not only brought about the ultimate fall of Sinjar and with him of his dynasty, it also opened the road to power to the Khwárazm-Sháh, and to the Ghúrid princes in the mountains between Herat and Ghazna, who stood in the same relation to the Ghaznavids as the Khwárazm-Sháhs to Sinjar (see below, p. 60), and while the Ghúrids were taking possession of Khurásán, defeating the last Ghaznavid and establishing a kingdom of Delhi, the Khwárazm-Sháhs were capturing all the lands east and west which had been in the hands of the last Great Seljuq.

The greatest of these Sháhs was 'Alá ud-Dín Muhammad (1199-1220), who drove the Ghúrids out of Khurásán, completed the conquest of Persia, recaptured Bukhárá and Samarqand, driving the *Gúr-Khán* of the Qara-Khitáis back on to his own country. In 1214 he invaded Afghanistan and captured Ghazna.

We have observed that previous conquerors like Sultan Mahmúd and Tughril had been recognised by

the Abbásid Caliphs of Baghdad. The Caliph Násir, however, who had been a partisan of the Ghúrids, refused to allow 'Alá ud-Dín to have his name read with his own in the *Khutba*, and by this foolish act, led the Khwárazm-Sháh to adopt the Shi'a heresy and to nominate for the Caliphate a descendant of 'Alí, who was in Transoxiana. His first march on Baghdad was frustrated by the severity of the winter, and his further progress was brought suddenly to an end by the appearance on his northern frontier of Chingiz Khán.

The Khwárazm-Sháh, after defeating the Qara-Khitáis (in 1206), had committed the fatal error of handing over all lands beyond the Jaxartes to a Turkish chieftain of the tribe of Naiman.

This Naiman chieftain had, in 1207, been driven westwards by the Mongols, under Chingiz Khán, and had taken refuge with the Gúr-Khán. During the next ten years Chingiz Khán was occupied with subduing China, and it was not till 1217 that he began his great westward migration.

The invincible Mongol, having himself besieged and captured Bukhárá and Samarqand, now divided his forces into three huge armies under the princes, which swept over Khwárazm, Khurásán, Afghanistan, Azarbaiján, Georgia, and Southern Russia, and still had men enough to carry on the further reduction of China.

Though space compels us to pass immediately to the capture of Baghdad by Hulagu, the grandson of Chingiz, in 1258, it is, nevertheless, impossible to omit all reference to the character of this terrible invasion by the Mongols, which threw the whole of the known world into a panic, and with reason.

In comparing the behaviour of the Mongols with that of the Ghuzz, we must remember that the latter had already been converted to Islám, and were therefore invading the country of their co-religionists, whereas the Mongols had no respect for any religion

at all, and, having achieved their initial successes, carried all before them by what for want of a better or a worse word can only be called *Schrecklichkeit*.

The accounts of their cruelty and wholesale destruction, which have come down to us from contemporary sources, strain our powers of belief. Town after town which had been famous for its great buildings, its mosques, its colleges and its pleasure-gardens, was levelled to the ground, never again to revive. As they moved forward they left only desert wastes behind them.

In A.D. 1224 Chingiz Khán again withdrew to Mongolia, and not till thirty years later was Middle Asia again to suffer the horrors of a Mongol invasion. Chingiz had died in 1227, and his son and successor, Ogotai, in 1241. It was the death of this second Mongol Emperor that unexpectedly saved Europe from being entirely overrun by the Mongolian hordes, who had penetrated as far as East Prussia and now suddenly withdrew. During this thirty years' respite the eastern Muslim provinces remained in a state of complete disorder and anarchy. The only redeeming figure is that of 'Alá ud-Dín's brave son, Jalál ud-Dín Mangubirni, who led a life of amazing adventures, during which he spent two years in India trying to establish himself there. For a time he held Azarbaiján, but, deserted by most of his following, he finally perished in Kurdestan in 1231.

It was Mangu Khán, a grandson of Chingiz, who, in A.D. 1253, sent Hulagu with a vast army to complete the conquest of the Islámic West. No sooner had Hulagu crossed the Oxus than he was met and welcomed by a number of princes and governors from all sides, including the Christian King of Georgia. One of Hulagu's first undertakings was the extermination of the Isma'ílí Assassins, whose almost impregnable mountain fortress of Alamut, founded by Hasán-i-Sabbáh, he captured and destroyed. His road through Persia was no doubt made easier by the fact



that the Khwárazm-Sháh had so recently subdued the country, which fell after a siege of forty days.

He now advanced on Baghdad, and on January 18, 1258, a date full of fateful memories for Islám, Hulagu Khán was able to pitch his tent within the residence of the Abbásids, and on February 10, the Caliph Musta'sim gave himself up to the Mongolian Khán. The next day orders were issued for the sack of the city and the massacre of its inhabitants. Thus ended the rule of the Abbásid Caliphs of Baghdad. Thirty-seven in number, they had nominally reigned for five hundred years.

The great difference between the Arab conquests and other world conquests is the fact that the dismemberment of their empire did not mean the collapse of their system. With the solitary exception of Spain and the islands of the Mediterranean, all the countries conquered in the name of the Caliph have remained ever since the home of Islám. The living results of the Islámic invasions are still to be seen in the Mosques of Fez, Constantinople, Kashghar, and Delhi, not to mention the lands like Malaya, China, and Central Africa, where the Faith has penetrated by peaceful propaganda.

Having thus completed one of the most terrible deeds recorded in the history of the world, Hulagu continued his Western march in the hope of subduing the remaining Muhammadan states. Crossing the Euphrates he carried havoc and slaughter into Mesopotamia and Syria. In Aleppo alone he put fifty thousand people to the sword. But even the Mongol resources in men were nearing an end, for at the same time they were fighting in China and invading Southern Europe, and Hulagu now at last met an enemy who was prepared to stand up against him in the person of the Mamlúk Sultan Baybars of Egypt. On the field of Ayn Jâlût, near Nazareth (A.D. 1260), the Mongols met with their first defeat, and thus Egypt, Arabia, and Asia Minor were saved from sharing the fate of Baghdad.

In 1259 Mangu Khán was succeeded by his brother, the famous Kubilai Khán (of Xanadu fame), who shortly after conferred on Hulagu the title of Il-Khán, or Provincial Khán of Persia, a name by which the dynasty of Hulagu and his successors is known.

Hulagu, dying in 1265, was succeeded by his son Abáqá, who also suffered a defeat at the hands of Sultan Baybars in 1277.

The Mongols had hitherto shown themselves either indifferent or tolerant towards all religions. They themselves professed a kind of half-hearted Buddhism. They had, however, like the Seljuqs, been quick to appreciate the administrative genius of the Persians, and gathered round them men of science, poets, and historians: and the sixty years of Il-Khánid rule in Persia was rich in literary achievement. The wonder is that those cultivated Persians like Juwayní and Rashíd ud-Dín, the historians, could bring themselves to serve the men who had laid waste their country and destroyed so many libraries.

During the rule of the Il-Khánids Persia enjoyed something more nearly approaching peace and quiet than she had known for centuries.

The accession of Gházán (1295-1304), the Seventh Il-Khánid, who adopted Muhammadanism with strong Shi'ite proclivities, marks the definite triumph of Islám over Mongol heathenism and the beginning of the reconstruction of Persian independence. His conversion was regarded with disfavour by many of the Mongols, and led to rebellions, which Gházán suppressed with a ruthless hand. He was constantly engaged in war with the Mamlúks of Egypt with varying success, but finally, in 1303, his forces were entirely defeated by the Egyptians, and one can picture the exultation of the inhabitants of Cairo when they beheld, being led through the city as prisoners, one thousand six hundred of these terrible Mongols each bearing, slung round his neck, the head of one of his dead comrades. Gházán

never recovered from the vexation and shame of this defeat, and died in the following year.

It is, indeed, curious to realise that less than fifty years after the merciless destruction of all that Islámic culture stood for by Hulagu, his great-grandson should, as a devout Muslim, devote so much time and money to precisely the contrary object, though Gházán could not, of course, bring back the dead to life!

Gházán was succeeded in 1305 by his brother Uljaytu, who had been baptized into the Christian Church as a child, but was afterwards converted to Islám by his wife. He corresponded with various European Courts, and some of the letters on both sides are extant, but he seems to have hidden from Pope Clement V., Philip le Bel, and Edward II. the fact that he had renounced Christianity.

The power of Il-Khánids may be said to have ended with the death of Abu Sa'id, the son and successor of Uljaytu, in 1335. Between this date and the first invasion of Khurásán by Tamerlane in 1380, Middle Asia was ruled over by a number of petty chiefs and provincial governors, of whom the most powerful were the Jalayrs of Iráq. Space will not permit us to follow the varying fortunes of all these petty dynasties and tribes, such as the Muzaffarids of Fars and Kirman (1313-1393), the Sarbadárids of Khurásán (1337-1381), the Kurts of Herat (1245-1389), and the Turkomans of the Black Sheep and of the White Sheep in Azarbaijan.

Transoxiana from 1227 to 1358 had been ruled over by Chaghatay Khán, son of Chingiz Khán, and his descendants. Although this dynasty does not loom very large in the picture of Mongol domination, the name Chaghatay is perhaps more famous to-day than that of any other son of Chingiz Khán, as it has given its name not only to the dialect of Turkish, which is spoken and written in Turkestan, but also to the Great Mughals of Delhi as an alternative appellation.

This is a period of perpetual anarchy, and although

politically it is unedifying, it happens to have been very remarkable for the quantity and quality of the poets and writers which it produced. The famous Persian lyricist, Háfiz, for example, belonged to the court of the Mūzaffarids.

## CHAPTER VIII

*TAMERLANE—THE SAFAVIDS*

AFTER a respite of only one hundred and fifty years the Middle East was again destined to be overrun by a ruthless conqueror carrying hordes of strangers with him. In natural savagery there was not probably much to choose between Tughril, Hulagu, and Tamerlane, but the fact that the first and the third were Muslims certainly put some check on their behaviour in Muslim countries, if only in regard to sacred buildings and holy men.

Tamerlane (Tímúr-i-Lang, or The Lame Tímúr), who claimed relationship with the family of Chingiz Khán, was born in 1336. As a young man he was given the government of a district in Transoxiana, and eventually became vezir to two successive Chaghatay Kháns, whose authority he completely usurped, and in 1380, at the age of forty-four, he set out on his amazing career of conquest. Already by 1360 he had so greatly distinguished himself that he received the title of Sáhib-Qirán, or Lord of the Happy Conjunction, by which he is generally referred to in Persian histories.

For the next twenty years he spent his summers in raids into Persia or Afghanistan, carrying all before him, usually putting all his prisoners to the sword and making pyramids of their bodies or minarets of their heads, and returning to his beloved capital, Samarqand, for the winter. One after the other the princes

of Persia and the neighbouring countries were subdued, and they and their people treated with the utmost barbarity by this glorified highway robber, who, in the winter, would devote his attention to the beautifying of his capital and its environs by the labours of engineers and architects "gathered from every clime and country from East to West." To follow in detail these expeditions is not our business in this place, but it may be mentioned that the materials at the disposal of the historian are ample, and the fullest biography of Tamerlane, called the *Zafar Nāma*, or "Book of Victory," has been accessible, if in a somewhat abridged form, both in French and in English since the beginning of the eighteenth century.

The two campaigns which concern us most here are his expedition into India (1398) and his so-called Seven Years' War with the Ottoman Sultan Báyzid, which actually only lasted five years (1399-1404).

Crossing the Indus in September, 1398, he marched on Delhi, taking a south-easterly route in order to join his grandson, who had captured Multan in the previous year. His biographer tells us that on his victorious progress through the Panjab he became so burdened with prisoners that on nearing Delhi he caused one hundred thousand of them to be put to death in cold blood. Gibbon, who for some reason or other tries to whitewash Tamerlane, totally ignores this act of sheer barbarity, and dismisses the horrors enacted a few days later in Delhi with the remark that "the order or licence of a general pillage or massacre polluted the festival of his victory."

It is strange to think that such a glorified marauding expedition, which had no other motive but loot and led to nothing but death and destruction, should have been carried out by the ancestor of those very men who were to raise Hindustan to a height of prosperity and power which surpassed that reached under any of her previous Muslim rulers.

In the meanwhile Tamerlane became embroiled

with the Mamlúk Sultan of Egypt, Násir, who had unlawfully detained Tamerlane's ambassador in Cairo, and this addition to his potential foes was probably a matter of congratulation for such an omnivorous campaigner as this. After subduing the principal towns of Syria, he turned his attention to Baghdad.

This unfortunate city after a short siege was again sacked, and turned into "a smoking charnel-house."

A heated correspondence was meanwhile passing between Sultan Báyzid and the conqueror, in which each accused the other of violating his territory: and the opening of hostilities was merely a question of time. It is interesting to note that Tamerlane refrained from attacking Báyzid in the first instance because the latter was still engaged in the blockade of Constantinople, and as a good Muslim he could not be justified in interfering with his Holy War against the Christians; a precisely similar reluctance was shown by Humáyun in regard to Sultan Bahádúr (see below, p. 66). However, at the beginning of 1402 he could brook delay no longer, and in July of that year was fought the memorable battle of Angora, in which the Ottomans were utterly defeated and Báyzid was taken prisoner. The legend perpetuated by Marlowe of the Ottoman Sultan being confined in a cage and carried about with the conqueror wherever he went is most probably apocryphal. One cannot help wondering whether Marshal Ney had this legend in his mind when he undertook to bring back Napoleon in a cage in March, 1815.

Tamerlane in 1404 turned his eyes on China, where he hoped to spread the true faith and enrich himself and his army, but on reaching Otrar fell ill, and in February, 1404, died at the age of seventy-one.

His conquests at this time extended from the Ganges to the Bosphorus, and from the Persian Gulf to the Jaxartes, but Egypt and Arabia eluded his grasp as they had previously eluded that of the Seljuqs and the Mongols.

As soon as the Great Conqueror was dead, Ottomans, Jalayrs, and Turkomans began to recover their lost provinces in the west.

His son Sháh Rukh managed for a while (1404-1447) to maintain the power and dignity of the Empire, but after his death the dominions were split up into petty principalities, which made way for the Safavids in Persia and the Shaybanids in Transoxiana.

SHAYBANÍDS (1500-1599).—It was Muhammad Shaybaní, a Mongol by descent, who founded the Uzbek kingdom in Transoxiana, which was ruled by several successive dynasties. These Uzbeks were a constant source of annoyance and danger to the Safavid kings on their eastern frontiers.

SAFAVIDS (1502-1736).—We cannot here follow the fluctuating successes of the various princes who ruled over Persia during the century following Tamerlane's death, but must pass immediately to the rise of the Great Safavid Dynasty, which revived the ancient glories of Persia and gave her an independent and national status which she had never really enjoyed since the overthrow of the Sásánian Chosroes in the seventh century.

There was a certain Shi'a family who had, during the fourteenth century, acquired a reputation for sanctity, and the most celebrated among them was a certain Shaykh, Safi ud-Dín of Ardabíl. From this saint was descended, in the fifth generation, Sháh Isma'il who, first entering on a career of conquest at the age of thirteen in 1499, three years later defeated the Turkomans and set himself up as king in Tabriz. Within the next few years he made himself master of Khurásán, including Herat. On the west his frontier marched with that of the Ottomans, and his Shi'a propaganda embittered the religious antagonism between the Shi'a Persians and the Sunni Turks, which continued down to the beginning of the seventeenth century. They were also engaged in continual wars against the Uzbeks on the north-eastern frontier.

Sháh Isma'il, in spite of a signal defeat at the hands of the Turks in 1514 (see below, p. 74), during a reign of twenty-two years managed to introduce a sort of national unity into Persia and to establish the Shi'ite belief, which had always been so dear to its native inhabitants. It is for this reason that he came to be regarded as both hero and saint.

Tahmasp, who succeeded his father in 1524, reigned for fifty-two years, and in spite of many losses to the Ottomans—including Baghdad and the holy places of the Shi'ites, Nejef, and Kerbela—he managed to maintain the honour of his kingdom. It was this king who received the Indian Emperor Humáyun during his exile from India (see p. 67).

The greatest of the Safavids, however, was Sháh 'Abbás I. (1587-1629), whose reign was celebrated for the revival of arts and literature, the development of public works, and an enlightened foreign policy, which brought him into relations with his three equally renowned contemporaries Queen Elizabeth, the Emperor Akbar, and Sulayman the Magnificent.

The chief ambition of his life was to recover from the Ottomans those provinces which had been lost to them by his predecessors, especially Azarbaiján and Georgia. In order to effect this he desired to ally himself with the Christian princes of Europe, who for their part were only too thankful to find someone who would share with them the task of suppressing the powerful Turk.

## CHAPTER IX

### *THE DYNASTIES OF INDIA*

AFTER the recall of Muhammad ibn Qásim (see above, p. 17) the Muslims retained some foothold on the west bank of the Indus, but they were in such small



numbers compared with the Hindus that they were gradually merged into the native population and entirely lost touch with the Caliph of Baghdad. In *Man-súra* they openly adopted Hinduism. Sultan Mahmúd had, therefore, the twofold object in his repeated invasions of India of winning back the former conquests of the Arabs and of extending the realms of Islám.

It should be remembered that the Muslim kingdoms of India never at any time stretched southwards beyond Golkonda on the east and Mysore on the west. The English were the first people to attempt the rule of the whole of the Indian Peninsula from Cape Cormorin to Peshawar; and, apart from this, there is no record in Indian history prior to the rule of the British Raj of any period of as much as ten years without internal warfare. Since 1858 very few shots have been fired in anger in the whole length and breadth of India.

**THE GHÚRIDS.**—The dynasty founded by Sultan Mahmúd (see p. 42) was in A.D. 1155 driven out of Ghazna by one of these Ghúrid kings who had risen to power in Eastern Afghanistan between Herat and Ghazna, and for a while the Ghaznavids settled in Lahore. The last king of this house was defeated and killed by the brother of the Ghúrid king, who conquered many important cities, including Kanauj and Delhi, between the years A.D. 1175 and 1194, whereby the Ghúrids became virtual masters of Hindustan. In A.D. 1202 this Ghúrid king died and was succeeded by his brother Muhammad who had carried out these conquests. In A.D. 1206, Muhammad the Ghúrid was murdered and his throne passed to his slave, Qutb ud-Dín Aï-bek (or Moon-Lord), who became the first of the so-called "Slave kings" of Delhi.

The real history of Islám in India begins with his accession to the throne, although already in 1195, while Muhammad the Ghúrid was conquering upper India, a certain Muhammad, ibn Bakhktiyar, entering Bihar, had conquered Bengal, where he established

himself as independent king with Gaur (Lakhnawti) as his capital. This conqueror and first Muslim Governor of Bengal belonged to the Afghan-Turkish tribe of Khalj, of which we shall hear again.

The Slave kings of Delhi ruled from 1206 to 1287. The most distinguished of them was Altamish (more correctly Il-tutmish or World-Grasper) who, during his reign of twenty-five years, conquered Sind, made Bengal subordinate to Delhi, and drove off the redoubtable Jalál ud-Dín, the son of Muhammad Khwárazm-Sháh, who aimed at establishing himself in Hindustan after being driven across the Hindu Kush by the Mongols. The authority of Il-tutmish extended over the whole of India north of the Vindhya Mountains; and he was the first Muslim ruler in India to be recognised as such by the Caliph of Baghdad. He died in A.D. 1235.

After a year of dispute regarding his successor among his sons and grandsons, the choice fell on his daughter Razía, who, as S. Lane-Poole says, "was the only woman who ever sat on the throne of Delhi until Queen Victoria figuratively took her seat there in 1858." After a short and disturbed reign she was taken prisoner and killed by the Hindus. We shall see below that Núr Jahán, the famous wife of the Mughal Emperor Jahánjir, was *de facto* ruler during most of her husband's reign (see p. 70).

In A.D. 1290 the Slave Dynasty was ousted by Jalál ad-Dín Fírúz who belonged to the tribe of Khaljis, from which this dynasty received its name. The most remarkable man of this house, which only ruled over Hindustan for thirty years, was the nephew of the founder, 'Alá ud-Dín (1295-1315), who distinguished himself not only as a general in the field, but also as an administrative and a religious reformer.

It is interesting to note that after the defeat and death of the Caliph of Baghdad in 1258 (see p. 52) the sovereigns of Delhi had continued to write the name of this Caliph on their coins down to the accession of

'Alā ud-Dīn, who was the first Muslim ruler in India to style himself Caliph on his coins. His conquests included the Dekkan and the strong Rajput fortress of Chitor. There was constant rivalry at Delhi among the representatives of the various Turkish and Afghan tribes, which persisted and was accountable for the various changes of dynasty down to the time of the Mughals.

The Khaljis were succeeded by another Turkish dynasty known as the Tughluqids, which was founded by a slave named Tughluq. The second ruler of this line, Muhammad ibn Tughluq, was one of the most remarkable men that ever ruled in Muslim India. Though full of original ideas he seems to have been totally lacking in reasoning power, and thus, with the best of intentions, he attempted drastic reforms which were from the first doomed to failure. He took the whole administration into his own hands, and though he was much given to discussion of spiritual and material problems he never listened to the counsels or warnings of the wise. He found, for example, that in spite of the immense wealth that had flowed into the coffers of Delhi from the rich provinces of Northern India, the finances of the state had been seriously depleted by vast military undertakings and the greed of the Turkish and Afghan nobility: he, therefore, one fine day issued an order that in future gold coins should be struck in copper, and that this new currency should be accepted at the gold standard by all his subjects on pain of death. This ridiculous innovation naturally led to endless troubles both with the army, who had to accept their salaries at the old rate, and with the cultivators, who had to sell their produce at the new rate and pay taxes at the old. The troubles thus caused at the capital, and the notion that the recently acquired Dekkan provinces could not be efficiently ruled from far-away Delhi, suggested to this thick-headed genius the absurd plan of removing the seat of the government to Deogir, one hundred and fifty

miles south of the Vindhya Mountains, and transplanting there by force all the inhabitants of Delhi, high and low. He hoped thereby not only to distract the minds of his dissatisfied subjects, but also to be able to replenish his treasury with loot from Southern India. Deogir now received the name of Daulatábád. The plan was, of course, a failure, and half these unfortunate people perished either on the way thither or on the return journey. Muhammad ibn Tughluq died in A.D. 1351, and although his house continued to reign in Delhi for a further period of sixty years, the kingdom gradually lost all its outlying provinces, notably Bengal and the Dekkan, where independent dynasties arose, while the Rajputs recovered most of the strong places that had been taken from them.

It seemed, however, that the glory of the Delhi Empire was to be revived under Fírúz Sháh, the son and successor, who tried to heal the wounds made by his father, and devoted himself to building canals and bridges, and to restoring the buildings which had been neglected during the previous reign.

But the misfortunes of Delhi were not at an end, for in 1398 the redoubtable Tamerlane made his fateful raid on Northern India and turned that city into a shambles.

The Sayyids, who were Shi'as, superseded the Tughluquids in A.D. 1414 and reigned in Delhi for forty years, but did nothing to increase or revive their decadent kingdom.

The Sayyids were followed by the Afghan house of Lodi; and at last the Afghans had an opportunity of showing their worth, for all the other rulers with the exception of the Shi'a Sayyids had been Turks. Bahlul Lodi, his son Sikandar, and his grandson Ibráhím ruled from 1451 to 1526, when the arrival of the victorious Bábur from Kabul brought about an entire change in the affairs of Muslim India.

Before speaking of the advent of the Mughals, a brief reference should be made to the various king-

doms which had arisen in India before and during the disastrous reign of Muhammad ibn Tughluq.

Bengal holds a unique place in the annals of Muslim India, for from A.D. 1202 down to A.D. 1576 she always had her own rulers, either governors or kings, who, thanks to her remoteness from Delhi, were more often than not totally independent.

In A.D. 1347 a certain Hasan Gangu, presumably an Afghan with a Hindu name, taking advantage of the troubles in the Dekkan which Muhammad ibn Tughluq had brought upon himself, placed himself at the head of a party of insurgents and set himself on the throne at Kulbarga, and founded the dynasty of the Bahmanids, who for nearly two centuries held sway over the greater part of the Dekkan. At the end of the fifteenth century local governors with the Bahmanid kingdom began to throw off their allegiance, and thus out of one state there arose five independent dynasties in Berar, Ahmadnagar, Bidar, Bijapur, and Golkonda.

The most important of the kingdoms which were established south of Hindustan was that of Gujarat. This rich country, with its extensive sea border and its important harbours, though long coveted by the Muslims, was not actually conquered till the end of the thirteenth century. It remained subordinate to the Delhi Sultan until a certain Zafar Khán, the son of a Rajput convert, who had been appointed its Governor in A.D. 1396, assumed independence and founded a dynasty which ruled over that country down to A.D. 1572, when it was invaded by the Emperor Akbar and again became an appanage of Delhi.

During the ascendancy of this dynasty several remarkable men ruled over Gujarat, the most famous of whom were Ahmad (1411-1443), who founded the beautiful city of Ahmadábád, which he made his capital; (1458-1511) Mahmud Begarha, who distinguished himself by his successful campaigns against his Mussulman and Rajput neighbours, and his mari-

time exploits against the Portuguese who first sailed into the northern ports in 1507, when they were defeated in the port of Chaul, but gained a victory over the Indians two years later in Diu. It was reserved for Sultan Bahádur (1526-1536) to give the Portuguese their first foothold in Gujarat, for, being hard pressed by the Emperor Humáyun, who had driven him back to the coast, he gave the Portuguese the right to build a factory in Diu in return for assistance in men and arms, which were, however, never forthcoming. When Humáyun suddenly again withdrew (see below, p. 66), Bahádur regretted his promises to the Portuguese, and it was in the course of an interview which he held with the Portuguese Governor on a Portuguese ship, with a view to arriving at a settlement of their differences, that Bahádur met his death in 1536.

From this time down to the arrival of the Emperor Akbar in 1572, Gujarat had no king worthy of the name: its history during these years offers a strange picture of rival nobles continually at war with one another, and during which the nominal king passed from the custody of one successful noble to that of another.

Such being the state of the country, it was small wonder that the Portuguese were able to establish themselves securely in the ports of Gujarat. Separate kingdoms were also established in Malwa (1401-1530) and in Khandesh (1399-1599), which held out against the Mughals longer than any other Dekkan state.

THE GREAT MUGHALS.—We now come to the greatest and the last of the Muslim dynasties in India—namely, that of the Great Mughal.

The adventurous career of the young Prince Bábur, who was seventh in descent from the great Tamerlane, is one of the most romantic in the pages of Eastern history, and thanks to his personal memoirs which have been preserved to us, his deeds and his thoughts are both alike known to posterity. These

memoirs, which were originally written in Bábur's native language, Turki, have been more than once translated into English, and are readily accessible to the curious.

Bábur, who had succeeded an uncle as ruler of Kabul, had long cherished the ambition of becoming King of Hindustan, and conducted many raids into the Panjab, which served the double purpose of encouraging his troops with loot and of giving him an opportunity of spying out the land. He also made himself master of Candahar and the surrounding country in order to leave open a road of retreat should this prove necessary.

The Lodi Sultan Ibráhím (see p. 63) in 1524 was faced with many dangers, especially from rival claimants to the Lodi throne. Bábur knew how to take full advantage of these family quarrels. Nevertheless, it required almost unexampled courage on his part to lead into this densely populated country an army of not more than thirty thousand men. The decisive battle was fought on the historic plain of Pá nipat, ten miles north of Delhi, and on April 21, 1526, Ibráhím, with his hundred thousand men, suffered a crushing and final defeat. Three days later Bábur entered Delhi, and thus established the Mughal Empire of India, which at the time of his death in 1530 only extended from the Indus to the borders of Bengal.

He was succeeded by his son Humáyun who, though only nineteen years of age, had already distinguished himself as a soldier: he did not, however, inherit his father's gifts as an administrator and politician. During his reign of ten years he endeavoured, but without success, to complete his father's work. He came very near to conquering the rich province of Gujarat from Sultan Bahádúr, but at the critical moment, alarmed by reports of trouble in Agra, withdrew. When he began his march into Gujarat, Bahádúr was engaged in attacking the Hindu fort of Chitor, and as in the case of Tamerlane and

Báyazid (see p. 57), Humáyun was reluctant to interrupt a fellow Muslim in his Holy War against the infidel. The simile may be carried yet further, for it was the acrimonious correspondence between Humáyun and the King of Gujarat that hastened the opening of hostilities.

Meanwhile, the Afghans had found a new leader in Shír Khán, a man of genius who had usurped the throne of Bihar and made himself master of Bengal, and now aspired to recover all Hindustan for the Afghans and himself. Humáyun in vain tried to call him to order, and improvidently entered Bengal where, having spent six months of inaction, he found his retreat cut off and was allowed to retain Bengal. Finally, in 1540, the rebellious Afghan, marching on Agra, totally defeated the opposing forces under Humáyun at Qanauj on the Ganges. Taking the title of Shír Sháh, he quickly made himself master of all Hindustan, while Humáyun fled first to Sind and finally to Persia, where he was kindly and honourably received by the Safavid Sháh Tahmasp (see p. 59).

For fifteen years Shír Sháh and his family ruled over Hindustan—and Shír Sháh's six years' reign was marked by great administrative reforms and good government—only to become disunited by family quarrels as the Lodi Afghans before them. It was this disunion that rendered possible in 1555 the return of Humáyun to Delhi. But he only enjoyed his throne for six months, for at the beginning of the following year, while descending the steps of his observatory, suddenly hearing the Muezzin call to pray, he slipped, and falling, injured himself fatally. As Lane-Poole says: "He tumbled through life and he tumbled out of it."

AKBAR.—Of the Emperor Akbar, who succeeded his father Humáyun at the age of thirteen and retained the throne for nearly fifty years, it is impossible to speak here at suitable length. Of all the Muslim rulers mentioned in these pages he was in many



respects the greatest : others have governed wider kingdoms, and many had engaged in greater and more far-flung campaigns, but none had known how to hold and to keep and to leave a united empire to their successors. The whole of Akbar's attention was devoted to Hindustan and the neighbouring lands on the Indian side. World conquest never engaged his thoughts. When he came to the throne his kingdom did not extend beyond Delhi and the Panjab. The Afghans still held Bengal and the Ganges valley, and were not finally conquered till 1567. Gujarat, though conquered in 1572 (see p. 65), had to be retaken in 1584. Only a small portion of the Dekkan was annexed in Akbar's lifetime. As Lane-Poole says : "In spite of wise statesmanship, matured experience, and a clemency and toleration which grew with advancing years, to the day of his death Akbar seldom knew what it was to enjoy a year's freedom from war."

Nothing was more notable in Akbar's reign than his conciliation and assimilation of the Hindu chiefs. In 1562, as a result of his alliance with a Rajput princess, he abolished the *jizia*, or poll-tax, which had never before been remitted by any Muslim ruler. It may be imagined how popular this act made Akbar with the Hindus.

But the Emperor's tolerance towards men of other creeds than his own sprang from an intense sympathy and curiosity in regard to all religions, which culminated in his devising a new one, to which he gave the name of *Dín-i-Iláhi*, or The Divine Faith—a kind of eclectic pantheism containing elements taken from all the faiths of which he had any knowledge. His acquaintance with Christianity was derived from Portuguese Jesuits whom he invited to reside at his Court. Even after promulgating this new religion, the spirit of toleration did not desert him, and thus we find that the band of the so-called elect was quite a small one, and we hear of nothing in the shape of propaganda or forcible acceptance.

Among the elect was his great friend and counsellor Abul-Fazl, who in 1597 published his famous life of Akbar called the *Akbar Nama*.

Akbar's old age was clouded with many disappointments and sorrows. Two of his sons had become hopeless drunkards, and Prince Salím, who eventually succeeded him, displayed the most flagrant insubordination, and went so far as to cause the murder of the faithful Abul-Fazl in 1602. Akbar never recovered from the blow, and he died in 1605, the greatest Muslim king that ever ruled in India, and one of the most remarkable sovereigns that the world has ever seen.

It is fortunate that of such a man's deeds we have the fullest and most reliable records, thanks to the pen of Abul-Fazl: to his artistic taste and his love of beautiful buildings, the peerless architecture of Fathpur Sikri and many other noble structures bear ample silent witness.

Prince Salím on his accession took the title of Jahángír, "World-Grasper," being the Persian equivalent of the Turkish *Il-tutmish*, a title held by a king of the Slave Dynasty (see p. 61).

Like his brothers he was given to drink, and even had the effrontery to strike coins depicting himself holding a wine-cup. Though he did not carry on the *Dín-i-Iláhi*, but reverted to orthodox Islám, he practised the same policy as his father of toleration towards Hindus and Christians.

In 1597 the Dutch had begun to compete with the Portuguese for the trade with the Indies, and on December 31, 1600, was incorporated the first English East India Company; and shortly afterwards the trade of the Portuguese began to decline.

In 1615, Sir Thomas Roe was sent to India as the Ambassador of King James, and by tact and courage won important diplomatic successes and paved the way for the official recognition of the English factory in Surat.

Jahángír's reign, down to the outbreak of the civil war of succession in 1624, was singularly peaceful, thanks mainly to the wise counsels of his wife Núr Jahán, whom he adored. This remarkable woman, with the help of her astute brother Asaf Khán, to all intents and purposes ruled India during the greater part of her husband's reign, and her name appears on his coins side by side with his own, "a conjunction unparalleled in the history of Muhammadan money."

His son Khurram, who succeeded him in 1628 with the title of Sháh-Jahán (or King of the World) was a man of very different stamp to his weak wine-bibbing father. He was temperate in his habits, and though fond of public display was affable and gracious to all who came into contact with him. He owed his ultimate accession to the throne, after suffering utter defeat at the hands of his father in the civil war of 1624, mainly to the fact that he had married the daughter of Asaf Khán, who, after his sister Núr Jahán, was the most influential person in the kingdom. Though an orthodox Sunni, he was on the whole tolerant towards those professing other religions. He employed many Hindu generals, and welcomed the Jesuit missionaries to Agra. It must be remembered that his mother was a Rajput princess, as was also his grandmother, and thus he had more Indian than Turkish blood in his veins.

Only three years after his accession his adored wife died when giving birth to their fourteenth child. To her memory he built the famous mausoleum known as the Táj Mahal, which took eighteen years to complete.

The lady's real name was Arjumand Banu, and she came to be known as "Mumtáz-i-Mahal" ("the elect of the palace"). By some curious confusion the exquisite monument raised in her name at Agra came to be known by her name, and finally as "the Táj," as if one were to speak of the Albert Memorial as "the Albert."

Sháh Jahán's reign of thirty years was on the whole one of peace and prosperity; and the splendour of his Court, both at Agra and after the completion of Shah-jahanábád at Delhi in 1648, is spoken of in the most glowing terms by a number of European eyewitnesses.

Towards the end of his life, however, he began to grow self-indulgent and lazy, and his four sons who had been appointed to various viceroysalties began to usurp the status of independent sovereigns.

In 1657, when Sháh Jahán was believed to be dying, his four sons prepared to fight for the throne, and a civil war of succession began, which ultimately ended in the victory of Aurangzib.

Sháh Jahán, meanwhile, recovered from his illness, and thus Aurangzib found in his own father his only serious rival. By employing a ruse he now entered the fort of Agra and made his father a prisoner in the castle, which he never left again during the seven remaining years of his life. He was, however, provided with every comfort and luxury, and indulged alternately in satisfying his senile appetites and his religious proclivities. Aurangzib constantly sought his father's advice, but the two never met again.

To-day visitors are shown the tower where Sháh Jahán spent so many years accompanied by a devoted daughter, and whence he was wont to gaze on the wonderful view of the Táj from the river side.

An Indian historian (Kháfi Khán) says that for order and arrangement of his territory and finances, and the good administration of every department of the state, no prince ever reigned in India who could be compared to Sháh Jahán.

The whole annals of Islám can show no king more wholeheartedly devoted to the religion of the Arabian Prophet than Aurangzib, who was descended from a line of kings noted for their religious toleration, and whose grandmother and great-grandmother were Rajputs. He intrigued and struggled for the throne, as his father had done before him, with a total dis-

regard for his brothers; he was cunning and hypocritical, and had no scruples regarding means to an end; and yet his desire for the throne was not prompted by the usual lust for power and wealth, but was the outcome of a firm conviction that he had a great mission to perform as King of Hindustan in upholding Islám.

He led a life of the strictest austerity, and though he maintained the outward pomp of Court ceremonial, he indulged in none of the extravagancies and luxuries hitherto associated with the private life of the Mughal emperors.

During the first twenty years of his reign there was neither serious persecution nor religious disabilities, although he ordered the destruction of one or two Hindu temples. He did, however, reimpose the *jizia* which had been abolished by Akbar, which raised a storm of popular feeling against him, especially among the Rajput princes. There were risings which were put down by punitive expeditions. But now a new enemy appeared, in the shape of the Marathas, who dwelt between the Indian Ocean and the River Warda. Their strength lay in the inaccessible fastnesses of the Western Ghats. We never hear of them before the reign of Sháh Jahán, and it was the kings of Bijapur and Golkonda who first made use of them in their armies. The actual founder of their power was a man named Sivaji, whose father had been Governor of Poona. He became the inveterate enemy of Aurangzib, and it was the Maratha Wars, which continued after the death of Sivaji in 1680, which finally brought about the ruin of the aged Aurangzib and led to the collapse of the Mughal Empire.

Aurangzib died in 1707, at the age of eighty-nine, after a reign of fifty years.

I must now pass rapidly over the remaining period of Mughal rule in India. In 1738, Nádir Sháh, and in 1748, Ahmad Sháh Durrani, invaded Hindustan. In 1757 was fought the Battle of Plassey, as a result of

which Bengal came under the rule of the East India Company. Exactly one hundred years later the Indian Mutiny brought the nominal rule of the Mughals to an end in India.

Of the six great Mughals who ruled from 1526 to 1707, four were certainly men of remarkable personality and gifts, and even Humáyun and Jahángir, though less eminent than the others as rulers, possessed qualities which entitle them to our admiration.

## CHAPTER X

### *THE ATÁBEGS—THE MAMLÚKS—THE OTTOMAN TURKS—AFGHANISTAN*

DURING the twelfth century, when the power of the Seljuqs was beginning to weaken, it became the practice of their princes in Syria and Mesopotamia to appoint Atábegs, or Guardians, to train their youthful heirs, and to fight their battles for them. Of the many Atábegs who, taking advantage of their position, themselves assumed sovereign rights, only the Zangids of Mesopotamia and Syria need be mentioned here. Their founder, Zangí (1127-1146), especially distinguished himself as champion of the Muslims against the Crusaders, as did also his son Núr ud-Dín (1046-1073), who made himself King of Syria. It was in the service of this prince that the Great Saladin first won his spurs.

THE MAMLÚKS.—From 1260 to 1517 Egypt was ruled over by two separate dynasties of Mamlúks (or Slaves): the Bahrís (1260-1382) and the Burjís (1382-1517). The real founder of the Bahrí Mamlúks was Baybars, who, in 1260, two years after the sack of Baghdad by the Mongols (see p. 52), established himself on the throne in Cairo.

The last of the Mamlúks of Egypt, Qansauh Ghaurí,

was sixty years of age when he came to the throne in 1501. Like almost all his predecessors, he had been a slave. It was his reign that saw the Red Sea trade with India, so valuable to the Egyptian Exchequer, suddenly ruined by the discovery of the Cape route to the East. Hitherto the Indian spices sold in Europe had to be brought across Egypt, and high *ad valorem* duties were demanded, first in Jedda, then in Cairo, and, finally, in Alexandria. The carrying as far as Suez was done entirely by Muslim sailors. The direct trade with India, which at once followed on Vasco da Gama's first journey round the Cape in 1498, was disastrous both for the Egyptian Government and for the Arab merchantmen. Qansauh, noticing this, actually appealed to the Pope to put a stop to these Portuguese interlopers, threatening in case of refusal to destroy the sacred places of the Christians in Palestine and on Mount Sinai. The threat was idle, and the Pope, of course, did nothing, but Qansauh at length, in 1507, fitted out a fleet in Suez and sent it to the aid of the Muslims of Gujarat: but it was too late now to recover the lost Red Sea trade.

When Sultan Salím had disposed of Sháh Isma'il on the Persian frontier, he marched on Egypt, and Qansauh, though an old man of seventy-five, bravely set out to meet the enemy halfway. On August 24, 1516, the opposing forces met near Aleppo, and, owing partly to treachery and partly to the superior artillery of the Ottomans, Qansauh's troops were defeated, and he himself was slain on the field. His son Tuman, who had been left in charge of Cairo, was unable to offer resistance to the victorious forces, and, with the entry of Salím into Cairo in January, 1517, the Mamlúks of Egypt came to an end, after ruling over that country for nearly two hundred and fifty years.

THE OTTOMANS.—The Ottoman Turks (so called after their eponymous founder 'Othman, the Turkish adjective being 'Othmanlí) do not seem to have been Seljuqs, but probably belonged to another branch of

the Ghuzz, who were driven out of Khurásán by the pressure of the Mongols, and arrived in Asia Minor in the thirteenth century, where in return for military services the Seljuqs allowed them to pasture their flocks. 'Othman was born, according to tradition, in 1258, and exactly one hundred years later the 'Othmanlis crossed the Hellespont and established a garrison in Gallipoli. This was the first step in the conquest of the Byzantine Empire in Europe: by the end of the fourteenth century these Turks were in possession of the whole Balkan peninsula except Constantinople and its neighbourhood. That the capture of the capital of Rúm was postponed for a further fifty years was solely due to the arrival on the scenes of Tamerlane, for, as we have seen (p. 66), Sultan Bayázid was actually blockading Constantinople when he was called away to meet Tamerlane and defeat on the fateful field of Angora (1402).

Had the Arabs been inspired to effect a foothold on the peninsula before attacking the city itself, it is quite possible that the Byzantine Empire might have fallen prey to them in the days of the Caliph Sulayman. It was Muhammad I. (1402-1413) who recovered in Asia Minor all that the Ottomans had lost in the Tímúrid Convulsion. He also transferred the capital from Brusa on the Asiatic coast of the Marmora to Adrianople in Europe.

During the reign of his son Murad II. (1421-1451) a terrible foe made his appearance in the person of Hunyady, the Hungarian national hero who inflicted grievous losses on the Ottomans, especially at the battle of Hermannstadt in 1442.

The attacks of Europeans on Turkey in Europe were brought to an end by Murad's victory at Varna in 1444, against Frankish crusaders under Cardinal Julian.

It was Murad's son, Muhammad II., who, in 1453, at last brought Constantinople within the Muslim fold. But the greatest expansion was given to the



Ottoman Empire by Salím I., who took Kurdistan and Diyar-Bákr from the Safavid King Isma'il of Persia by the battle of Chaldaran in 1514, and captured Egypt, Syria, and Arabia by his defeat of the last Mamlúk in 1517.

There has long been a popular belief—due to the Swedish historian of the Mongols, d'Ohsson—that Sultan Salím, after the capture of Cairo, received from the hands of the last Abbásid "Caliph" the dignity of Caliph by a formal act of transfer. It has been clearly shown by Sir Thomas Arnold that although Salím eventually carried the Caliph with him to Constantinople, no steps to assume the Caliphate were taken either by him or by his successor Sulayman the Great, and that not till the nineteenth century did Ottoman Sultans begin to lay stress on their claims to be regarded as the inheritors of the Abbásids.

Sulayman I., the Magnificent, succeeded his father, the conqueror of Egypt, in 1520, and his reign of forty-six years forms the most glorious period of Ottoman history. As a soldier and as a ruler he yielded to no prince in Europe, even in an age which produced Charles V., Francis I., Elizabeth, and Leo X. None of these could boast a more resplendent Court or a more efficient army. By the Turks he is known as *Kánúní*, or the founder of the canon of domestic law.

In 1522 he turned the Knights of St. John out of Rhodes. The attack on Malta in 1565, however, was successfully resisted by the Knights. In 1521 he took Belgrade, then a Hungarian frontier port, and in 1526 he utterly defeated the Hungarians on the famous field of Mohacs, slaying their king, Louis II., and twenty thousand of his followers, as a result of which Hungary became a province of Turkey for one hundred and fifty years. In 1529 he laid siege to Vienna, which made such gallant defence that he abandoned the enterprise after eighteen days. To his other exploits by sea, reference has been made above (see p. 37).

From the death of Sulayman II. in 1566, the power and prestige of the Turks in Europe began to decline.

AFGHANISTAN.—From the foundation of the Slave Dynasty in India in 1206 down to the beginning of the eighteenth century, Afghanistan had no dynasty of its own—with the exception of the local dynasty of Kurts in Herat (1245-1389). It was a province of Persia, under the Il-Khánids and the Tímúrids. During the rule of the Delhi Mughals, Kabul and Candahar were generally included in their empire, while Herat belonged to Persia.

After the death of Aurangzib (1707), Kabul and Candahar again passed into the hands of Persia, and an organised revolt of the Afghans in 1713 laid the foundations of Afghan power, and Afghanistan as a distinct kingdom first came into being. In 1720 the Afghans, crossing the deserts of Seistan, attacked Kerman.

Two years later they marched against Isfahan, and on March 8, 1722, they gained a decisive victory over the Persians at Gulnabad, which decided the fate of the Safavi Dynasty as surely as did the battle of Qádisiya in 635 that of the Sásánians, or the battle outside Baghdad in 1258 that of the Abbásids. The actual domination of the Afghans over Persia endured less than ten years, although their invasion led to seventy-three years of anarchy (1722-1795), illuminated by the meteoric career of that Napoleon of Persia, Nádir Sháh, and ending in the establishment of the Qajar Dynasty.

At the end of 1722 Sháh Husayn, the Safavid king, abdicated, and his son Tahmasp Mirza, who now caused himself to be proclaimed king, was reduced to the miserable expedient of invoking the help of Russia and Turkey. In September, 1723, a treaty was signed whereby in return for the expulsion of the Afghans and the restoration of his authority, Tahmasp undertook to cede to Russia the South Caspian Provinces, including the town of Baku. In the following year

Russia and Turkey signed an agreement for the partition of Persia!

The Ottoman Turks meanwhile were pressing forward against the Afghans, and in 1725 captured Tabriz—but in 1727 the Afghans concluded a treaty of peace with Ottoman Sultan. It was at this juncture that there appeared upon the scene the last great conqueror in Islámic history, in the person of Nádír Sháh. We know little of this military genius prior to 1727, when he was about forty years of age. Having set himself the task of expelling the Afghans, he began by capturing Nishapur, and then, taking Tahmasp under his care, he proceeded to occupy other important towns, and in 1730 had finally dispersed the Afghan armies.

I cannot here follow the amazing career of this adventurer, who controlled the destinies of Persia for nearly twenty years, and not merely won back almost all that had been lost to Turkey and Russia by battle or by treaty, but in 1737, after taking Candahar, Kabul, and Peshawar, crossed the Indus and entered Delhi without striking a blow. His visit to Delhi bears a fatal resemblance to that of Tamerlane in 1398. For on account of a riot, in which some of his soldiers were killed, he ordered a general massacre of the inhabitants from 8 a.m. to 3 p.m., in which one hundred and ten thousand persons perished. Like Tamerlane, Nádír Sháh had only come for loot, and had no intention of holding India. Nádír's loot included the famous jewelled Peacock Throne, which was valued by a French traveller at six millions sterling. Nádír Sháh, during his reign of eleven years—he only assumed the royal title in 1736—had made himself thoroughly detested by the Persians, mainly on account of his attempt to impose on them the Sunni doctrine. He was, moreover, cruel, avaricious, and extortionate. The Persians, as a whole, were probably not aware of the fact that Nádír had saved their country from being split up between the Russians and the Turks!

From 1750 to 1794 most of Persia was ruled over by

an undistinguished dynasty known as the Zand. In 1779 Aga Muhammad the Qajar gained supreme control over all Persia, and founded a dynasty which lasted till after the Great European War.

On the assassination of Nádír Sháh in 1747, the Afghans selected as their head a certain Ahmad Khán Durrani, and ever since Afghanistan has remained an independent kingdom. The Durrani ruled till 1842, when their last king was routed by Dost Muhammad, who founded the reigning dynasty of Barakzais. ۞

## NOTE

In the course of this brief survey of Islámic history, I have been compelled to omit even the names of many dynasties. The most notable of such omissions are :

1. The various lines established by the sons of Chingiz Khán and their descendants, of which I have only mentioned the Il-Khánids and the line of Chaghatay. These seemed to belong rather to the history of the Mongols than to the history of Islám.

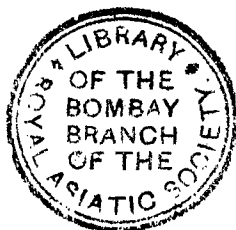
2. The various dynasties which ruled over the Yaman either in Zabíd, Sana'a, or Aden.

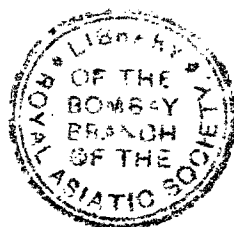
3. The local dynasties in North Persia during the tenth, eleventh, and twelfth centuries.

4. The local dynasties in the Malay Peninsula and Archipelago, whose conversion to Islám under the influence of Arab and Persian traders, began towards the close of the thirteenth century.

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# YOGA METHODS

## PART I

### OCCULTISM AND HIGH THOUGHT. PHYSICAL REGENERATION.

THE observation of the preacher of old, that "there is no new thing under the sun," was never truer than it is at the present moment, when we are witnessing on all sides a more or less complete displacement of the established order in favour of a system of thought more in keeping with the aims and ideals of modern life. For, in reality, men are betaking themselves not to the new, not to the untried or recently-discovered; but to the ancient, primeval, and long-established. And what is known, in popular parlance, as "New Thought," is no exception to this



prevailing rule. It is merely a revival of the old, old thought. Truly it has been said history repeats itself. The only new thing about "New Thought" is its name.

New Thought, in point of fact, is the very oldest form of thought of which we have any record extant. It is nothing but a resuscitation of the objects which have been enshrined within the soul's sanctuary from time immemorial. Those, therefore, who have entered the movement in the hope of discovering some novelty—something out of the way—in the tenets which are proclaimed by its teachers, will before long have found themselves on the wrong tack. For, whilst it teaches men to live a new life, such philosophy is itself based upon those eternal ordinances which were instituted before the foundations of the world were laid.

As science is continually reminding us, man is a creature whose existence is established and maintained solely by those august laws whose sovereign decrees assert themselves in the seas, the hills, the plains, and the sky—the intelligent

forces (known as mineral, fluidic, gaseous, and igneous) being comprised within his physical body; and this fact of itself has entitled man to the appellation of "microcosm," or little world.

The nature of man, indeed, read aright, and studied with the close scrutiny which a careful investigation of the laws of Being renders possible, becomes, as it were, a clue and a key to the entire creative plan, and enables us to appreciate the axiom that man is, even if made a little lower than the angels, both an epitome of the solar system and a creature made in God's own image and likeness.

Whilst, however, man is linked, on the one part, to the Invisible Goodness, or Spirit, he stands in the most intimate relationship (for present-day purposes, at any rate) with the physical realm, over which he has seen fit to exercise lordship and dominion, and to which, in a sense, he is indebted for his earthly embodiment.

There may be differences of opinion in regard to the Darwinian theory; it may be an

open question whether you and I are the direct lineal descendants of the ape, and whether fresh species can or cannot be created through natural selection. But no one can deny for an instant that, whilst our possibilities are immensely—ay, *immeasurably*—greater than those of the beast of the field, the fowl of the air, and the fish of the sea, we may fairly be said to share with these creatures our bodily structures, at any rate in a general sense. Doubtless there is some modification of detail in these bodily dwellings, which places the human brain and nervous system above that of any other mammal; yet this is more a question of adaptation to—or rather discovery of—environment, than due to any fundamental difference of organisation.

All this is particularly significant now when we proceed to discuss the nature of man. For it goes to show us that, even if man be not only an animal, yet he is an animal; and that if he be even a god in the germ, yet he cannot realise his godhood so long as he ignores

and misunderstands his relationship with his younger brethren, the ape and the tiger. For it is to these that he is indebted for at least the instinctual side of his life, which heredity has handed on to him in his bodily equipment.

We little think, even when we are most disposed to regard life as in some sense continuous, how closely we are in touch with the animal creation through the cell-consciousness of our bodies. We seldom trouble to reflect upon the myriads of lives with which our bodies bring us into the closest relationship. How seldom perhaps we reflect that man is man only just in so far as he can *demonstrate* that he is master of his body—only just in proportion as he is able to declare himself lord of the situation—as he is able to realise his oneness with the All!

We may regard evolution as something in the nature of the ascent of a spiral. Here stands the mineral, and there the god. Man has reached somewhere about halfway up. That is, he has outgrown, to a great extent, the sub-conscious life of the mineral and

vegetable and brute, whilst he has not yet arrived at what we may designate the superconscious-levels—for he has not yet transcended the rational function, which to-day enables him to exercise his reason and to proceed along the plane of average human experience.

If now we regard this spiral as a sort of spring, upon which man is for ever clambering upward, and that in that degree in which he rises, it is trying to force its way back, or to react upon him, then we perceive that, whilst, on the one hand, man, through the exercise of his higher faculties and individual will, rises, on the other hand the accumulated resistive energy in the spring (which is being steadily pushed under) makes the task more and more difficult of achievement the higher the man gets.

The applicability of this analogy to the evolution of the nature of man may at once be understood when we proceed to consider the process of human development in the light of Oriental philosophy.

The very term [“man” means nothing

more than a *thinker*—an *intelligent* animal; one, that is, who has transcended sense or instinct, and who stands, as it were, midway between *lowest matter* and *highest spirit*. }

This definition enables us to conceive of man as possessed of a threefold nature—as comprising (1) body, (2) soul (the individual conscious centre of experience), and (3) spirit (unconditioned), and as, therefore, containing the greatest possibilities within himself.

This view of man in no way conflicts with the conceptions which have been formed by either “materialists” or “idealists,” since it provides for both subjective and objective investigation into the laws of our being, showing us that though there be two sides to the question, the Ultimate Reality, or underlying fact of individual experience, is not either necessarily force or matter, or the properties of matter, but both—a trinity in unity.

Quitting, now, for the moment, the speculative aspect of this question, let us proceed to consider man in the capacity of an animal

—as a body. This can, of course, be undertaken only by recognising that we are something more than a body—from the rational plane of our being; since to have knowledge of a thing we must necessarily be able to distinguish between it and ourself. And though, as I have pointed out, the body is an aspect of the man, [our study of human nature should show us that the Real Self is not the body, but the conscious spark within it.]

Now, I think it well to depart from the ordinary course of considering “man, the thinker,” first of all, for this reason: that, unless you proceed from the known to the unknown, unless, that is, you consider with me the means and modes of activity of the mind in its relation to our present stage of being, you will not grasp the matter as clearly as I could wish. Of course, you must be careful not to identify your emotion nature, your mind or your moral and spiritual self, with your body; and yet I want you clearly to understand, before we go further, that, in a sense, the mechanism of your

body, whilst you use it, becomes the *reflector*, as it were, of yourself.

Evolution, remember, does not, in reality, proceed upward. It is not a thing of the body. It actually takes place from above to below. Thus: physical evolution is rendered possible only by *mental* evolution; and mental evolution is assisted, in its turn, by spiritual evolution. It is not so much a thing of the conditioned manifestation—it is rather an expression of the unconditioned all the while.

Well: keeping this fact before you, I want you to realise that no rational physical culture—or system of *Hatha Yoga* (to give it its Eastern name)—would be possible unless it involved the mind as well as the body; for the training and care of the body will depend solely upon the awakening of the responsiveness of the mind to its several needs and requirements.

This being so, let us pass on to consider the body, and more particularly the control of the instinct-nature working through the functions of the organism—often called the lower nature.



Theology has spoken of this aspect of man—the more material side of his constitution—as “the flesh,” the carnal man, the old Adam. And this term is not altogether wide of the mark—if only we can rid our minds of the notion that matter is necessarily “bad” or “evil.” Matter is nothing of the kind. It is simply negative: just what we make it. It can do nothing until it is energised by spirit. Spirit, therefore, or rather force, may be regarded as the positive pole of the Ultimate Reality: matter, as the negative pole.

Now, Hatha Yoga shows us that, not only does *thinking* make things good or bad, as the case may be, but that our earthly tabernacle, *rightly* or *rationaly* considered, is intrinsically a wonderful and beautiful object, since it is of utility and attractiveness just in so far as its organs and functions are properly understood and lawfully exercised—that is, in such a way as experience shows us will be productive of the highest degree of happiness to ourselves and others.

Our body, as well as our brain, we must

remember at the outset, is intimately connected with the mechanism of consciousness, since all the intelligent processes are conditioned by both the cerebro-spinal system and the functional activities of the organism. And this fact of itself renders it evident that a knowledge of the uses and adaptation of the body to our practical needs cannot be over-estimated.

As the body would therefore be useless without the soul, so the soul could not function upon the earth-plane without the assistance of the body. And hence it is that the sensorium, the brain, and the nerves, have been evolved in response to the man's requirements upon the present plane of his Being.

These assuredly may seem perishable and comparatively transient modes of manifestation, but we must not forget that they represent the means whereby the inner nature is first of all *awakened* and by which it is *put into communication* with the outer world. It is here that the dawn of consciousness takes place.

First, as to the *Brain*. You are doubtless aware that unless a man possessed a certain kind and quality of brain he could not express any capacity for thought. The brain is the great co-ordinator of the mental processes, and the organ by means of which the sensations are wrought into feelings and ideas. Without the brain you would be unable to perform any intelligent operation, and be an apparent imbecile. All of which goes to show us that the physical organisation of a man's being counts for something. The physical organism may not—will not, indeed—explain the man *per se*; but during its temporary association with him, it interprets his nature.

Again, mind and body being in the closest possible association throughout, not only does the brain serve as an index to a man's capabilities, but we find that the digestive organs, the lungs and circulatory system, and all the rest of the functions, are concerned in conditioning the mental life. Hence it is that, when we come to study man as a whole, we cannot assume to disregard

the physical nature, as has so often been done, with such disastrous consequences.

This is why Health conditions call for early and urgent attention on the part of the would-be Yogi. [Unless there is perfect equilibrium on the body-side, you can have no real moral or intellectual balance.] For, as I have said, the one is mutually associated with the other: [the two are interdependent.]

Health, then, means simply this: the normal state of the *natural* man, or rather of the *corporeal-aspect* of the man. People all too often speak of disease as if it were a right and lawful thing; they talk as if it were providentially arranged for them; and some even *confess* "to enjoying bad health." Now that is absurd, and simply shows that those people are entirely ignorant of the fundamental laws of their being. For disease is due, in the first place, to an infringement of a law of the physical man, and, secondly, to the effort which Dame Nature is making to eliminate the waste materials which are impeding her operations. Coughs and colds, stomach-aches,

bilious attacks, and the rest of it, therefore, although evils to be avoided, are yet necessary evils, and should not be suppressed. They are true blessings in disguise—so long as men are foolish enough to incur them—since they act as safety valves, and are the means by which foreign matter is ejected from the system. Sir Frederick Treves, one of our foremost medical men, has recently asserted this as his view of the question of disease; and it must be admitted to be a great advance as against the old theory, that ill-health was an end in itself.

The first lesson which the Yogi must learn, therefore, is that ~~disease~~ is not an end—not of itself an entity. It is only the result of ignorance of Nature's laws and a method of re-adjustment to normal conditions.]

The body of each individual has resident within it a vital principle, which is sometimes spoken of as the *vis medicatrix naturæ*, but which in the East is called by the name of *prana*; and this will repair, rejuvenate, and restore us of its own accord, if only we will allow it.

There is a great deal being written and said of the "sub-conscious self"—of the value and importance of auto-suggestion, and the wonders of hypnotic treatment. All this has been recognised long since in the orient, where, however, the various phenomena of obscure states of consciousness have been accounted for by using somewhat different terminology.

In order to understand a little about the distribution and importance of the vital force of the body, which we take in and absorb from everything around us, from the atmosphere, through the action of the lungs, with our food, and so forth, it is absolutely necessary that we grasp the fact that the operations of the chemical laboratory of the organism are performed in reality by *sub-conscious mentation*—by mind, that is, carrying on its work on the sub-conscious plane of action.

The sub-conscious (or instinctive) department of our mind is not alone concerned with the "animal nature" of man—with his appetites, passions, and desires—it also

takes charge of those functions which are carried on through the agency of the sympathetic system.

This fact shows us how closely inter-related are mind and body. But it is only as we come to study the activities of the organs enclosed in the trunk of the body—the abdominal and thoracic functions—that we are enabled to obtain a real insight into the workings of the sub-conscious factor in relation to body and mind.

For instance, take the digestive process. Now, the manufacture of the life-fluid—the blood—is a question not only of diet, but of *mastication*. Certainly, one should select the most nutritious diet possible; and take as little meat and stimulant, by all means, as one can. But one must remember that it is not only that that which goes into the mouth proves a stumbling block and a rock of offence—it is *what one assimilates alone that nourishes one*.

Here let me give a hint or two. [*Learn to take time with your meals*. Nothing in the world can be worse than eating against

time.] If you have not the leisure or inclination to consume a square meal, content yourself with a sandwich or a bun.

*Allow Nature to dictate to you; she is the safest guide in the long run.*

Then consider the teeth, for unless you get into the way of chewing your food thoroughly—unless, that is, you extract every bit of flavour from it—and make a business of your meals, you will never be able to digest properly.

There has been an attempt made to prove that there is a connection between giving forty or fifty bites to every mouthful that one takes and living to be eighty, ninety, or a hundred. That may be overstating the case. But of one thing we may be perfectly sure, and it is this: that until we can direct the function of mastication and deglutition properly—from the conscious plane—we shall not have learned *how to eat*.

The thing for us all to bear in mind is: *[never bolt your food—eat when you feel hungry, and never partake of more than you can do with.]* It is not a bad plan to make



up your mind to rise from the table a little hungry, rather than satisfied: then there will be no chance of having over-fed.

Now, recollect, I am *not* advocating asceticism. I do not consider it to be necessary or desirable. It harms the body more than it is likely to benefit the soul. Western civilisation could not tolerate or understand it. I am only recommending "moderation."

The next item is the machinery which drives the circulation. This is of paramount importance. When the nourishment has been taken into the body, then assimilated and afterwards converted into blood, we have to make mention of the organ which is the most intimately related with the circulation. And that is the Heart. As you know, the blood starts its journey through the arteries—proceeds by way of the capillaries—and returns to the heart by way of the veins; before doing so, however, it is re-oxygenated by the lungs.

Now the lung-system, which is most closely related with the heart, must receive detailed attention from us, because control

of the breath is one of the principal Yogi-practices.

[The Prana, or life essence, is absorbed in the food which we eat, in greater or less quantities. But it is also imbibed in the air which we inhale—and the deeper we inhale the more prana we shall specialise.]

Hence we read in the *Bhagavad Gita*:  
“Others pour as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the flow of the outgoing and incoming breaths, solely absorbed in the control of breathing.” (This is known as *prânâ yâma*.) And again such a passage as this:—

“He who thinketh upon the Ancient, the Omniscient, the All-ruler, minuter than the minute, the supporter of all, of form unimaginable, refulgent as the sun beyond the darkness, in the time of forthgoing, with unshaken mind, fixed in devotion, by the power of Yoga drawing together his life-breath in the centre of the two eyebrows, he goeth to the Spirit, supreme, divine.”

The fact is, that brain action and lung

control are almost one and the same thing. Breathe in a measured, rhythmic manner, and you set up, as it were, a steady train of thought; or pursue a line of thought for a few moments and then, watching your respiration, you will notice its perfect synchronism with the movement of the lungs.

(Fright, fear, worry, anxiety, anger, not only set up a disturbed state of mind; they cause a jar in the nerve centres of the body, and so react upon the lungs. This shows us how necessary it will be for us both to secure plenty of fresh air and to learn the proper way to inhale it.)

Most people are indifferent to both of these matters. They not only live in stuffy, ill-ventilated apartments, but you will notice them walking about with contracted chests and open mouths, for all the world as if they had no air passages or respiratory organs at their disposal.

Now all this is radically wrong. They can never progress, mentally, morally, spiritually or physically, so long as they continue to ignore their breathing. To live and to breathe are one and the same thing.

To breathe properly, we must inhale from the diaphragm\*—the muscle which separates the chest from the stomach. By so doing one will bring every part of the lungs, every air cell and every respiratory muscle into play. This will not only increase the chest cavity; it will contribute to mental and physical vigour and longevity.

For instance, to take what is known as the "complete" Yogi breath—

Sit or stand erect, keeping the spine straight and closing the mouth; breathe gently but steadily through the nostrils, filling first of all the lowest part of the lung. This will have the effect of distending the abdomen somewhat. But in any case, inflate the lowest part of the lung to its fullest extent. Next, ceasing inhaling, force the air into the middle part of the lungs, by slightly pushing out the chest and breast bone. After that, fill the highest part of the lung by collapsing the abdomen somewhat and protruding the upper part of the chest. Then, lastly, exhale.

\* "Clavicular" breathing is directive—mental; "costal" breathing is moral and impelling; whilst "deep" breathing is vital, sustaining, and physical.

Now, this movement, remember, must be continuous—rhythmic—not jerky—to prove effective. A little practice on your part will soon enable you to acquire this. And bear in mind that you must learn, when you have inhaled, to retain the breath a few moments, previous to exhaling again. The lungs, it should be remembered, must never be held emptied of air.

Such a practice as the foregoing will render you immune from pulmonary trouble, throat difficulties, and similar complaints. But it will do more than that. It will provide a physical basis, or material groundwork, so to say, for the erection of a fine mental superstructure, with which I shall deal when we come, in the next chapter, to treat the *conscious* plane of Being, and its phenomena.

For the present, let me content myself with remarking that if this breathing be accompanied by the following physical exercise in the morning, great benefit will accrue to you throughout the day:—

- (a) Standing erect, and whilst you are inhaling through the nostrils, raise

the body slowly on the tips of the toes.

(b) Maintaining the tip-toe position, hold the breath a few seconds.

(c) Then, slowly resuming your normal position, exhale the air.

This practice may be repeated several times, and by employing first one leg and then the other, as a variation.

Upon concluding this exercise, inhale and retain the breath, and then expel it with force through the lips in a succession of "puffs," as if you were about to whistle. This is known as the "cleansing breath."

All this sounds easy enough. And it is—"simplicity itself." For there is no mystery-mongering about Yoga. Assuredly, those of you who have progressed along this line will be able to accomplish a good deal more than I have indicated, for you will have acquainted yourselves with certain secrets of nature which will put you in possession of knowledge and power in several directions. But bear in mind that, *unless* you have built up your body first of

all, it is inexpedient to attempt ambitious experiments in this direction.

Attention to dietary, regularity in meals and sleep, relaxation, cleanliness, and the art of respiration, may be said to constitute the sum total of Hatha Yoga or physical regeneration. And remember that, until this is complete, you have no right to soar to a higher plane of your being. Indeed, you cannot do so.

I do not mean by this to be understood to say that you should devote all your time to your physical body. I do not wish you to imagine that I regard body-culture as the most important thing. It is not. But it is nevertheless a good thing to consider. And when you have once bestowed upon it a reasonable share of attention you may leave it to manage itself—as it will; but not before.

< Vibration is the law of life. All is vibration. From the minutest atom to the greatest sun—nothing is stationary—all is perpetual motion. A single atom at a standstill would wreck the universe.

You must vibrate, therefore, and, what is

more, learn to vibrate in unison with the whole—to come into tune with the infinite.]

Then, as you develop, you will be able to direct the prana to any part of the body that you choose. As the *Gita* says:—

“The sense-organs quiescent, the mind fixed on the heart, the life breath fixed in his own head, concentrated by Yoga.

“Reciting *aum*, thinking upon Me, he who goeth forth, abandoning the body, he goeth on the highest path.”

But that path cannot be entered until the groundwork has been gone over. A man cannot afford to disregard his body until he has first succeeded in controlling it. And this will necessitate a knowledge of its functions and their legitimate exercise. Disregard or abuse of the body is the way to court disaster. So, to those of my readers who may desire to tread the path which leadeth to life, I would say—proceed from the known to the unknown. Recognise that the life of which you have experience is the only life of which you can have a just conception, and so seek to live this life wisely that you may live the larger life worthily.



For between that life and this is no gap—no break—no difference. That life is eternal and continuous and everlasting, only because it includes all manifestations, modes and aspects of itself—of which the present life is one. The laws which govern the cosmos are universal, entire; and it is by coming into harmonious relationship with them that we establish our claim to inherit the heavens.

Can it be that the nature of my theme has failed to carry you far enough away—have I been speaking to you of things too nigh at hand—has the body proved less interesting than the soul?

I can but trust not. For the one can be appreciated and understood only as we are willing to abide by the laws which regulate and maintain the other.

Effect and cause—cause and effect.

“For soul is form and *doth the body make.*”

## PART II

### MENTAL REJUVENATION.

THOSE who have followed the argument brought forward in the preceding section, wherein the exterior aspect of the man has received attention, will remember that I have already alluded to the sub-conscious, instinctual, or animal self as constituting a third part, as it were, of the human totality. This, as I endeavoured to show, is intimately allied with the physical being—the body.

It will be remembered, moreover, that I explained that man's nature is, in point of fact, a threefold thing; that his mind does not alone comprise his primary consciousness, but that it is, in reality, a trinity in unity, and that, in order to understand it aright,

we must consider it as consisting of an (ordinarily) unconscious self, a normal self, and a transcendant self, which may be classified respectively as the brute, human, and divine principles, answering to body, soul, and spirit—or intelligence manifesting upon the sub-conscious, conscious, and super-conscious planes.

In the course of my remarks I drew particular attention, therefore, to the “natural,” or lower, man—so designated, not because it is in any literal sense “beneath,” but because it comes first in order. I purposely so considered this as I was desirous of treating man in the capacity in which we all recognise him; and I did this also because it is most necessary that those of us who wish to proceed to study his complex constitution should begin at the proper end, so to say, with the physiological foundation upon which human psychology rests, and without which we can obtain no clear insight into the evolution of individual intelligence.

I attempted previously, you will remember, to explain somewhat the functions of the organism, as well as their relationship

with mental manifestations; and I tried also to emphasise the necessity for disciplining the physical nature as a means of making the first step upon the road to character building.

Bearing in mind, however, what I then had to say as to the method which it would be necessary for us to adopt in order to arrive at proficiency in *Hatha Yoga*—remembering that the physical nature was to be kept in check by the mind—remembering that personal development might proceed in fact really only from the *mental plane* of our being, it is now necessary that I should say something upon that system of self-culture which is known in the East as *Raja Yoga*, and which is principally concerned with the mind and psychic faculties.

As I think I succeeded in making evident in the previous section, man is not to be explained merely by regarding him in the light of a machine. He is a machine certainly: much of his life is automatic. But he is something more than an automaton, rightly conceived of. Hence it becomes necessary for us to regard man in his true

light—that of *the thinker*. For just in proportion as man becomes the originator of ideas—in the degree, that is, in which he transcends mere sense, and so places himself beyond the plane of the brute, above which he has risen through his volition—in that degree he becomes man—in that degree he claims his divine birthright to lordship and dominion over the face of the earth.

And how, it may be asked, is he to do this? How, it may be inquired, is he to exercise his prerogative, and so assert himself?

I answer, not by reverting to the habits of the lower animals, assuredly, but rather by considering in what manhood may truly be said to consist: in short, by learning to discriminate between the aspects of the inner nature, which express themselves on the one hand as desire and emotion, and upon the other as reason and judgment.

Now the Eastern philosophy is of the greatest help to all of us who are wishful of making progress in the direction of the training of the mind.

To begin with, it teaches us that initial

difficulties have to be removed, and that, in order to do this, the following of certain definite lines of development is absolutely necessary. These, I may observe, may be pursued almost independently of any physical practices—without any great attention being given to postures or breathing, or such like. Yet, as I pointed out before, until the physical nature is understood, cleansed and conquered, no real advance is to be made—no headway can be gained.

Having, then, as a preliminary, we will suppose, got our body into good working order, and having succeeded in making it respond to whatever demands we may be wishful of making upon it, the next thing for us to do is to impress upon ourselves this fact: that Raja Yoga teaching is addressed *exclusively to the waking mind*—to the intellect or reason alone; that it has nothing whatever directly to do with the sub-conscious uprushes, or super-conscious influxes, and is independent of trance-state, somnambulism, hypnotic suggestion, etc. Raja Yoga is, in short, neither for babes nor for

angels, but for men, and it teaches us to quit ourselves as such and to become strong.

The best known system of such philosophy—*Sankhya Yoga* it is called—is set forth in the well-known *Sutras* of Patanjali, which seem to have been written in the seventh century A.D.

According to this authority, Yoga is defined as “the suppression of the transformations of the thinking principle”: that is, the seer is to set himself the task of abiding alone in himself for the purpose of controlling the volatile thought-essence.

This is to be accomplished through a comprehension of *right knowledge*, *wrong knowledge*, *fancy*, *sleep*, and *memory*.

“Right knowledge,” Patanjali tells us, “is direct cognition, or inference, or testimony.”

“Wrong knowledge is a false conception of a thing whose real form does not answer to it in reality.”

“Fancy is the notion called into being, having nothing to answer to it in reality.”

“Transformation — or transmutation —

which has nothingness for its basis, is sleep."

And "memory is, not allowing a thing which is once cognised to escape."

By following up this method of development along these lines, it is held, we shall, in due time, be able to conquer the inner nature, and so escape re-birth, and at the same time attain enlightenment and bliss—the true nature of our Being.

At the outset, we have to remember that the greatest barriers to advancement along this track consist in lack of application, and attachment (the "curse of separateness"): that is, want of balance or equipoise, and a liability to be carried away by the desire-nature, which is attracted to the objects of sense—the form, rather than the Substance. When we have once accomplished the task of bringing the mind to a standstill, as it were—when we have learned the secret of being able to focus it at will upon one thing and one thing only, and when we have developed a position of interior firmness, and are able to practise this for a long time without intermission and



with complete devotion—then we shall have recognised that we have it in our power to become masters of ourselves, since we shall have known, or discriminated between, our *true* nature and the “not self.”

For instance, let me give you an example.

I am attached to some one person very much. He dies, and I am plunged into misery on that account. I am then led by force of habit to identify myself with this state of feeling, the result being that I at once lose all control—and am thrown off my perch, so to say.

But Yoga shows us that sorrow, and pain, and suffering, and sin are illusory, rather than real; that they are due to mistaking the seeming for the reality (which is changeless), and are begotten of confusion of mind—that is, by allowing the mind to become unsettled or carried away from the ideal or relatively *real*, and so letting it identify itself with its lower, or instinctual, nature.

Yoga is the means whereby we acquire a comprehension of the working of the higher laws which direct our life; and he who has arrived at an understanding of the

forces which are at human disposal for the regulation of the various activities upon the planes of thought, feeling, and action, will realise the imperative necessity for identifying himself with the nature of the true Self, whose essence is Truth, Love, and Wisdom.

There are many people who tell us that they want to do something in the world, and in the same breath they inform us that their luck is out, that they are failures; they would have us believe that they are yearning for success, and they tell us that all they need is an opening—a chance—a friend—to turn up. These things, they say, never come their way. And, what is more, it may be added, these things are not likely to gravitate in their direction, *until* they realise, and have learned the workings of the great law—that we are magnets, and that we will attract and repel only in so far as we come to apprehend our possibilities and powers and affinities.

These are in our own hands. A man to do anything whatsoever must first find his chance or centre of gravity or polarity—

make it his own—and then *see himself in it*.

This is the secret of true concentration. Without it one scatters one's forces and reaps only disappointment and vexation—the consequence of trusting to the illusory and impermanent, instead of to the real and abiding.

There are many aids to concentration. One such method is to consciously direct the attention to some one of the five sense-organs. Thus: you may fix the mind upon the tip of the nose, or upon the tongue, and so experience a sort of absorption in the particular enjoyment upon which you happen to be meditating. Again, you may fix the attention upon the heart, and imagine that you see a lotus-like form, eight-petalled, there, and having its face turned downward. This you may think of as turning towards you, as you breathe gently and rhythmically, whilst you repeat the sacred word "OM."

Such a practice as this will have a very tranquillising effect upon you.

Meditation, the next departure, is an intellectual process. It is possible only after

one has been able to keep the mind in one place and rivet the attention upon one thing, to the exclusion of everything else.

It is a splendid exercise. And those of you who may be unable to follow out Yoga-study in detail will still derive the greatest benefit from practice of the kind.

It does not much matter what you take as an object for your meditation. It is best, however, in every way, to select something for which one has a special predilection and to meditate upon that one thing. One person might choose a pig or a cow, supposing he happened to be a farmer; another person might take a favourite book, or its author, were he interested in literature, or even a ball, or a picture, or a flower. It does not signify in the least what one chooses—excepting that it is best in every respect to avoid such objects as might awaken desire—articles of food, and such like—and to take those alone which will be calculated to elevate the mind and inspire an uplifting of the consciousness.\*

\* Since this practice is an intellectual exercise, and the mind is occupied with *relationships*, an abstract idea should not be chosen.

It is as well to be progressive with this practice, because the real aim of such concentrative exercise is to awaken higher trains of thought and more exalted states of consciousness—to unfold the interior nature, and so gradually to pass beyond the argumentative or reasoning stage to the realm of intuition, or direct cognition, and thus to attain revelation and super-consciousness—of which I shall speak on a future occasion, when I proceed to deal with the inspirational, or intuitive, mind.

An excellent mode for you to adopt will be to get into the habit of going over each night the doings of the previous day. Self-examination, when conducted in the proper spirit, tends to foster a habit of right introspection; and so enables one to pass in review every thought, word, and deed, which is against indulging the impulsive, rash, instinctive side of the lower mind.

In the East, this course is followed by the Buddhists, so as to enable them to recover their recollection of past incarnations. And it is worthy of note that the Buddhist Scriptures explicitly state that devotees of other

sects may thus call to mind their previous existences. They enjoin that the period of contemplation shall take place in the morning, and recognise four trance states, following one another in succession, as the preparatory steps to attaining the power of calling the past to remembrance. Step by step, by going back from the present moment to the one before, from that to the moment immediately preceding it, recollecting the way in which each instant was spent and the manner in which every previous minute, hour, day, week, month and year was occupied, one is able, it is maintained, to push the memory back and back to pre-natal existence, and so beyond that in turn into former lives.

It is interesting to compare this somewhat speculative belief (as it must inevitably appear to Western ears) with the latest discoveries of our own psychologists. These tend to confirm the opinion that any impression once lodged in the sub-conscious mind (however difficult it may be to recall) is never completely lost, and that it is possible to re-awaken, years afterwards, trains of

thought which have been set up ages ago. Thus there are cases on record where a language heard in early childhood, but apparently forgotten, has been spoken years afterwards, when the individual has been in a seemingly unconscious or delirious state. Phenomena of this kind have given rise to the dual and triple personality theory, which has only recently been set forth in a learned work by two able American scientists.

Stimulated by such research as this, Colonel de Rochas, the French hypnotist, has been experimenting of late in order to discover whether it will be possible to awaken memories of pre-existence in hypnotised persons. So far, I believe, he has succeeded in pushing the memory back into early infancy; but I am not aware that he has been able to arrive at any conclusive results.

But, theories apart, it will be well for any of us to adopt similar measures in our own case. It may be as well to remember, however, that we need not be actuated by an idle curiosity merely as to what our previous existences may have been; rather let such a

procedure form the first step to that condition of "the mind" which, as Patanjali says, "is transformation into unity."

The so-called *Siddhis*, or miraculous "powers," are said to follow when one has regulated the desire-nature, learned forbearance, induced abstraction, and so attained the state in which the thinker and the thing thought of are one. And these "powers" include such conditions of being as the following:—

Knowing the past and future.

Recollecting previous existences.

Discerning the mind of another from outward signs.

Reading another's thoughts—Telepathy.

The power to become invisible.

Knowing the workings of "Karma."

Power of attracting the goodwill of others.

Acquirement of the powers of any creature.

Knowledge of the finer forces of nature.

Knowledge of space; of the stars, and the moon, through contemplation upon the heavenly bodies.

Knowledge of the internal arrangement of



the body through "internal autoscopy"  
—*i.e.*, clairvoyance, the introvisional  
faculty.

Ridding oneself of hunger and thirst;  
making the body fixed.

Intuitive perception; knowledge of the  
mind of oneself or another through con-  
templation of the nerve centre of the  
heart.

Knowledge also of one's soul, as distinct  
from the mind; and direct knowledge of  
the sense objects, however far distant in  
space or time.

All of these powers are, however, it  
should be added, liable to the gravest abuse.  
And so Patanjali does not recommend their  
culture.

On the contrary, the following powers are  
deemed to be most desirable:—

The power of entering another person's  
body and of studying the mind action  
upon the nerves.

Levitation of the body and power over  
death.

Effulgence of the body—auras, haloes,  
and nimbus about the head. Clairaudi-

ence and the power to hear distant sounds.

Ability to pass through space.

Universal knowledge.

Mastery over earth, air, fire, water, and ether.

Perfect mastery of the body and its functions.

Beauty, grace, and strength of person.

Control over the sense-organs.

Lightness of body.

Mastery over all things.

And, lastly,

The state of oneness, which is to be attained by perfect non-attachment—non-attachment even to these last occult powers.

It is perhaps scarcely necessary for me to point out that, Yoga being simply the realisation of union with the Divine nature, no one or more of these powers can be the end in view of the aspirant.

The road upon which we are to travel is one beset with many difficulties; and these are not to be removed by appealing to any powers above or outside us; we are to test

*ourselves* to achieve—or, rather, the power which is within us will put us to the test before anything can be accomplished in the long run.

Now, that being so, the attitude of the Raja Yogi in regard to his life-work becomes at once apparent. For our philosophy shows us that his duty is to seize “the living present,” and to realise the unfailing nature of the law of demand and supply, Now.

The Yogi, worthy of the name, is no mere Fakir or wonder-worker, no hare-brained fanatic, no day-dreamer, no theorist. But, on the contrary, he is one who has learned the lesson that human life is all a “triumphant art”—but “art in obedience to law”—and that in co-operating with that law he will assist the efforts which the Eternal is making to fulfil Itself, and become perfected through him.

The Yogi is one who has counted the cost of giving up the surface-side of life in exchange for the deeper realities. He has incurred the risk, and he must abide by his decision. Perhaps the mass of mankind hardly suspect that such a course as his is

worth their while—perhaps they scarcely dream that life has another, a fuller, more satisfying and complete aspect than that which is allied with the mere sense-nature, or that there is anything “to be got out” of its more sober side—other than misery, bitterness, and pessimism.

If so, however, they are mistaken—lamentably mistaken. If they have never seriously pondered the lesson which sorrow and disappointment and pain and loss can teach—nay, will, *must* teach—they have not as yet learned to identify themselves with the evolving life within them; they are yet clinging to the outworn or dissolving form; they are yet joined to their idols.

And what are their idols?—what are your idols?—what are my idols? What is it we find most difficult to give up—to part with—to surrender, if need be? What is it makes it well-nigh impossible for us to say and to mean, “Thy will be done”—that is, the wish of the living whole (in the interest of Truth and Goodness, rather than my personal, foolish, ignorant wish) be done?

Is it not attachment?—loss of control over the sense-nature?—lack of consciousness of unity with the Divine nature, or Brahm?—neglect of the study and evolution of the rational factor which enables us to see that “all things work together for good” to those who believe in the Law, and which enables those who surrender themselves to its dominion to arrive at wisdom?

Truth, for each of us, may be a relative thing; conditioned, limited, “cribbed, cabined and confined,” as we appear—it is not all apparent and obvious for most. The rational plane, which we are slowly climbing, is inevitably the plane of stress and of struggle. Life is no easy matter, no earthly paradise, for those who are directing their course from this level. It were idle and useless to pretend that things should always go smoothly to the man who is in earnest. Nor would he wish it. The storm arises, the winds blow, the vessel is well-nigh capsized. But skillful navigation will yet bring her safe into port—the place of peace.

For, remember, *you* are above the intellect. Through the dawn of human intelli-

gence the God within you has asserted Itself as It never has done before—through your doubts, your perplexities, your capacity for undertaking responsibilities, the Divine will yet prove Itself; for in these It has stirred within you the choice between “good” and “evil”—through the exercise of your volition and judgment you shall yet rise superior to even circumstance; you shall yet prove equal to every occasion.

Once recognise that the Self—the Spirit of Wisdom—is one with you and you are of It, and all will be well with you. Rid yourself of fear, hate, covetousness, and impurity. Insist upon your independence, purity of motive, sincerity of purpose, and singleness of heart. These are the things which cleanse the mind, which make life lovely, and which lead men to the Bourne of Bliss.

The approach to the Highest must be by no back door or side entrance. Sages in the past, in East and West alike, as well as to-day—great religious teachers, philosophers, scientists, scholars, even those who have been unlearned, but have had a mes-

sage for their age, to whom the people have turned and listened—have all insisted upon this cardinal fact: the fear of God—or the Supreme—is the beginning of wisdom, and the observance of His laws alone shall bring peace at the last.

Realise by the heart; prove by the head. Feel, as a soul-state, the conditions you would enter; then see them as “mental pictures.”

Some of you will find it helpful to couple your meditative exercises with the repetition of a mantram—or prayer. If so, you may take a verse such as this from the Vedas:—

“We meditate on the Glory of that Being who has produced this Universe; may He enlighten our minds.” That of itself, if offered up in a spirit of sincere aspiration, will bring about a definite and tangible result—a result of which I shall speak more fully in the next chapter. At noon, when the sun, the visible symbol of light, heat, and power, is at its meridian, offer up this thought.

Learn to keep the mind settled. You

may, if you like, rivet it on the centre of the head. That is known as *Dhrana* by the followers of Sankaracharya; and if, when you meditate, you gently draw the breath towards the head, the vital current will proceed thither, so that you will be able to take some thought and realise it then and there.

Try it for yourself, and you will be surprised at the result.

Take the thought of "hope," for example. Fix the idea well in your mind. Now, counting one, two, three, four, etc., inspire; next, retain the breath, still keeping the mind upon the one thought, for a like number of seconds; and then exhale, at the same rate. You will find this a most helpful practice, many and many a time.

When we were young, and inclined to be put out by petty annoyances, we used to be told to hold our tongue and to count twenty before we spoke. Well; we could not do both at once; and so some of us chose the latter alternative, and we found, when we grew to years of discretion, that it was in complete consonance with the Yogi methods.

There are many such simple remedies in



absolute harmony with this great system of thought; and just for this one reason, that it rests solely upon *common-sense*. The science of to-day has much to learn from the philosophy of the East, which may hitherto have seemed like foolishness to those whose minds were not attuned to its subtle suggestions, whose materiality was a stumbling block to the highest wisdom that God can offer to man; but, believe me, as we progress—as our discoveries take us further and further afield from the prejudices and follies of our childhood, so that we approach super-terrestrial territories, wherein the subtler processes of mind-action are being carried on, so we only go back to the philosophy and the science of yesterday, which teaches us that the proper study of mankind is man, and that in that study we have the key to all that exists.

Verily, “there is no new thing under the sun.”



## PART III

### THE PATH OF DEVOTION.

HAVING traversed in the two previous sections a part of the pathway to Reality, and having dealt during the course of my remarks with the more specifically animal aspect and the rational factor, as an aid to human evolution, it now remains for us to consider a deeper-lying stratum of consciousness within man—to wit, the *Spiritual*.

It may be remembered that I have already dealt with the "sub-self," and with the "waking self"; with the man "born after the flesh," and also with the means at his disposal for raising himself towards the Divine.

But there is yet one phase of human development at which I have not as yet done

more than hint—*i.e.*, the super-human stage of growth; that which is exemplified in the lives of the great ones of our own or any other time,—those in advance of the bulk of humanity; that which flashes forth as genius or inspiration; that upon which mankind has bestowed the name of *divine*.

It is usual to speak of this as our “spiritual” nature; to couple it indeed with associations which are completely independent of material conditions altogether in any shape or form; and so to regard it as something vague, shadowy, sentimental, and phantasmal.

I do not, for this very reason, altogether care to adopt the word “spiritual” in order to designate this aspect of being, because its true significance carries with it something very different from the ordinary connotations of the word.

Emerson has defined the “*Spiritual*” as “that which is its own evidence.” And if we mean by that “consciousness raised to its highest expression”—intuition *in excelsis*, prescience, wisdom—knowledge carried beyond reason and above the incom-

plete experiences of the lesser life—then we shall have, perhaps, as satisfactory a definition of the term as could be given. It is, at any rate, in this sense that I employ the word, which I shall use as a synonym for the super-conscious mind.

Now, I have spoken already of the exhibitions of consciousness working through the sub-conscious and waking states.

For instance, the waking mind has for its special instrument, as you will know, the cerebro-spinal system, and in proportion as it functions through this piece of mechanism so the *rational man* will receive expression. The sub-conscious mind, again, is connected exclusively with the sympathetic system, and to the extent that the physiological processes are stimulated, artificially or otherwise, it becomes possible to awaken the *instinct nature* (which has been transferred to the sympathetic nervous system).

Now, however, having dealt with the instinctive and conscious minds, and their respective modes of manifestation, and having shown how the one is woven, as it were, into the texture of the organism and represents

the automatic processes which transpire below the threshold of waking consciousness, which may be said to form the platform of our personal existence, whilst the other is dependent upon the exercise of the volition and understanding of the individual, it now behoves us to consider the aspect of the self which may be regarded as transcending either of these modes of manifestation.

There are qualities within us—qualities such as, for instance, reverence, faith in the true and the good, hope, and love—particularly love—which are not included in the attributes of either the sub-conscious mind or the waking state, and which, therefore, belonging to man's nature, require some attention from us ere we can be said to have exhausted his possibilities.

In view of this fact, it is interesting to find that Weissmann, the great biologist, has succeeded in establishing two fundamental facts:—

- (1) The continuity of physical life; and
- (2) that mental and moral and other "acquired" qualities cannot be transmitted to

offspring—cannot be passed on to descendants; and for this reason, that *they do not admit of being worked into the fabric of the organism.*

Doubtless, in one sense, love and faith and moral strength are reflected, as it were—foreshadowed—in the realm of physical nature. No doubt but that the laws of our “natural man” are closely related with our more specifically spiritual and mental states. But, if one comes to think of it, our *mental* and *moral* nature *per se* is interior and has no immediate means of manifesting itself objectively to us.

This very fact of itself, no doubt, has caused materialistic students to question whether these states of our being have any real existence whatsoever apart from our imagination. But I do not think we need consider their arguments as having any weight. For, if you come to think of it, every particle of experience, our knowledge of the world without us, our perception of things external to ourselves, is to be resolved into states of our own consciousness; matter itself being known to us only by its

“properties” (*i.e.*, sense perceptions);—so that, after all, we find each stage of our growth (the answering to vibrations from without) corresponds only to that condition within us at which we have arrived and which is able to respond after its appropriate fashion.

Now, remarking the trend which evolution has taken, in implanting first of all the instinct nature, and then the mental nature, which works *above* the level of the body, as it were, it is quite logical to regard the spiritual state of our being as something *beyond* the human stage altogether. And this we find, in point of fact, to be the case. For it answers to the super-conscious side of our nature—that which lies, as it were, *above* us, and to which we are gradually approaching.

The instinctual consciousness is, as I have said, essentially concerned with self-preservation, is related to the needs of terrestrial life, and is bound up with the requirements of the body. The rational mind, again—the product of human experience, as representing the stage to which average hu-

manity is attaining—is concerned with cause and effect, expects a return for its effort, and is more or less in touch with the phenomenal realm.

When, however, we come to the spiritual mind, or the super-conscious factor, we find a very different thing, for here we encounter the “light within” which “passes knowledge,” and comes to one as divine revelation, to a second as intuition, to another as genius, to yet another as seership or ecstasy; and so on.

And now, one word of caution ere we proceed further. It is quite easy to confuse this side of our nature with the lower emotional or instinctual; and it certainly has many points in common with it. For instance, the instinct nature, working alone (as in the untamed brute), knows no “evil” of itself; it is spontaneous, and acts without conscious deliberation; it is a law unto itself, so to say—absolute, after its own order.

This is why so many people confound the sub-conscious and super-conscious processes, and this is why also so many psychologists, who ought to know better,



are disposed to regard exaltation, ecstasy, and the prophetic gift as merely *enthusiasm* which is the off-shoot of momentary excitement, the result of emotional exercise.

Yet, beyond the fact that both the instinctual and super-conscious minds are somewhat outside the radius of the full waking state (or are respectively below and above the threshold of normal consciousness), there is nothing in common between them. For the super-conscious mind answers to that side of us which is concerned with what is known as "conscience"—which, remember, is not to be explained away simply as a matter of custom or geography, but is really the reaction of the soul from within, which speaks to everyone in such a way as is necessary *for them* (and is always, it may be assumed, interpreted in terms of one's experience). It is often said that consciences should not differ; that if God could speak to you and to me, He would speak to us all in the same way, in the same identical tongue. That objection is absurd. It assumes that your capacity and mine are the same; it would make God's

voice a "thing in itself," whereas it is nothing of the kind. The voice of God is heard through the agency of the soul's mechanism—*that creates the voice*—and according to its capacity for receiving the Divine influx will it respond; and until it can respond perfectly, it is well that it should have to strain its ear to catch the utterances of the Almighty. It can *learn* in no other way.

Well, as everyone has the spark of the Divine life within him, everyone has the germ of conscience, however much it may be embedded in the instinct nature; and this higher "something" within us is what answers to the super-conscious mind. It is not, remember, *distinct* from the instinct or the reason. But it is only in proportion as you come to know your real possibilities that you will know this.

Every unselfish thought, each prompting to a more generous and noble deed, each aspiration, each good word, is a Ray, as it were, from the "Higher Self" of all. And it is That which is the super-conscious or higher nature.

Now there are many who have not evolved sufficiently to realise the true nature of the spiritual mind: some people deny its very existence. Certainly that is largely owing to the fact that they do not understand their inner natures, because they do not recognise that they are a fraction of the Divine nature—that they are the reflection of Brahman, as the Vedantins say, and that it is for them to make themselves—the mirror in which God beholds His face—pure and unselfish and kind.

Nevertheless, comparatively few persons can be said to be truly alive to their inherent possibilities in this direction.

And yet all of us are influenced—unconsciously though it be—by this spiritual mind. Not a man but receives some faint glimmering of its radiant glory. To one it will come in this way; to another in that way.

A man comes to me and says that he has solved the mystery of existence, or that he has discovered some great scientific fact—perchance that an angel told him—or that God has revealed Himself before him. Shall I discredit his statement? Because I have

been so obtuse—so blind—so deaf that I could not discover the Divine in the way in which he claims that he has done, shall I question and deny him his right to the Divine nature to which *all* have access? God does not speak to us in the wind, from the earthquake, or out of the fire. He informs us in the silence, in the cave, in the closet, out of the stillness of our own inner beings.

Believe me, low as he may be, the man who is beginning to find the Divine even in the paths of what we may call sin, is being divinely inspired and led. And so he shall come to a knowledge of better things. He is pursuing a course which will land him—not in ruin, but in ultimate safety. Since he will have obtained all that any of us can have obtained in this world—*experience*.

Man is—must needs be—immersed in apparent ignorance at the start of his evolution. Gradually, however, he rises, ever unfolding, discarding sheath after sheath, vesture after vesture, until he learns—nay, he *knows*—himself—that he is homeward bound—Godward destined.

Now all that we consider good, great,

noble, and true—that seems *more* than we can define—is of super-conscious origin.

Many of us here in the West have high ideals; we know—or at least think we know—virtue and goodness when we see it. We venerate the lives of those who have done and died in the cause of their country. We perpetuate their memory in our cathedrals, and do all that we can to insist upon their claim to immortality.

There is a saying, “Speak no ill of the dead.” It is a true and a wise saying. It is true and wise because it would have us recognise that only the good has a right to persist and endure—that evil is the outcome of nescience and limitation, or perchance due to our own dim discernment, our failing to appreciate the meritorious motives of others. (For we can never see deep enough to know when the Divine reveals itself to our brother. He alone can be aware of it—and often, scarce he himself.)

But, though we venerate these ideals—these manifestations of the Divine nature—there is too often a want of practical realisation on our part. The Christian will speak

of "union with God"; but he is so forcibly reminded that God's nature is "too high for him to attain to," that he gives up its pursuit as a matter of too great difficulty. If you speak to business men, you will find that they will speak of "Christian morality" as one thing, and of "business morality" as quite another thing.

But the Hindus not only accept the precepts of Yoga in theory; they tell us that union with the Divine nature is actually possible for all—for any, that is, who will abandon the interests of the lesser life, who will be what they call "non-attached," who will surrender the "fruits of action" to the Spiritual Reality in Whom we live, move, and have our being.

They tell us that we may attain conscious union with the Divine just because it has never been separate and distinct from us; and that if we will but follow the path of love and devotion, or *Bhakti*, we shall ultimately arrive at the goal of our destination—lose, or rather find, ourselves in Him whose nature is perfect bliss, joy unspeakable—Absolute Being.

Now, we must all admit that man's journey is first of all a toilsome ascent; that it is to be pursued only by ceaseless effort and through intelligently co-operating with the "great Law." And it is just in that degree in which man is prepared to abandon the lesser life—the cares of this world and the deceitfulness of riches—in other words, as he comes to enter into a realisation of his greater self, which is above the body, above reason even—that he will follow the path.

To enter that path, however, certain special qualifications are indispensable. And it is with these that we will now proceed to deal.

I. First of all, in the preparatory stage of discipleship, the taking of an ideal, or the choosing of a teacher or *guru* is indispensable. Invaluable as are books and arguments, helpful as are the world Scriptures—the Bible, the Vedas, the Koran—none of these can supply the place of another soul. All our goodness, remember, is *human* goodness, and there can be no human goodness apart from humanity itself. Books are poor substitutes for affinity of soul.

You will find that in all lands, at all times,

and all ages, men have required leaders up to whom they could look and on whom they could rely; until the race evolved to a point when some other representative—or symbol—of the nation's ideal appeared. And you will find that at all periods in the world's history men and women have chosen prophets and teachers and kings—nay, angels and gods—to instruct them; which has been rendered necessary for this reason: that, unless there were a *personal embodiment* of those virtues and qualities upon which the heart of mankind is set, there would be no object whereon the soul could be anchored; there could be no “open vision.”

Therefore, let anyone who thinks of following the path of love, or *Bhakti*, take some great ideal which seems to him to be the visible embodiment of perfection, and strive to live the life of that ideal.

Books cannot talk to you in the way in which a living person—even though that person never utter a word—or the associations connected with a living person are able to do.

Those of us who are Christians will find the person of Jesus or the Virgin supply our every



need. The Buddha again will be the aspect under which many of our brethren will worship God; and yet others will substitute Krishna, or Allah. It matters not. Remember, those who say there are many gods, err. There is one God, and one God alone—though there be many forms. And those who worship in spirit and in truth see beyond the form—beholding the One Life. Those who know that God is spirit—an invisible Power, equal to every demand which they make or can make, an unfailing source of supply in the time of necessity—will then seek to regulate their lives in accordance with the laws by which their being is maintained.

II. Purity, a true thirst for wisdom and perseverance—such are some of the qualities which will now have to be cultivated. And these will engage the aspirant every moment of his time. We know that impurity is impossible to him who is steadfastly purposed to lead a good life, so that an increasing sense of the true and just in thought, word, and deed must animate the *chela*.

III. Then, as to knowledge. It is a law

of our being that we find what we seek, we receive what we require in the long run. But, remember, we have to be quite sure that we know what we want before we can stand a chance of getting it; we have to want with the *heart* as well as the head—not merely to be forced into wanting, a very different thing, if you come to think of it.

To want true religion or holiness is not an easy thing. There must be a great sense of purity and virtue first. As H. P. B. has said in *The Voice of the Silence*:

“Beware lest thou shouldst set a foot still soiled upon the ladder’s lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and, like a bird caught in the wily fowler’s lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal’s laugh, and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.” So it must ever be, until we have learned to conquer desire, self-interest. We must learn

•

to endure—to take our stand and wait patiently.

Success may sometimes come suddenly, or *appear* to come suddenly. Many are taking part in “revivalism” at this moment who tell us that they are “converted”—saved even. Well, it is not for us to laugh at them—it is not for you and me to judge them. Remember, our negative attitude in the matter is not one whit superior to their positive assurance. But if anyone should have arrived at a sense of the deep significance of the larger life, we may be quite certain of one thing, and this is, it did not really come in a moment. It was worked up to, from various causes; and when the time arrived, it was suddenly realised as *never before*.

Some of us, who are not particularly devotional, may find it hard to awaken this attitude within, and some of us may have a positive distaste for religious books, goody-goody conversation, and such like. We may possess our souls in peace. Rest content; the true *spirit* of the Highest does not consist simply in the reading of Scripture portions; that is for the unthinking or for the scholar.

Words are no passport to the attainment of Peace.

IV. Some of you will find assistance for meditation if you will take up *Light on the Path* or the *Gita*. But, remember, it is not only the words which you read that will help you. Even supposing you were able to repeat the work backwards as well as forwards—that you knew when Krishna was born, the date when the classic first appeared, and all about it—wherein would you be bettered? That would be a mere question of verbal memory.

What it must be your duty to cultivate is *the sense* of these sublime teachings; you must endeavour to feel—to *know*—to live out what is set forth; and by so doing you will find “the Light.”

V. Realising all this, and being prepared to recognise that the true teacher is the Light within us—realising that intuitive experience alone will be the illuminator—we must learn to put aside all vain argumentation and profitless discussion upon the Divine nature. One man will find a book help him; another will derive help from a priest or an image.

These things, remember, serve as a peg whereon he can hang his own conceptions of the Divine.

Vivekananda has told us of an ignorant man who was asked to make an image of the god Siva, and who, after many a hard day's work, fashioned the image of—a monkey!

Ignorant—was it not? But what is any human knowledge but ignorance?

Each of us makes his little idol—a pig, or a hero, or a saint, or a sage, or somebody—and calls it “God,” and forthwith falls prostrate before it. And, remember, that idol—or rather the devotion that idol evokes, is *God—until a man learns better.*

For we identify ourselves with our ideals, and so we become them, and they in turn become us. So God becomes man, and thus man in turn becomes God.

For God and man, remember, are one—in kind, if not in degree. And as we surpass ourselves, so we become divine.

VI. Prayers, mantrams, the repetition of the sacred Hindu word *Om*, are all helpful; but they help the devotee rather than they can be said to please God; though let us ever

bear before us the fact that God is "well pleased" when men have well done—since it is the function of the Divine Nature to ceaselessly expend itself.

God, remember, is love, and love pours itself forth alike for all, and is aloof from none—not even the vilest.

As man evolves, then, he grows more God-like—that is, he becomes *more loving*. He begins as an isolated thing, as it were; he ends by coming into touch with the Infinite about and within him, by embracing the universe.

Justice, equilibrium, compensation, and attraction are embodied upon each plane of this great cosmos. But though they be exemplified in all, yet they ever unfold more and more until, in man, they become the abstract principles for which nations will contend—for which men will risk reputation, money, husband, wife, aye, and life itself.

As man's spiritual vision enlarges, he learns to cease making nice distinctions. He sees that the knowledge of his finite intellect and his limited experience do not permit of his presuming to pronounce judgment and

justice : that he leaves to the Power which is above him.

But in doing so, he proves, as he has never proved before, a statement which is in his own Christian Scriptures—which he heard in his youth—to which he perhaps gave little heed at the time when he learned it, but which he now seems to grasp—"the greatest of these is *love*."

For now he has at length learned resignation to the Divine will—knowing that the lesser, of which he is the conqueror, cannot vanquish him ; he has thrown himself upon the Greater—the Divine—nay, has seen God face to face. Forms may be shattered—the vestures of the soul may be frayed, outworn, discarded—the Real ever remains for him. He has renounced the outer ; he has attained the inner ; has reached *Moksha* ; he has realised liberation. The thralldom of the flesh—hell, hate, fear, ignorance—have fled. He abides alone with all in the Divine. He has identified himself with the World Soul. Why has he thus been content to turn his back upon the temporal ? What has wrought the change ? It is *Bhakti*, the path of devo-

tion. He now knows, as he never before knew, that separation—apartness—the pain and the sorrow, the sense of loss and grief—are only illusions of the lower, the lesser, self; that they are gains in disguise—glory under a certain aspect—an aspect most certain.

Instinct alone will make a man only negative. The intellect unaided will not make a man good nor godlike; but the growth of the super-conscious mind will tend to make him divine. As man unfolds in this direction, he must needs feel and know his oneness with every other being, animal, mineral and vegetable, as well as human. He cannot exclude aught. His intellect—his sciences, his systems, his creeds—may have compelled his intellectual assent to such a proposition. But it is not until he unfolds the God-consciousness within him that he can certainly exclaim, “I am one with the All.”

Man, as he stands at this moment, is struggling between the flesh (the sub-self) and the spirit (the super-conscious mind); but it remains with him to decide as to how far he will progress. All is committed to his keep-



ing. Now, as never before, is he free; now, as at no time, however remote, may he assert his full strength and claim his divinity. And knowing himself to be spiritual, he shall yet triumph. Many of us have known what it is to be led of the spirit; some of us have even yet experienced the new birth which awaits every son of God. And it is as we learn and affirm the true nature of that sonship that we become children of the All-Father. And this is the end and the aim of Yoga—the being made at one with the Author of our being,—and so justifying the petition, “Here am I, send me to do Thy Will.”

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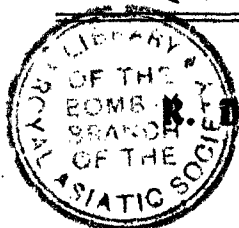
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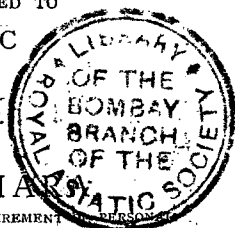
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## INTRODUCTION.

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**T**HE Eastern religions stand forth as a guiding star to the English student of occult and philosophical subjects, beckoning him onward to the mysterious unknown worlds which he fain would explore, luring him from the prosaic rush of Western life to the dim unrealities which lie hidden beyond the Hymalayas, where dwell the Adepts, who, so report says, have been since all time.

The Wisdom Religion, as Yoga has been called, is undeniably a very beautiful one in many respects, albeit selfish, for it certainly causes its votaries to shirk their earthly duties and responsibilities. Its philosophy is grand, its students pure and devoted to their creed. Many of them attain considerable powers, and are able to produce the phenomena dear to the heart of the Western races ; others, no wit less pure and devoted, are still unable to reach such a high state of perfection.

The study of Yoga undeniably purifies the body, improves the health, and strengthens the mind. For these reasons alone it may be recommended ; and although many of the postures and similes may appear impossible and even ridiculous to us, we must bear in

mind that to the Eastern student nothing is absurd, nothing impossible, and also that he commences practice generally whilst very young, with all his limbs supple and pliable.

Raja Yoga does not call for the postures and contortions which go to make up Hatha Yoga, and much of the teaching of Hatha Yoga appears disgusting and repellant to us. I have given theory and practice of both, with some reservations in the latter case; but I have given more space to practice than to theory.

Yoga means really the merging of the lower self into the higher self—union with the Divine will; the overcoming of darkness with light; the vanquishing of the animal side of one's nature. Any philosophy which enables man to do this is worthy of study; and whilst the man who *thinks* will probably be inclined to reject a good deal of these teachings, yet in the main he will find them helpful.

The enthusiast, I honestly believe, can do all that the Hindoo Adepts accomplish, including levitation, if his enthusiasm is sufficiently strong to last.

O HASHNU HARA.

*August, 1906.*

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# PRACTICAL YOGA.

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## CHAPTER I.

"OM, MANI, PADME, OM !

The dewdrop slips into the shining sea !  
All life is part of the Infinite One,  
Its inmost soul is one with me."

"The Silence I retire within,  
And seek the consciousness 'TO BE,'  
The mind with Self now softly blends,  
The dewdrop slips into the shining sea."

"Still deeper into the vast Profound—  
The dewdrop slips into the shining sea !—  
All consciousness of self is gone,  
There is but one of 'Thee' and 'Me.'"

—(*Unknown.*)

## DEFINITIONS.

**T**HE Eastern methods of development are not in every instance suited to Western peoples, but every earnest student has the same end in view, and it is really merely a question of adaptation.

The student must possess the qualifications of earnestness and of perseverance, or he will never succeed ; but given these, I

believe that any Westerner can not only develop even the higher phases of Yoga, but that he can do so whilst carrying on his usual life and occupation. Of course the Hindoo adept devotes all his time to practice, but the ordinary man cannot do this, and I don't think it is necessary. To the ordinary man the practices covered by Raja Yoga are, perhaps, the most attractive. There is much in Hatha Yoga repulsive to European ideas and notions, but I propose dealing with both Raja and Hatha Yoga in these pages, since, in my own particular way of treating such subjects, I can cover a great deal of ground with a very few words.

The student may aim merely at the attainment of that peculiar spiritual peace which descends like a mantle upon the man who is accustomed to long spiritual communications, high thoughts, and inspired ideals; or he may aim at producing phenomena, as can many of the Hindu Yogi—but *not all*.

Knowing my Englishman, I also know that he will go bang for the phenomena, and so I may as well say, that although it is possible, it is not so easy as it looks, and calls for more severe privations and pro-

longed efforts than the former phase of development. The student must avoid luxury, and endeavour, as far as possible, to lead a quiet and regular existence, but, as I said before, this need not interfere with his ordinary occupations or even pleasures.

The first two steps in the practice of Yoga are sufficiently easy to a man of ordinary will power.

They are known respectively as Yama and Niyama.

The first may be said to consist almost entirely of a contest against the natural wickedness to which all flesh is heir.

The student must learn to be truthful, honest, and continent; and whereas it may be easy enough to be honest, the first and last must entail a considerable amount of effort upon the majority of people, and often many a battle between the flesh and the devil.

For the truth means absolute truth, and continence must also be absolute.

The disciple must also refrain from receiving gifts or presents from anybody, and must not kill or cause any living creature to be killed.

Niyama consists principally of bodily cleanliness and the cultivation of certain

moral attributes, for the Yogi cannot be too particular in this respect; linen, etc., must be spotless, the body pure.

The disciple must also learn contentment, and, realizing that all is for the best, he must cease to grumble at any hard knocks Fate may give him, and be prepared to devote his life to the realization of God or the Divine Spirit, his aim being to attain a condition of unity with that Spirit.

It must be borne in mind that the Yogi is as careful of his duty to the dumb beasts as to man, and he will not harm or injure one of these in any way. Upon this point the European will need to give some attention, for it will necessitate abstinence from meat-eating in any form, and to the majority of people this means a great deal.

I would suggest that the disciple makes the change gradually, because any very sudden change of diet causes one's interior economy to suffer considerably.

These details, though apparently trifling, go far to make up the success or failure of the student's first steps, and success at first is encouragement to overcome the minor obstacles and inspires courage to go

forward and confront the greater difficulties which beset the path.

After this, we have to consider *Asana*, or the posture of the body—the position in which the student places himself, and the exercises which he has to practise, until he brings mind and body into a state of subjugation to his will.

Next comes *Pranayama*, or control and regulation of the *breath*. This is a most important step, as we shall see in later chapters.

*Pratyahara* consists of the complete subjugation of the animal senses—the practice of introspection.

These five preliminary steps are those concerned with the body.

Next to be considered are the steps connected with the subjugation of the mind.

First, we have *Dharana*, or attention; that mental condition known to New Thought people as *Concentration*.

Secondly, *Dhyana*, or contemplation, meditation, with the mind fixed upon one object only.

Next we attain *Samādhi*, or complete concentration—where the mind becomes super-conscious and all external matters and conditions are forgotten.

Finally is attained *Nirvikalpa Samādhi*, or the union of the human Atma (the supreme soul), with *Paramatma*, or the Divine Spirit.

This is the ground to be covered in a few words, and in my succeeding lessons I will endeavour to show, as clearly as I am able, how the pupil can best obtain mastery of these various stages, and so arrive at that state of perfection which is the aim and end of this philosophy and practice of Yoga.

Pantanjali has defined Yoga as the suspension of the mind functions—for the Hindoo regards thought as an illusion, the world as a myth which results from thought images, and by doing away with thought functions, naturally enough, he expects to become free from all worldly ties, all the illusions and bonds which bind him to earth and keep him away from heaven, and from the peace which would otherwise be his—and when we consider this definition it is at once apparent that the principal practices aim towards the attainment of this condition.

Chitta, or mind, is an entirely uncontrolled function in the ordinary man. He has no power over his thought life, and so

far from being able to command and rise above his ordinary mental activities, he is a slave to his thoughts, and cannot even drive away those which are undesirable, much less be able to command and hold those which he seeks and desires.

To *suspend* thought and become merged in spirit, is as far from being possible to an ordinary mortal as a journey to the moon.



## CHAPTER II.

THE preliminaries of Yoga having been considered, I will first state the obstacles which, according to Pantanjali, would stand in the path and prevent attainments.

These are :—"Sickness, languor, doubt, carelessness, wrong perception, laziness, sensuality and sensuousness, failure to attain any stage of abstraction, and instability in it when it is attained."

The student is most certainly assailed by more temptations than the ordinary man, simply because his whole mind is set upon eliminating desire, and, as a natural consequence, he thinks a great deal upon subjects which, under ordinary conditions, the mind dismisses without much consideration, and of course his task is rendered more difficult, because the discarded "sins," the thoughts and feelings, the passions are all aroused to a life that will not be easily quelled.

Celibacy is not absolutely a *sine quâ non*

for the Chela (disciple), but chastity most certainly is, and sexual desire must be overcome as one of the first steps; of course the effort to overcome results often in merely rousing the sleeping lion.

The mind must also be free from malice, hatred, and all uncharitableness. The *Chela* must neither think evil nor speak evil of any man, and he must endeavour to be contented with his lot, and to take joy and sorrow without either elation or undue depression.

In a word, he must make his mind placid and calm, avoid letting outside matters disturb him, and become indifferent to worldly and material affairs, so that he may the better be able to practise and evolve that state of holiness which is his goal.

Various methods are given by Pantanjali to assist the *Chela* in overcoming the distractions which assail him, and the sins, the commission of which must assuredly prevent attainment.

Of these I have found two of considerable benefit, and there is no need to enumerate the others in this little work.

One is the practice called *Pranayama*, of which I will treat later on; the other, that of fixing the mind upon some part of the

body, and keeping it there until the temptation has gone. For instance, the central chamber of the heart, the tip of the nose, etc.

But many Yogis use the word OM, the constant repetition of which has the desired effect, and besides that renders them pure and holy.

Having observed these conditions—mind you, it is not done in an hour or a day; no, nor even in a month or a year, but of course it takes longer with some people than with others—you may next endeavour to practice *Asana*.

To begin with the simplest exercises only must be attempted, and not for any great length of time.

Choose a comfortable position, and sit so that the spinal column is perfectly straight and erect, the chest must be well thrown out and upward, and the chin held in.

When this position is taken up, the Chela may now attempt, very gently, to regulate his breath.

There are several methods of doing this, but the best, I think, to commence with is as follows:—

Sit in the position already indicated, and close your mouth.

Now draw a breath in very lightly and evenly through the nostrils, taking as long about it as you can ; then, when the lungs are fully inflated expel it in the same manner.

There must be no haste, no jerkiness, your one aim must be to inhale as slowly and as evenly as you possibly can, and quite without noise.

To assist you in this matter you can mentally picture the breath as a fine silvery vapour being drawn in slowly, and gradually filling the lungs.

Watch its exhalation in the same way.

Keep this simple practice up for some months, or until you are able to extend the time of inhalation and exhalation to between four and eight minutes.

If you can manage to prolong it to thirty seconds to start with, you will be doing well, as the majority of people do not know how to breathe, and never give the lungs proper exercise at all.

Another method is to close up the eyes, ears, nose and mouth, placing the thumbs in the ears, fore-fingers over each eye, the second fingers at each nostril, and the third fingers to close the mouth.

The *Chela* should now lift a finger from

one nostril, and very slowly inhale, closing the nostril again as soon as the lungs are full, and holding the breath for a short time, expelling it by the other nostril in a slow and even stream.

Thus, if you inhale through the right nostril you must exhale through the left, and *vice versa*.

This is said to purify the system, and very often visions of a beautiful nature accompany the exercise.

The *Guru* (teacher) will sometimes recommend the *Chela* to *swallow* the breath as soon as the nostrils are closed. If this is done properly it produces a vacuum in the mouth and nasal passages, resulting in a buzzing, humming noise in the ear, which is to my mind very unpleasant.

All these practices must be taken up gradually. I refer especially to Pranayama, for if the student attempts too much at the first go off he may quite possibly injure himself, and overstrain his lungs, or even bruise them.

The aim and object of attaining control over the respiration is for the purpose of attaining unity with the Divine Spirit within the body.

At first you will see perhaps nothing, or

only the flashing of light due to the pressure of your fingers upon your eyeballs, sometimes only an intense blackness is perceptible, but after a time this gradually disappears, and the most glorious white light appears, unlike any "light that ever was on land or sea," and in this divine brilliancy the *Chela* perceives visions, writings, etc., from which he may learn much and also gain knowledge of this state of unfoldment.

Many of these visions are symbolical, some are of rare beauty. Some again are of no account, and merely the result of the imagination.

But it is with the object of perceiving this aura, and of penetrating to the Divine centre (*Atman*) within, that these breathing exercises are undertaken.

The breathing should be repeated twenty times at each practice, and four times daily. At sunrise, at noon, at sunset, and at midnight.

At the end of three months, if the *Chela* has persevered in this practice, the body will have become purified, and he will not only be able to perceive this light, of which I have spoken already, but will be able to commence the true practice of Yoga.

For the sake of future references, I may

state that the right nostril is known as the *Pingala*, and the left nostril as the *Ida*. If the student will remember this in future it will make it easier for me to refer to them by their respective titles.

The mission of Pranayam is to steady the action of the brain, to overcome the crowded and unmarshalled thought forms that congregate there, and to so reduce the normal action of the heart by regular breathing that they can insure a steady and constant flow of blood to the brain.

This is impossible so long as the usual passions and emotions consume the body.

Love, temper, hatred, jealousy, all have their certain effect upon the blood, now causing it to flow and now to ebb, so that instead of a constant flow of blood to the brain, it flickers and fluctuates like the flame of a candle in the wind.

You must understand something of the Philosophy of Yoga before you go any further.

The Hindoo Yogi holds that the entire universe, all that we know, all that we guess at, all that which is entirely beyond our comprehension, alike comes from one source—Divine intelligence.

This intelligence is unlimited by time or

space, it pervades all things, yet does not mingle with them; it is eternal, and cannot be destroyed. It is the one *true* substance, all else is false and an illusion (*Maya*).

This *Maya* is called the mother of the universe—that is to say, the universe is created out of illusion, and when we destroy *Maya*, or illusion, so we shall destroy the world; which is another way of saying that the world is merely the result of the imagination and unreal, and that when we destroy this structure of the brain, that which has appeared so real and solid is found to be vapour.

Looking at it in another light, the Yoga philosophy may be summed up in the statement that all things apparently real are but temporal, and that the only things which are real are spiritual, which is exactly the teaching of our own Bible.

Spirit alone is the one perfect substance or element, all else is imperfect.

From spirit all things emanate, and according to Shiva Sanhita they do so in the following order.

From spirit (BRAHMA) came forth ether, from ether the air, from the air fire emanated, and from fire water came, from the water earth was produced.



He further states that ether has one quality, air two, fire three, water four, and earth five qualities; namely, sound, taste, touch, form and smell. These we are to know by perceiving the same.

The Hindoo teachings hold that the soul of man is reborn again and again, according to its past Karma—we may regard this word as meaning literally the fate one makes for oneself by past actions—so that our present body is regarded by them as a condition of punishment, or the means whereby they receive punishment for past sins committed in a previous existence, a kind of prison or penitentiary for the soul. They claim the body to be the abode of Brahma (Divine Spirit), and that it has been made for the enjoyment of pleasure or the endurance of pain.

The amount of pleasure or pain which falls to each man in his lifetime is the result of the actions he performed of good or evil in his last incarnation.

In this way they account for the apparent inequality of fate with regard to the conditions which affect individual lives.

Everything in the world is said to be derived from the five elements, and the intelligence which is confined in them is

called *Jiva*, which is literally that which enjoys or suffers the fruits of action.

This *Jiva* is in all things, that is intelligence in all things, under various names, and when during the course of evolution the fruits of KARMA have been enjoyed, the intelligence is re-absorbed in the Divine Spirit.

Here we have in a few words the philosophy of Yoga, and having seen something of this, and also of the line of conduct necessary for the disciple before he can enter into the path of attainment, I will now take you on to the practical issue with the fullest explanations possible in a manual of this size.

The Hindoo Yogi may be said to be a creature who loves all things, yet is not of them, for he lives above all material matters and does not enter into such things in his daily life, excepting so far as he is bound to by custom. The highest Chelas, or teachers, seldom mix with the people at all, but live a life of seclusion, and are most difficult of access.

### CHAPTER III.

**I**N following this study of Yoga we shall find it necessary to give a certain amount of attention to certain parts of the human anatomy; I will try to sketch this out for you as clearly as I can, according to the Hindoo teachings, which differ a little from our own system of physiology.

The spinal column is the centre, around which all else revolves, and the various nerve centres have also their specific value.

All the exercises and practices, etc., are used with the aim of freeing and developing these centres, and more especially of freeing the passage within the spinal cord.

I will try to explain these as far as possible in plain English.

The vertebral column forms the centre, and at the top of this is a nerve centre known by the poetical name of the "*nectar rayed moon*."

This moon or centre rains "nectar" continually, and this rain becomes sub-divided

in two parts, or streams, which run downwards. One of these passes on the left side of the spinal column, and is called *Ida*—please note that I have mentioned this already with regard to the nostrils—the other ray runs through the spinal cord, and is known as the *Shushumna*.

At the *bottom* of this spinal column is the centre called "*Sun*," and from this passes the passage, on the right side of the column, which carries the rays of the "*sun*" centre upwards, so that the nerve force passes down the one side and up the other, in a continual stream of energy.

It will be seen from this that they chiefly consider two great nerve centres, one at the base of the brain and the top of the spinal column, and one at the base of the spinal column known as the sacral plexus.

The principal nerves (or *nadis*, really means vessels) considered are fourteen, but of these again only the three already mentioned—*Shushumna*, *Ida*, and *Pingala*—are of real importance, and of these the *Shushumna*, or passage through the spinal cord, is principal.

The importance of this passage will be seen when you come to practise.

All these vessels, or *nadis*, are like thin

threads, supported by the vertebral column, and are chosen to represent the sun, moon, and fire.

Within the centre of the Shushumna is a hollow called Chitra, and it is in this hollow the Divine Spirit dwells. This centre is, in all probability, the seat of vitality and of life.

At the base of the spinal column, in the region of the sacral plexus, is situated what they call the *adhar* Lotus, and here dwells the supreme goddess *Kundali*, which represents creative force. The vessel called *Ida* is on the left side, coiling round the *Shushumna*, and goes to the *right* nostril; whilst the nadi, or vessel called *Pingali*, is on the *right* side, and, coiling round the *Shushumna*, in like manner it enters the *left* nostril.

The *Shushumna* has six stages of development, only the first five of which can be made public.

Now the intelligence (or *jiva*) dwells in the body, chained to the material form by *Karma*, and bound here by never-ending desires, possessed of the varying qualities which go to make up the man.

Whatever happens to man during his life is the result of *Karma*, and all the desires which come to us in the present existence

bring us joy or sorrow according to the past Karma of the intelligence.

In this way the intelligence which has accumulated good in the past has a happy life and an easy time here, and the intelligence which has accumulated evil in the past has much suffering and trouble to face in the present existence.

The student must not forget that the aim of the Yogi is to live *now* in such a manner that he produces no more *Karma*, but is able to kill out the desires which create Karma, and so avoid another incarnation. All desire and passion can be destroyed, but through *knowledge* alone, and it is only by destroying all other principles that the true essence or nature can develop itself and become manifest.

Of course, in the East, the student does not dream of beginning the study without the aid of a Guru or teacher, but the Western student may commence by himself, and trust that a Guru will come to him when he is ready.

Those who have been so fortunate as to find a Guru will not require this work, but it may be mentioned that the student should approach his teacher with all due humility, and whilst displaying intelligence should

not attempt to thrust forward any knowledge he may possess.

The Guru must be served and looked after by the Chela (or disciple) with devotion and reverence, and it is customary in the East for the Chelas of a great man to provide entirely for his needs, which are in all conscience simple enough.

The student who desires to practise Yoga should, if possible, go to some place of retirement where he can be alone with nature; if circumstances forbid this, then let him go to a spot where at least he can be quite alone.

He then assumes the following attitude: sitting with his feet crossed over, so that they can touch the thighs, resting the right hand in the left. The tongue is then rolled up so that it rests upon the palate, and is fixed there, but the teeth must *not* be allowed to meet. The gaze should be directed towards the tip of the nose.

Then, in this position, the student may practise Pranayama, as I have already directed in Chapter II. There are four stages of this:—that of beginning; that of trance; that of knowledge; and the stage of consummation.

The student will find, by paying close

attention, that sometimes he breathes almost entirely through the left nostril, sometimes through the right. Food should be taken when the breath flows through the right nostril of Pingala, or the sun; and when it flows most easily through the left nostril, *Ida*, or the moon, then he should go to sleep.

These breathing exercises must not be practised upon an empty stomach, nor just after a meal; a little hot milk, with a small lump of butter in it, may be taken just before commencing the practice. At first the student may find the exercise induces a considerable amount of perspiration; in the second stage the body trembles violently; in the third stage the body jumps; and in the fourth stage, when the Chela becomes sufficiently advanced, he can walk upon the air.

When he is able to do this, he is said to have gained success over the air, and he must continue to practise Pranayama until this is accomplished.

When he passes from the stage of novice to that of adept he will be able to destroy all his Karma, both that of past times and that of the present, through the regulation of his breath, or Pranayama.



The powers which the Yogi is said to attain are that of prophecy; the ability to transport his body at will to any distance; clairvoyance; clairaudience; the power of entering another person's body; the power to transmute the baser metals to gold; the power of invisibility, and of moving about in the air.

When the student gets to that stage of development where he can hold his breath for two or three hours, then he may be said to have attained all power, and there is nothing that is impossible to him.

I don't think that many Europeans would ever accomplish this feat, and, indeed, few of them would be able to devote the time to it which is necessary; but supposing he could give the time, I do not see any reason why the European should not be able to accomplish this apparently impossible condition.

The student is directed to *drink* the air daily, as by doing this he can destroy all feelings of fatigue and old age.

The mouth is closed, the teeth firmly pressed together, the tongue pressed against the roof of the mouth close to the teeth, and the air is "drunk," or *inhaled*, very slowly through the nostrils, closing the

glottis, and gulping the air taken in. When he does this morning and evening, picturing, mentally, the air passing to the *Kundalini*, tuberculosis can be cured, amongst other things.

When the student can drink the fluid (air) day and night, he acquires the powers of clairvoyance and clairauidience.

Anybody who practises this regularly for six months can destroy all disease and become free from sin. By continuing it for a year he can conquer the elements and make them obey his commands.

## CHAPTER IV.

**T**HERE are no less than eighty-four different postures used by the students of Yoga in the course of their various practices, but those given below are all that is necessary for the European student to practise.

They are by no means so easy for the adult, because once the bones are set, these peculiar contortions are difficult to attain, and ought really to be commenced during youth. Still, with continual practice, the adult student will probably be able to overcome these difficulties if he is persevering.

The first posture is known as the SIDDHASANA. The Yogi sits with his legs crossed beneath him, the heels pressed against the anus. He turns his eyes upwards—as if he were trying to see the space between the two eyebrows—and the body must be kept perfectly still and quite stiff during the process. He must then practise the regulation of his breath, contemplating

divine matters the while; by this practice he will become free from sin. Gazing upwards in this peculiar manner results in a species of self-hypnotism—and the method might be recommended to hypnotists who have difficult subjects to deal with at any time—the strain upon the eyesight is very great, and intense weariness ensues very rapidly.

The next position to be considered is the PADMASANA. By assuming this position regularly the student can cure any disease with which he may be afflicted. The legs are first crossed; the left foot is placed upon the right thigh, and the right foot upon the left thigh; the two hands are also to be crossed and placed on the thighs, the right hand on the left thigh and the left hand upon the right.

In this posture the student gazes at the tip of his nose—it is noteworthy that this also produces a considerable strain upon the optic nerves, inducing a condition of coma quite easily—then press the tongue against the roof of the mouth and *against* the teeth, throwing the head slightly back, the chest well out, and inhale slowly, filling the lungs as far as they will hold the breath

comfortably, and finally exhaling in a slow and perfectly even stream.

By this means the adept can attain harmony in his body and destroy all disease. The attainment of perfect health and perpetual life is one of the chief ideas of Hatha Yoga.

The UGRASANA posture is as follows:—the legs are stretched out straight in front of the student, who must be sitting upon the floor; he then takes his head in his hands and places it between his knees, of course practising the regulation of breath as before.

It is said that this posture gives to the student all psychic powers, and for this reason should be practised carefully—it is not easy.

The SVASTIKASANA is accomplished by simply placing the soles of the feet under the thighs; the body is to be kept erect and straight, but otherwise the Yogi sits at ease.

The ordinary non-athletic adult practising for the first time finds very little ease about the posture, and it is extremely difficult to keep up even when it is attained. The student who practises this is free from disease. It is worthy of note that perfect health conditions are sought always before

psychic powers, and it is notorious that these men are always in the very pink of condition.

In all four postures the regulation of the breath is of paramount importance. But the student who wishes to succeed *must* go at it, peg away steadily, regardless of obstacles, of weariness, of all discouragement, of everything but the end in view.

The next step in development is the practice of some of the many *Mudras* which lead naturally to the *Mantras*, or spells, for which the student must go to a *Guru*, as the method of pronunciation, etc., may not be given upon paper, nor even by word of mouth, excepting by one who is qualified to teach.

The words themselves are nothing; the method of pronunciation is everything; and in some cases a peculiar and intensely rapid vibration is set up within the body by means of the repetition of some particular word.

That this is really and truly a plain statement of an undisputable fact, I am in a position to declare, because I have tested it myself.

The man who attempts to practise some of the *Mudras* must needs be something

of a contortionist, and although I give them here I do not advise anybody to attempt them without a proper teacher. These practices belong to *Hatha Yoga* and have a more immediate effect upon the health than anything else; by means of them old age and death are said to be alike baffled, disease destroyed, and also psychic powers attained.

The MAKHA-MUDRA is to be practised as follows:—The student sits down, and stretching one foot out straight in front of him, holds it firmly with both hands. He should kneel, or rather have the other leg doubled up beneath him, pressing with his heel against the anus. The position is extremely painful at first. He must also practise the regulation of the breath the whole time, and concentrate his thought upon some spiritual subject.

This practice will heal any disease, and they claim that it will prevent decay (old age), and even death.

It has also the merit of assisting the Yogi to overcome the animal senses and carnal desires, and enables him to attain his ambitions.

The practice must be undertaken in secret, and the student should alternate the posture

from one side to the other. It is considered to be most powerful, and will bring success even to a student whose development is slow and tedious.

The next in order is not printable, at any rate in English, so I will pass it over, or we shall have the press censor on our track.

KHECHARI MUDRA is not so impossible to the Western student, although it sounds easier than it is in reality, but with a little patience he will be able to manage it successfully.

Take up the posture of Ugrasana, and fix the gaze upwards between the eyebrows; now roll the tongue backwards in the mouth until it can be fixed in the little hollow under the epiglottis, practising the regulation of breath (Pranayama) as usual, this being a necessity in all the practices.

It is noteworthy that adepts, who have consented to be buried alive for a certain number of days, always roll the tongue back in the mouth in this manner.

In the Shastras the Yogi is directed to drink the ambrosial fluid whilst holding the tongue in this position—that is the breath, as it passes down the one channel and up the other side of the spinal cord, from the



moon "lotus," or panglionic centre, to the "sun"—the sacral plexus.

The somewhat doubtful assurance that whoever practises this Mudra will overcome all obstacles to progress, even if at the time he is more or less blackened with sin or even crime, makes one pause for a little while and wonder if this simple practice can really purify the black sheep, or if it is merely a metaphor employed to emphasize the immense power attained through using it.

JALANDHARA MUDRA is said to bestow psychic powers upon the student, and with this end in view should be practised every day.

The student *contracts* the muscles of the throat and then presses the chin down upon the breast, keeping up the contractions for as long as possible, practising Pranayama the while.

VIPARIT KARANA MUDRA consists of the pupil standing upon his head and moving his legs in a circular direction.

To the ordinary man this certainly appears something akin to idiocy, and when I state further that the practice is to be kept up for three hours I believe that most of my readers will prefer to leave it severely alone.

It is said to bestow freedom from death upon the Yogi who practises it daily, and to give him all occult powers. I think he deserves it.

At the same time it is only fair to state that through the continual practice of any one of these Mudras the student can become an adept, and therefore it rests with himself to choose the one which he can best manage, and to avoid those which are not suitable to the European physique and method of living.

## CHAPTER V.

**T**HERE are four kinds of Yoga—Raja-Yoga, Laya-Yoga, Hatha-Yoga, and Mantra-Yoga; and there are also four degrees of students—those who go in for attainment in a mild manner, those who aspire in a moderate degree only, those who are ardent in their pursuit of success, and those who are intensely ardent.

Naturally the more intensely in earnest the student, the quicker he will attain perfection and the higher the degree of perfection attained.

Raja-Yoga is counted the highest form of development, because its aim is directly spiritual; it teaches the disciple to overcome his inner nature and to be master of the same, and it seeks the realization of the Divine life in all things.

Hatha-Yoga is a more material form of development, chiefly assisting the student to obtain robust health and to defy old age; whilst Mantra-Yoga deals with the sacred spells, the constant repetition of which will

bring success and perfection to those who use them.

This last is not peculiar to the Yogis—for the Sufees use a similar form of invocation, repeating the word monotonously some thousands of times. Occasionally the practice is accompanied by the most brilliant visions.

There are mantras for everything man can want, for power, success, purity, riches, love, etc., but only a Yogi may give the words and their correct pronunciation.

The student, however, can easily practise a method of invocation by his *shadow*, which will answer any questions for him he may wish to ask. According to this teaching the man who is able to see his own reflection in the sky will obtain knowledge as to whether his undertakings will be successful or otherwise.

It may appear doubtful for a moment how such a thing is possible, but it is not so difficult as might be thought.

Go out when the sun is *rising* or else use the light of the full moon. Stand in such a position that the body casts a shadow upon the ground, then fix the eyes steadily upon the shadow for some little time, and then look up into the sky,

and if a shadow is seen in the sky it is a favourable answer to whatever question is asked, promising success in the undertaking, of whatever nature it may be.

This is certainly not all "moonshine," as one might be led to suppose, for I have tried it myself with remarkable success.

If no shadow appears the reply is *negative*, and the undertaking will be a failure, but if the shadow appears it is the reverse, and promises success.

We now come to the different kinds of *Dharana* or concentration, one of the most important phases of study and attainment, especially in Raja Yoga.

To the European mind proper concentration is almost unknown, simply because the average mind is incapable of it, and it is only in a very few instances that we find a man who can concentrate his energies on one subject to the entire exclusion of all else.

The Hindoos call thought *mind-stuff* or *chitta*, and the waves in this *chitta* caused by thought forms (which they call *vittri*) have to be stilled and made calm.

In the ordinary mind these waves resemble the rolling ocean, and they must become as smooth as glass before the conditions

pertaining to proper concentration are arrived at.

All thought waves must be stopped, so that the mind-stuff may become smooth and tranquil. Until this is accomplished the Yogi cannot perceive his own soul, and the aim of Yoga, or at any rate Raja Yoga, is to come face to face with the soul, freed from all shadow or stain, and in the light of that to become merged in Brahma or Divine Spirit.

It is impossible to see the light of the soul free from obstruction until the animal side of the nature is overcome and natural instincts conquered and subdued.

Until then the light is blurred and darkened, sometimes invisible. But this soul is the real man, clouded and often overcome by waves in the *chitta*, and until all the waves are gone the real nature of the soul cannot be unfolded.

The student must take up the *Padmasana* posture, of which I have already given full particulars. He then puts the tongue into the palate, pressing it against the root of the teeth.

Now picture to yourself a third eye, situated in the centre of your forehead, and after dwelling upon this thought con-

stantly a beautiful and brilliant light will be seen; the student who concentrates his thoughts continually upon this light becomes free from sin.

If the student thinks of this light *always*, until it becomes a part of his daily life, and he almost appears to walk in it, he will be able to see the *Siddhas*, semi-divine Beings who have obtained supernatural powers through the study of Yoga, and he will be able to speak with them and learn from them.

The student who contemplates upon space continually—that is to say, makes his mind more or less a vacuum—is able to obtain the power of walking upon air, and of being absorbed in the ether. The same applies to the practice of fixing the gaze upon the tip of the nose, and the mind becoming blank and void of thought and so on, with a variety of methods.

But it will be found as a rule that concentration upon any particular organ of the body will very greatly increase the powers and sensitiveness of that organ, intensifying and strengthening them to a wonderful degree.

In any case the object of concentrating upon some special organ is really to train

the mind, and it is very much easier to fix attention upon some part of one's own body than upon an outside object. *Perseverance* is the lesson taught, and as a natural sequence the well-trained mind can be fixed at will upon any object, to the exclusion of all else; so that the waves in the mind-stuff are stilled, and perfect conditions set up; in fact, the student becomes a *part* of that upon which he meditates, and so learns of all things the lesson which they have to yield up, for from the things of nature he passes without effort to the Divine and unseen world.

His knowledge is given to him because he is able to become identified with any object, merged in its history, can feel with it, *be* it almost until he reaches the condition of *super-consciousness*.

The Yogi desires to see the Soul itself—to become merged in this, and he must realize that Soul is the real man, of which the body is but the vehicle.

As soon as the student can grasp this fact, he is a long way towards attainment, because true understanding soon leads to true seeing.

It is, however, curious how dwelling in



thought upon any one portion of the body causes sensation to rush to that particular spot, until it appears to be the only part of the entire body which can feel anything.

This, I think, is often the reason why pain is so frequently more intensely felt by some people than by others, they allow the mind to dwell upon the seat of disease or discomfort, and so draw all the senses of the body to their ailment, thereby intensifying the pain a hundred-fold, and all quite unconsciously.

It is not really that some people feel pain less than others, but simply that some people possess the faculty of putting their mind to other things, and leaving the pain to take care of itself.

## CHAPTER VI.

THE pronunciation of the sacred word OM or AUM is one which has engaged the attention of all Europeans devoted to Eastern studies.

The vibrations set up by this same word are so powerful that if persisted in they would bring the largest building to the ground.

This seems difficult to believe until one has tried the practice; but once having tried it, one can easily understand how the above statement may be perfectly true and correct. Of course I have not tried this novel method of "house-breaking," but I have tested the power of the vibrations, and can quite believe that the effect would be as stated.

This is *the* sacred word of Yoga, just as Jehovah is of the Jews, Allah of the Mahommedans, and so on.

By constantly dwelling upon the word, and by repeating it aloud, or covering it over mentally as he practises pranayama, the student grows powerful and purified.

Om signifies God in His every aspect—the Trinity in Unity, if I may apply the wording of the Protestant Creed to the explanation of an Oriental word. It is more perfect and comprehensive than any similar word we possess, and naturally it is considered intensely sacred. Pronounced as spelt, even, it will leave a certain effect upon the student, but pronounced in the correct method it arouses and transforms every atom in his physical body, setting up new vibrations and conditions, and awakening the sleeping forces of the body.

These forces can only be aroused when the body has been already purified by the practices already touched upon.

But the best way for a student to use the sacred word is for him to adopt some favourite *asana* (posture), one which comes most easily to him is the best always. Now let him close one nostril, and breathe very slowly and evenly through the open nostril, repeating the word AUM seven times. We may take from one to four minutes over each pronunciation of the word, and should endeavour to regulate the breath in such a manner that he takes as few respirations as he can possibly manage.

Of course, with long practice these grow

less and less, until he can go for some minutes without taking a fresh inhalation.

Prolong the period gradually, and increase the utterance of the sacred word to twice seven, then to twenty-one, to twenty-eight, and so on, as able, but making the number seven the ratio of the increase each time.

### TO PRONOUNCE OM.

To correctly pronounce the sacred word *Aum*, the student should utter it in such a manner that he dwells upon the final "*m*," making it "*hum*" or vibrate in his throat like the humming of a bee, and prolonging the note as long as he is able to do on the one inhalation.

It takes a little time to get used to this, but once the slight difficulty experienced is overcome, the effect will be found instantaneous and little short of magical. But in view of the extraordinary power of this mantra, students should avoid carrying the practice to excess.

It is a known fact that by continually vibrating a single note upon a violin, stone walls can be made to fall apart, that a constant and *regular* vibration would cause any building to come to pieces in the same way if it was kept up long enough.

So would the continued practice of the mantra cause disintegration of any atomic substance.

But it is principally in the student himself that the effect is keenest.

The vibration arouses every atom in the body, setting the entire system a-jingle, until the polarization of the body is entirely altered and re-constructed, and of course purification from an occult standpoint is achieved.

The vibrations aroused are so powerful that they rout all evil influences, attracting the finer, purer influences and vibrations of the higher planes, and awakening all the occult forces possessed by the student, making him a new and infinitely more powerful being, for one of the results accruing from the practice of this mantra is the acquirement of *power*—the power to attract good from all things, to see good in all things.

What the pronunciation of the Sacred Word will accomplish is already well known, but what students seek is *how* to pronounce it, and that I have now revealed.

It is very injurious to one who possesses an impure mind or who performs evil

actions. Before you attempt the practice and pronounciation of the Sacred Word, be sure that your heart is pure, that your actions are just, your desires holy.

I warn you that otherwise the results to yourself will be dire; whereas, used in a proper spirit, the charm or mantra is most powerful for good and for success.

Whoever obtains instruction in this practice from his Guru will surely become great and powerful, succeeding in Yoga, and attaining Divine and supernatural powers.

The three letters of the sacred word AUM signify, the principles of creation A; of preservation U; and of destruction and regeneration M; or in the Oriental phraseology, Brahma, Vishnu and Siva.

In the same way the three syllables represent the threefold element throughout nature, from the great unseen forces, upon which the greatest scientist can only theorize, to the simple matters with which even the most ignorant are acquainted.

The word AUM in its entire sense is simply a symbol to express the Divinity—the Supreme Being.

AUM also stands for the three substances: objective, subjective and eternal.

The objective substance, or matter, is symbolized by the letter A and its vibrations.

The subjective substance, or *mind*, the unseen link connecting matter with the Eternal, is represented by the vibrations of the middle letter U.

And the Eternal Substance, or god, is represented by the final M.

The word stands, as I have already said, for the three realms of life in its manifestations throughout the infinite.

Thus we have the natural world, or that which we can see, objective.

The subjective world, or that sphere which our senses cannot perceive until they are open to the impressions of finer things.

And finally the eternal world, which is the life of *all*.

The word as used by the student is held to represent these three states of consciousness, Spirit and thought, in perfect concentration; rises from the objective, and material, through the subjective to the Eternal Spirit—Atman; and as the vibrations of the word speed faster, the student is carried in spirit to the Divine centre of his being.

The power of the vibration pierces the material nature of man, and by transition

through his psychic or subjective mind reaches the Eternal Principle within his heart and awakens it to life.

The entire invocation consists of the words "OM MANI PADME, OM!" OM, as I have already stated, is the symbol of the Supreme Deity, MANI signifies wisdom, the sage; PADME is the golden Lotus.

The student who is honestly desirous of attaining perfection in the sacred studies will, without doubt, be brought into touch with a Guru, and receive the necessary illumination.

In psychic matters information is always accorded to those who seek in earnest.

Books, teachers, knowledge—all are revealed to them in due course, nothing for which *they are ready* is ever withheld from them.

I say this in case the student may despair of ever attaining the *means* to carry out to the full the teachings I have sketched out in this volume.

But I know from experience that all you want will come the instant you are ready to receive it.



## CHAPTER VII.

**W**E now come to the consideration of the LOTUSES of the body.

These *lotuses* are the psychic centres of the body, within which force and life energy, together with the Divine forces, are said to be stored.

They correspond with the various plexuses or ganglionic centres, the *nerve groups*, where vitality and sensation are more strongly congregated than at other portions of the human frame.

Eastern phraseology, with all its poetic beauty of expression, is responsible for the terms used, and surely "lotus" is a more beautiful term—albeit fanciful—than plexus?

There are fourteen centres which are recognised by Yoga, and which have their special mission in the work of attaining perfection and in the study of Yoga; of these, nine are of especial value for practical purposes.

Vitality is flowing through and centred within each lotus, but some are more powerful than others.

One of the chief centres is that wherein dwells the *Kundalini* force.

Kundalini means, literally, the "coiled up;" it is the dormant or sleeping power of the Supreme Life, which is in everything.

It is found at the base of the *Shushumna* (the middle channel passing through the spinal cord), and is centred in the *sacral plexus*.

Kundalini is the power of Vishnu (wisdom), and said to be mother of the three qualities: light or illumination, darkness, and activity, or *Sativa*, *Tamas* and *Rajas*.

Here it embraces the three channels already spoken of—*Ida*, *Pingala* and *Shushumna*—the "fire," the "sun," and the "moon"; and where these three merge they mingle and create a substance known as *vija*, which is intensely powerful and active, and which passes through the entire body as a subtle force, giving motion, life and sensation, but most particularly *energy*.

The above combination is known as the *fundamental lotus*, the base upon which rests all life within the body.

The energy which surrounds this lotus is called the *seed of love*. The whole combination is called the *Muladhar Lotus*; it

has four *petals*, to which they assign the alphabetical letters of V, S, SH, R.

The Yogi who contemplates this centre obtains freedom from disease.

He knows all that has been, all that is to be, and he becomes the master of all sciences, obtains whatever he desires, and gains all psychic powers.

By exercising daily he can hope to become successful in about six months' time, but of course this is only by constant and lengthy meditation, for he must obtain an entrance into the middle channel (the *Shushumna*), which is one of the points aimed at by the student.

The second lotus is called the *Swadkisthan* lotus, and it has six petals.

Whoever contemplates this centre becomes generally beloved, and obtains freedom from death and disease.

The third lotus is situated near the navel and has ten petals. It is said to give all things good, including *happiness*.

The name given to this centre is that of the Manipur Lotus, and the Yogi who contemplates this sacred centre is able to obtain perfect happiness, he can destroy sorrow or disease.

He is also able to enter another person's

body, and obtains the power of transmuting metals, of healing the sick, and of clairvoyance.

The colour of this lotus is golden.

The fourth lotus is known as the ANAHAT, and it is situated in the heart, and is of a blood red colour, possessing twelve petals.

Within this lotus dwells the flame called Van-linga, by the contemplation of which the Yogi can see, clairvoyantly, objects of both the visible and invisible universe.

It is said that all knowledge will come to him, concerning both the past, the present and the future. That he will become clairvoyant and clairaudient, be able to see the *adepts*, and to walk or rather move in the air, and have the ability to travel at will to any part of the world by the exercise of his volition.

This is one of the most important centres.

The fifth lotus is situated in the throat, and is known as the *Vishudda* lotus.

It has sixteen petals, and its colour is gold. The Yogis assign to it the seat of the vowel sounds.

The student who dwells upon this centre, contemplating it continually in his mind, is able to understand the *Vedas* (Sacred Books).

Also if he is angry, and fixes his mind

upon this lotus, it is said that he can make the worlds tremble.

By contemplation of this centre the student forgets the daily existence, the outer world, and becomes absorbed in this inner life.

They say that the Yogi who contemplates this lotus may live for a thousand years, retaining the full vigour of his body, and eternal youth.

Whether this is possible or not I should not like to say—it may be—they say that there is no such a thing as impossibility!

The sixth lotus is situated between the brows, and is that spot which is contemplated in some of the methods of practising for regulation of the breath.

It is called the *Ajna* lotus, and has only two petals.

Here is found the great light, by the contemplation of which the most marvellous psychic powers are obtained.

It is the principal lotus of the body.

The Shushumna passes up the spinal cord to the right side of the *Ajna* lotus, and from there passes to the left nostril.

At the base of the palate is found the thousand-petalled lotus, and in its centre is what they call the *moon*, from which comes

the stream of fluid, of which I have already spoken in the earlier chapters, dealing with the *Ida* and *Pingala*. It also passes to the left nostril.

The *Pingala* comes from the left side of the *Ajna Lotus* and goes to the right nostril.

The *Muladhar Lotus*, situated at the base of the spine, as we have seen, sends forth a poisonous force which travels upwards to the *right nostril*. This stream signifies mortality, whilst the fluid of the moon, which travels to the left nostril, signifies immortality.

By contemplating the *Ajna Lotus*, the *Yogi* destroys all his past *Karma*, and the elementals come to serve him gladly.

If he places his tongue, rolled backwards, against the palate, and fixes his mind upon this *Lotus*, he will destroy both fear and sin, so that he is freed from both.

The importance of contemplation upon this sacred spot cannot be too much insisted upon.

The *Sakasarar*, or thousand-petalled lotus, is situated, as already described, at the root of the palate; here is also situated the root or base of the *Shushumna*, and here is the spot known as *Brahmarandhra*,

or the Hole of Brahma, the knowledge of whom the Yogi seeks continually to attain.

When dwelling upon this he must close his mouth and nostrils with his fingers.

All the nerve centres are closed and bound by right knots or obstruction, *which prevent man from using the forces of his body.*

The *Kundalini* force alone can pierce these obstructions, and it is *only* when the air is confined in the body that the Kundalini forces its way out of the Hole of Brahma.

The object is to get the vital air moving in the Shushumna (the central passage of the spine). In the ordinary man this force is sleeping, stagnant, and all his powers correspond.

It has to be aroused, and then it slowly forces, atom by atom, up the centre of the spinal cord, and not until then can the student obtain emancipation.

Personally, I think that contemplation of almost any one of the psychic centres or lotuses will produce the same result as contemplation of them all.

The art, shall I say, of contemplation is not to be confounded with *concentration* (Dharana).

There is, naturally, an object upon which the student meditates—in this case one of the many psychic centres (lotuses) of the body.

To *concentrate* means fixing the *attention*, but in *meditation* the Yogi allows his mind to become blended with or merged into the object upon which his mind is fixed. I think it would be best described as an *extension of concentration*.

The mind takes on the character and colour of the object, and naturally, being thus identified with it, is in a condition to receive and understand all that the object has to teach him.

Now Yoga assumes that all knowledge is in man, who is, in fact, but a reproduction of the Universe, the microcosmus, and by becoming absorbed in the more intimate and illuminated parts of himself he obtains all knowledge.

New Thought and Suggestion are based upon the same theory, indeed they have probably borrowed it from Yoga.

When contemplating a lotus always bear in mind its occult character, so that your effort at mind-control may bear the correct results.

By continual meditation upon things



Divine the student forgets the world, and once he can do this, then he is able to obtain wonderful powers, for the instant the world fails to command him, and to dominate his sense, so does he become master of all that masters the ordinary man, and much more besides, for the world of the unseen, the realms of psychic force bow down before him, his eyes are open to all things, all knowledge is his, and all power. To him alike men and angels bow down, and nothing is impossible to him.

Neither sorrow nor sin can touch him, and he knows nothing of disease in his body.

He can heal the sick, enter into and take possession of the body of another person, or of an animal or reptile. He can walk upon air and upon the water, in fact he obtains all the psychic powers which we hear of but vaguely now and again from travellers in the East, and which we but half credit when we do hear them. Yet these things are, and whoever has *faith* and *energy* can acquire them.

## CHAPTER VIII.

### PERSIAN MAGIC.

THE magic of the ancient Persians is based very much upon the lines of Raja Yoga, so far as training goes, although the Persian adepts scorn the Yogi as only one sect *can* scorn and look down upon another.

The training differs in some respects, and is certainly much *purser* in its conception, for the sexual element so insistent in Hatha Yoga is never mentioned here.

There is an old story about a Hindoo and a Persian adept who met, and tried each other's powers in various methods. All that the Suffee could do the Yogi could also accomplish, until at length it was suggested that they should both turn themselves into water, to be contained in a couple of bowls.

When the two men had dissolved their material bodies into  $H\ O^2$ , it was found that the bowl of water representing the Persian adept was crystal clear, whilst that which contained the Yogi was all muddy and soiled.

I may state that this story was told me by a Sufee, but it serves to show the light in which they regard one another.

The student who desires to develop occult powers according to the Persian method, proceeds in a different manner to that practised by the Hindoo.

He must start "practice" at the time of the *new moon*, within the first seven days in which it appears, and in addition to this he must first commence upon the *day* which corresponds to the number of his *name*, the Christian or first name that is.

The following alphabet will enable the student to cast his own number, from the value attached to the letters.

A equals value of				N equals value of			
B	"	"	2	O	"	"	8
C	"	"	3	P	"	"	80
D	"	"	4	Q	"	"	3
E	"	"	5	R	"	"	400
F	"	"	8	S	"	"	60
G	"	"	3	T	"	"	400
H	"	"	8	U	"	"	6
I	"	"	10	V	"	"	6
J	"	"	3	W	"	"	6
K	"	"	20	X	"	"	70
L	"	"	30	Z	"	"	700
M	"	"	40				

Now supposing the name is John.

J	equals	3
O	"	8
H	"	8
N	"	50

Now add together these numbers, thus :  
 $3 + 8 + 8 + 50 = 69$ .

But 69 is a number which is of no known value, so add the two numbers again,  $6 + 9 = 15$ .

Here again 15 is no use to us, for a reason I will explain in a moment ; add once more  $1 + 5 = 6$ . Therefore 6 is the numerical value of the name John.

Now every day of the week has also a planetary symbol attached to it, and each of the seven planets has its own number.

Monday is governed by the *Moon*, and the numbers 7 and 2.

Tuesday by *Mars*, and the number 9.

Wednesday by *Mercury*, and the number 5.

Thursday by *Jupiter*, and the number 3.

Friday by *Venus*, and the number 6.

Saturday by *Saturn*, and the number 8.

Sunday by the *Sun*, and the numbers 4 and 1.

*The student must begin practice upon the day which corresponds to the number of his name.*

So that John would begin on *Friday*, which is governed by the number 6 and planet Venus. The sum of the Christian name must in every case be brought down by addition until it is reduced to one of the units, 1, 2, 3, 4, 5, 6, 7, 8, or 9.

If he possesses more than one Christian name count them both in together. Thus, say, John equals 6 and Tom equals 7,  $6+7 = 13$ , and  $1+3 = 4$ , and having selected the right day the student must retire at *midnight*, or shortly before then, take a warm bath, and put on a clean robe, preferably of some light *woollen substance*—(the Persian adept practises at night, the Yogi in the daytime).

He is then instructed in the cleansing of his body. To accomplish this a freshly plucked rose must be taken, and the perfume inhaled now and again during practice; then the eyes, nose, ears, and mouth are closed up by the fingers of both hands, and breath inhaled through one nostril, which is again closed when the lungs are full.

Practise this for twenty minutes each night.

To begin with, confused lights flash before the eyes, then a dark disc will be

seen with a faint rim of opaque light around it. This disc represents the human soul, obscured and darkened by sin and materiality.

As the practice continues, this disc grows lighter and fainter, until at length the student beholds a blaze of dazzling white light, in the heart of which no blackness is seen.

This may be accomplished between one moon and the next, or it may take the space of several moons; but these are the means, and the effect which has to be attained. As soon as the light is seen, the student may know he is purified, and can then proceed.

The Persian adept makes much freer use of the Mantram or charm than does his Hindoo brother, and the most astonishing effects are produced by the constant repetition of sacred words.

Those most frequently used are the *Ismi Jelâl*, or the beautiful names of God, of which there are over a thousand.

They are used for almost every conceivable desire man can have; and for attaining wealth, power, vengeance, knowledge, etc.

What is more, the charms are exceedingly potent, only calling for time and *patience*, as do all Oriental methods of procedure.

It is hard to define this practice and its result. It may indeed be magic, it may be the answer of a Divine Power to an earnest and pure suppliant, or it may be simply the natural result accruing from a combination of faith and will-power which is sufficiently strong to carry its possessor through the wearisome trials to which he must submit. Whatever it is, the results are there.

One of the charms is as follows:—The student, cleansed in body and mind by the preliminary practice, must repair at midnight to some chamber or closet, which must be sacred to himself alone. No other foot must enter, and he must clean and dust it himself.

It should have no furniture beyond a cushion for the floor, and a vase to contain pure water for the daily blossom used in practice, and a small box of sandal-wood.

The chamber should face the East if possible. Clad in a loose robe of clean white woollen material, and taking with him a fresh rose, and one hundred sweet almonds, which should always be kept in the sandal-wood box when not used, the student enters his chamber, and after a short prayer commences practice.

Sitting in a comfortable position upon the cushion (on the floor) and facing the East, but with closed eyes, the box of almonds in his lap, the student will, with due reverence, and in a low monotone, repeat the name, "*Yâ! Ganee Oh! Yâ! Ganee Oh!*" for one hundred times, without any pause between each utterance, and placing an almond from the box into his lap each time.

The object of the almonds is to enable one to repeat the sacred name the exquisite number of times *without counting*, for with the last almond the student knows the task is finished.

This charm is for the attainment of *riches*. "*El Ganee*" means "*the rich*," and by calling upon him great material wealth will come to the devotee.

The practice is to commence with the new moon, upon that day of the week which corresponds to the number of the student's name.

After a fortnight the practice is to be increased from one hundred times to five hundred, and the charm is to be continued until the student has uttered the Divine name two hundred and fifty thousand times without any break or interval of even a day.

Wealth and success will come long before



he has reached the final utterance, but in no case must he allow his faith to falter, nor must he doubt, or commit any act which might cause him to become impure.

The roses and almonds are to be considered sacred, and must be stored away in the chamber, and not touched by human hands other than his own.

The visions which come before his eyes during the practice will frequently be very wonderful, and after a time he will find the actual presence of El Ganee before him, as a radiant angel of light, with a most beautiful face.

When the student is pure enough to stand the dazzling splendour of this vision without fainting, then all knowledge of earthly matter will be given to him.

For the angel will take him by the hand and lead him forth, showing to him the wonders and terrors of the world.

Everybody is not strong enough to stand that terrible journey, when the evils and horrors of man are laid bare, and all the wickedness which is continually being perpetrated, all the cruelty and misery which is hidden from civilized society unroll before his eyes, and the bowels of the earth are opened before him.

Then from here the angel, El Ganee, takes him to other worlds, to other spheres, where bright Beings of celestial radiance dwell, and the secrets of the Most High, become clear and definite to his intelligence.

7	1	1
L	O	μ
Γ	9	μ

At first he will remember only part of what he sees, but after a time he will remember more and more, until his mind is able to retain all that he has seen and all that has occurred to him in his travels.

El Ganee corresponds very nearly to the Adonai mentioned in "Zanoni."

The *magnetism* used by the Persians is intensely powerful, for an adept can project it to almost any distance, so that people are conscious of a distinct shock.

Also, they have a very real power over people, which enables them to command all with whom they come in contact.

For this purpose the charm used entails a very curious proceeding.

The student takes, each day, two hundred and fifty small squares of paper, upon which he traces the design as shown on the previous page.

A stiff dough of flour and water is then made, and each square rolled up and covered in the dough, the student softly reciting the words "Yâ Kabiz O," as he folds up the pellets.

This once accomplished he puts aside the pellets until the day dawns when they must be taken and thrown into water where fish are, so that the fish may swallow them.

If this is done every day until one hundred and fifty thousand pellets have been made and disposed of by the fish, the adept will be able to command any

person's love, and will have developed the most powerful Personal Magnetism.

This practice is to commence upon the first *Friday* of the new moon in any month, regardless of the name or number of the devotee.

The square given may be also graven upon a tablet of gold, and worn around the neck as an amulet, and if the student is fortunate enough to obtain a piece of agate from the vicinity of Medina, in Arabia, upon which to engrave the mystic square, why so much the more powerful will be found the charm.

Another method of influencing an absent person, as used by the Persians, is not, I believe, known amongst Western students—indeed, I think I may say the same thing concerning the entire contents of this chapter.

By this means the *active* and magnetic will of the adept can produce the passive and non-resisting form of the (victims, I was going to write, but I will call him the subject)—“subject” *before* him, and so impress the body, or the illusion of that body, that the “subject” must obey the adept's will and commands in every way.

As a matter of fact the adept probably

invokes the astral body, for the physical body of the subject, *wherever* he may be, will usually fall into a profound sleep, in which it remains until the adept has finished his spell.

As in all Persian and Arabic magic the Science of *number* plays its part, the student must draw up the entire name of this "*subject*" according to its numerical value, and setting down the numbers upon a piece of paper, he places the paper upon his left knee, and gazes fixedly at the numbers, thinking all the time of the face and form of his "*subject*."

He must then blow at the mouth of the "*subject*" as he conjures up the vision, and reciting the while in a low monotonous tone of voice the incantation, "*La illâhé ill' Ullah,*" and so he appears to draw the figure closer to him and more clear to his vision.

Now and then he will close his eyes, and all the time blow at the imaginary mouth of his subject.

He then recites the second chapter of the Koran, but must not for an instant lose sight of the imagined figure, and when it appears clearly he may impress his will upon it by speaking aloud his desire.

By these means a species of witchcraft or black magic is enforced, the adept making the subject quite ill by willing that he should be so, and *vice versa*.

But whenever the face and figure of the subject begins to appear instead of the paper with the numbers on, the student must blow at its mouth vigorously, and recite the words "*La illâhé ill' Ullah*," and state continually *what* he wishes the subject to do.

Once this power is attained it gives its owner very considerable power over others, and he can perform spells, especially upon women and those of weak will.

It is Black Magic, pure and simple, though of course it can also be put to good uses. Thus a woman can recall an absent lover, or draw back to herself the love of one whose affection has grown cold.

But it needs plenty of faith, and a very vivid and powerful imagination, linked to a strong will, and it is because it calls for these qualifications, which but few people really possess, that I have given this dangerous piece of Eastern magic, which is more potent in its effect than any of the scoffers could possibly imagine.

The adept can, if he wishes it, influence the subject for good or evil, making him experience acutely any condition he pleases, whether of joy or sorrow, hatred or love, and so forth. But in like manner he can confer any gift upon him, such as the power of song, the gift of writing, art, music, logic, mathematics ; he can make a liar truthful, and a truthful man a liar.

In fact it is hard to draw a line at which this peculiar method of fascination may be said to have its limit, and in all respects it is a great deal more powerful and its effects more lasting than anything produced by the European or even the Hindoo methods of Hypnotism and Suggestion.

In the Middle Ages the witch or wizard made a waxen image of the person she or he desired to injure, but the Persian creates his own image, and the additional will-effort, of course, immensely strengthens his power.

All people who attempt magnetic projection will find that any process which entails the most powerful will-effort will have the most powerful effect, and that *any* continuous effort of the will is bound to have the desired effect if it is *persisted* in.

This intensity of purpose and dogged assertion of will power is the true secret which enables the Oriental to be so much more successful in magical operation than we are.

Given the same strength of mind, the same powers of concentration, and we can do all that he can do, and more, perhaps. But if anybody doubts let them put to the test any of the charms or spells given in this chapter. Seeing is believing.



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