

ब्रह्मविद्या  BRAHMAVIDYĀ

THE
ADYAR LIBRARY BULLETIN

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmagvidya whereby one knows the Imperishable, the Purusha, the Truth.

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EDITORIAL NOTES

It is with a sense of deserved pride and gratification that we issue the first part of the second volume of the Bulletin of the Adyar Library. We have every reason to feel satisfied with the success of the Bulletin for the first year and for the progress that has been made during this one year. We have given full notes on some very important manuscripts in the Adyar Library. We have also published portions of some very important works. One work we have been able to issue in full. In our review columns we have noticed some recent publications.

During the first year more than sixty journals have offered to be on exchange relation with the Bulletin and among them there are a few that are of international reputation. Thus even in the first year, the Bulletin has been given a recognised position among the Oriental Journals. Although the Journal is young, the Adyar Library has, during the last fifty years, established a great name; and the Bulletin starts its life with all the growth of the Library transfused into it.

We have about a hundred subscribers on our list, which we are sure will increase in course of time. Even before the Bulletin was started there was the Adyar Library Association and this Association has about fifty

differs from the theory of Veṅkaṭamakhin found in his Caturdaṇḍiprakāśikā. Mahāvaidyanātha Śivan follows the theory of Govinda and has composed seventy-two songs to illustrate the seventy-two main rāgas. This work has now been published in the last three parts of the first volume. The Ṛgveda commentary of Mādhava along with the commentary of another Mādhava who is the son of Veṅkatārya (the latter published only for the sake of comparison) is progressing.

We were not able to continue the publication of the Āsvalāyanagṛhyasūtra with the commentary of Devasvāmin. There is a manuscript of it in the Calcutta Sanskrit College and we have now secured a certified transcript of it from the Library of that college. There is another copy of it in the Palace of H. H. the Maharaja of Travancore. We have secured a transcript of that also. We had to let the publication lie over till we received these transcripts. It has been found that the manuscript of Trivandrum differs considerably from the manuscripts secured in North India. The difference is of such a great magnitude that we are not able to incorporate the readings found in this manuscript as foot-notes in the publication. Still the manuscript is a copy of Devasvāmin's commentary. The colophons say so. It is a different recension. We will give some further information on this manuscript at some later stage.

We have issued a small portion (64 pages) of Vyavahāranirṇaya of Varadarāja edited by Rao Bahadur K. V. Rangaswami Ayyangar and Mr. A. N. Krishna

Ayyangar. This is only as an announcement or as a sample. The work will soon appear in book form.

This year we are beginning a new work, namely *Sāmavedasaṃhitā* with two pre-*Sāyaṇa* commentaries. Neither of them has till now been published. The commentary of *Bharatasvāmin* is well known. But the commentary of *Mādhava* is not so well known. Not much information is also available regarding this commentary, its author and its date. *Rajendralal Mitra* in his *Catalogue of the Manuscripts in the Palace of H.H. the Maharaja of Bikaner* calls it a dissertation on the *Sāmaveda* and *Winternitz* and *Keith* in their *Catalogue of the Bodlein Manuscripts* suggest that this *Mādhava* may be identical with the *Mādhava* mentioned by *Sāyaṇa*.

The *Adyar Library* has one of the best collections of *Sanskrit MSS.* in the world. For some time now we have not been able to make any organised collection of *MSS.*, though there is still scope for making good collections of rare and valuable *MSS.* In the field of *Vedic Literature* and in *Philosophy* we have recently acquired some rare works. We propose to make some regular arrangement to collect *MSS.*

We have taken up a scheme of preparing a descriptive catalogue of the manuscripts in the *Library*. It is true that there are good descriptive catalogues of manuscripts in the other *Libraries* and as such a description of the manuscripts in this *Library* may not be of much use. There are the descriptive catalogues of the *Government Oriental Manuscripts Library* and

of the Tanjore Palace Library. The number of works of which there are manuscripts in the Library and for which there is no manuscript in the other Libraries is very small. Still there is a use for such a descriptive catalogues in so far as it serves as a record of the collection. Further, there are some works on which it is possible to give fuller information. There is no intention of duplicating information. We have appointed a young scholar for the purpose. His name is Madhava Krishna Sarma. He has taken a Title and a Certificate in the Faculty of Oriental Learning in the Madras University and he had training in research methods in the Sanskrit Department of the Madras University.

In this connection we have to make note of the New Catalogus Catalogorum prepared by the Madras University. A provisional sample has been recently published covering thirty-four pages. There is also a short Preface by the Editor in chief, Mahamahopadhyaaya Prof. S. Kuppuswami Sastri. The name of persons and institutions that have helped the undertaking is also given. The Catalogues utilised for preparing the great work is also given in a list. The list is very long and shows the real need for such a work. The Madras University has undertaken a really important work and from the provisional fasciculus, one can reasonably hope that in the final shape the work will satisfy the needs of scholars by presenting accurate and reliable information regarding the manuscripts in the various public and private collections.

The Christmas season in India is always marked by various Conferēces and Congresses. We are interested only in three out of this multiplicity of meetings all over India ; we mean the All India Library Conference held in Delhi, the Philosophical Conference held at Nagpur and the Oriental Conference held at Trivandrum. Considering the large number of Oriental Libraries in India, there is a real need for an organisation that will bring together all the Oriental Libraries of India. This can be an independent organisation or it can be a section of either the Library Conference or of the Oriental Conference. This is a matter which must be seriously taken up. We were not able to take up the question in the Library Conference till now.

The Oriental Libraries Section of the Association can do a great amount of help to scholars. In the matter of the organisation of Oriental Libraries, there is a good deal of scope for improvement. In many of the Libraries, the rules are extremely strict and the contents of the Libraries become practically useless to scholars. Many of them do not lend manuscripts outside the Library ; and in the Library itself, the arrangement for scholars to sit and work is extremely meagre. Further, in India facilities for supplying photograph copies of MSS. are also not available. These factors create much inconvenience to scholars. This is a serious matter which either the Library Conference or the Oriental Conference can take up ; and for this it will be a good thing if an Oriental Libraries section is started within one or other of these two organisations.

Regarding the Oriental Conference, we have only one suggestion to make and that is that the All-India Oriental Conference must make some arrangement to invite the International Congress of Orientalists to hold one of their sessions in India. We fully recognise the difficulties of the European scholars to attend the session if it is held in India considering the heavy expenditure that will be involved in a journey to India. If the governing body of the All-India Oriental Conference takes up the matter seriously, I am sure that the traditional hospitality of India and the liberality of the Indian Princes and Chiefs and other rich people will come in to solve the problem of money. During the current year, Prof. F. W. Thomas is the President of the All-India Oriental Conference and he is also very intimately connected with the International Congress. We hope that the Governing-body of the All-India Oriental Conference will take up the matter.

Regarding the Indian Philosophical Conference, we are very much interested in the progress of that body. Study of Philosophy has fallen into a plight in India. India has been the home of Philosophy and it is hoped that through the efforts of this organisation the study of Philosophy will revive in India and will be raised to a position of deserved eminence.

ADDRESS OF COL. H. S. OLCOTT

President-Founder of The Theosophical Society

(at the Opening Ceremony of the Adyar Library on 28th
December 1886)

(From the Madras Mail of 29-12-1886)

WE are met together, Ladies and Gentlemen, upon an occasion that is likely to possess an historical interest in the world of modern culture. The foundation of a Library of such a character as this is among the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great Libraries of Western cities, with their millions of volumes, for they are rather huge storehouses of books; nor the collections of Oriental literature at the India Office, and in the Royal and National Museums of Europe; nor even the famed Saraswati Mahal, of Tanjore; all these have a character different from the Adyar Library, and do not compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. *It is to be an adjunct to the work of The Theosophical Society*; a means of helping to effect the object for which the

Society was founded, and which is clearly stated in its constitution. Of the three declared aims of our Society, the first is :

“To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race creed or colour : ”

The second—“To promote the study of Aryan and other Eastern literatures, religions and sciences.”

The first is the indispensable antecedent to the second, as the latter is the logical consequence of the former. It would be impracticable to bring about friendly co-operation by the learned of the several ancient faiths and races, for the study of comparative religion and archaic philosophy and science, without first getting them to consent to work in mutual kindness ; and on the other hand, the establishment of this fraternal spirit would naturally stimulate research into the records of the past, to discover, if possible, the basis of religious thought and human aspiration. Strife comes of mutual misunderstanding and prejudice, as unity results from the discovery of basic truth. Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. Our last thought is to make it a literary godown, a food-bin for the nourishment of white ants, a forcing-bed for the spores of mildew and mould. We want, not so much number of books, as books of useful sort for our purposes. We wish to make it a monument of ancestral learning, but of the kind that is of the most practical use to the world. We do not desire

to crowd our shelves with tons of profitless casuistical speculations, but to gather together the best religious, moral and philosophical teachings of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. Some Aryaphiles are thoroughly convinced that the forefathers had rummaged through the whole domain of human thought, had formulated all philosophical problems, sounded all depths and scaled all heights of human nature, and discovered most, if not all, hidden properties of plants and minerals and laws of vitality; we wish to know how much of this is true. There are some so ignorant of the facts as to affirm their disbelief in the learning of the ancients, and the value of the contents of the old books. To them, the dawn of human wisdom is just breaking, and in the Western sky. Two centuries ago—as Flammarion tells us—the Jesuits Schiller and Bayers proposed to have the stars and constellations re-christened with Christian instead of Pagan names: and the Sun was to be called Christ; the Moon, Mary Virgin; Saturn, Adam; Jupiter, Moses; etc. etc.; the orbs would have shone none the less brightly and sectarianism would have been gratified! In something of the same spirit, some of our improved Aryans seem disposed to obliterate the good old orbs of knowledge and set up new ones—putting out Vyasa, Manu, Kapila and Patanjali, the Aryan luminaries, and lighting up Compte, Haeckel, Huxley, Spencer and Mill. It would not be so reprehensible if they

would be content to see all great and shining lights

“ admitted to that equal sky.”

We are all for progress and for reform, no doubt, but it is yet to be proved that it is a good plan to throw away a valuable patrimony to clutch at a foreign legacy. For my part, I cannot help thinking that if our clever graduates knew as much about Sanskrit, Zend and Pali literature as they do of English, the Rishis would have more, and modern biologists less, reverence. Upon that impression, at any rate, this Adyar Library is being founded.

With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or, if rendered into Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, minerology, astrology, etc., known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development, based upon experimental research. I confess that I am one of such, and that I am more and more persuaded that the outcome of modern biological

research will be the verification of the Secret, or Esoteric, Philosophy. *

This firm conviction has made me so anxious to begin, as soon as possible, while we are in health and strength, the gathering together of the present Library, and it shall not be my fault if it does not achieve its object within the life-time of the majority of the present audience. If the ancient books are as valuable as some allege, the sooner we prove it the better ; if they are not, we cannot discover the fact too speedily. That intellectual marvel of our times, Sir William Jones, had a better opinion of the merit of Sanskrit literature than our improved Aryans, it would appear. " I can venture to affirm," says he in his Discourse before the Asiatic Society, delivered at Calcutta, February, 20th, 1794—" I can venture to affirm without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology and part of his philosophy, may be found in the Vedas and even in the works of Sufis. The *most subtle spirit* which he suspected to pervade natural bodies, and lying concealed in them, to cause attraction and repulsion ; the emission, reflection, and refraction of light, electricity, calefaction, sensation, and muscular motion ; is described by the Hindus *as a fifth element*, endued with those very powers ; and the Vedas abound with allusions to a force universally attractive, which they chiefly ascribe to the Sun, thence called Aditya, or the Attractor." Of Sri Sankara's commentary upon the Vedanta, he says that " it is not possible to

speak with too much applause of so excellent a work, and I am confident in asserting that, until an accurate translation shall appear in some European language, the general history of Philosophy must remain incomplete: and he further affirms that "one correct version of any celebrated Hindu book will be of greater value than all the dissertations or essays that could be composed on the same subject." An entire Upanishad is devoted to the description of the internal parts of the body, an enumeration of the nerves, veins and arteries; a description of the heart, spleen and liver, and of pre-natal development of the embryo. If you will consult the most recent medical authorities, you will find the very remarkable fact,—one recently brought to my notice by a medical member of our Society—that the course of the *sushumna* or spinal tube, which, according to the Aryan books, connects the various *chakrams*, or psychic evolutionary centres in the human body can be traced from the brain to the *coccyx*; in fact, my friend has kindly shown me a section of it under a strong lens. Who knows, then, what strange biological and psychical discoveries may be waiting to crown the intelligent researches of the modern anatomist and physiologist who is not above consulting the Aryan text books? "There are not in any language (save the ancient Hebrew)," says Sir William Jones, "more pious and sublime addresses to the Being of beings, more splendid enumerations of his attributes, or more beautiful descriptions of his visible works, than in Arabic, Persian and Sanskrit."

But the theme is inexhaustible, and I resist the temptation to collate the many accessible testimonies of some of the greatest scholars of our own time to the richness, value, and interest of the ancient books of Asia. In Europe and America these profound students and thinkers are working patiently, in sympathetic collaboration with colleagues, Asiatic and European, in India, Ceylon, Burma, Japan, China, Egypt, Assyria and other Eastern countries. We are honoured this evening with the presence of some of these public benefactors, and I would that to their more practised hands had been confided the duty I am now officially performing. It will be for the learned gentleman (Pandit Bhashya Charyar) who is to follow me, to express in Sanskrit language the interest felt by all the promoters of the Adyar Library in the success of the work to which they are devoting their time and talent.

You will observe, Ladies and Gentlemen, from what precedes, that the Library we are now founding is neither meant to be a mere repository of books, nor a training school for human parrots, who, like modern pandits, mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian sub-division of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to re-establish the dignity of the true pandit, mobed, bhikshu and mauvi: to win the regard of educated men, especially

that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example ; to assist, as far as may be, in bringing about a more intimate relation, a better mutual appreciation between the literary workers of the two hemispheres. Our means are small but sincere motive and patient industry may offset that in time, and we trust to deserve public confidence.

And now, before closing, permit me one moment to announce that the entire MSS. of the first five volumes that Madame Blavatsky is now writing upon the Secret Doctrine, is in my hands ; and that even a cursory reading has satisfied better critics than myself that it will be one of the most important contributions ever made to philosophical and scientific scholarship, a monument of the learned author, and a distinction to the Adyar Library, of which she is one of the founders¹.

* * * * *

On behalf of the subscribers to the Library Fund, and of the General Council of The Theosophical Society, I invoke upon this undertaking the blessing of all Divine powers and of all other lovers of truth, I dedicate it to the service of mankind, and I now declare it founded and duly opened.

¹ From this, it would appear that, according to the original plan of Col. Olcott, the then President of The Theosophical Society, the Secret Doctrine was to have been brought out as a publication of the Adyar Library, so that, if our present President had not decided that the T. P. H. should take up the responsibility of publishing, by August next, an edition of the Secret Doctrine according to the original MSS. referred to above by Col. Olcott, it would have been the duty of the Adyar Library to offer to undertake the responsibility, as an act of homage to Col. Olcott and Madam Blavatsky, the Co-founders of The Theosophical Society as well as of the Adyar Library.—G.S.M.

MANUSCRIPTS NOTES

III

THE ĀSVALĀYANAGR̥HYAMANTRABHĀṢYA

BY DR. C. KUNHAN RAJA

THERE is a palm leaf manuscript of a work called the Āsvalāyana-gr̥hyamantrabhāṣya in which the mantras occurring in the Āsvalāyana-gr̥hyasūtra are commented upon. This is contained in the same bundle in which the manuscript of the Vārarucaniruktasamuccaya (described in the manuscript notes I in Parts 1 and 3 of the first volume of the Bulletin) is also included. It bears the shelf No. XIX. G. 72. There is a transcript of it in the Library which bears the shelf No. XXXVIII. H. 14. For the sake of easy reference all the page Nos. in this note are from the transcript. The manuscript is incomplete and contains nearly 1500 granthas.

The work opens thus :

āśvalāyanagr̥hyoktapākayañṣu karmasu
mantrāṇām viniyuktānām vyākhyānam kriyate 'dhunā
atyantāni duruktāni yāny anuktāni ca sphuṭam
samādadhātu vidvāṃsas tāni sarvāṇi buddhibhiḥ.

The manuscript ends : viśvasya ca duritasya yakṣmanimit-
tasya pāram nayāti tathā āharāmiti. ś'atam jiva. yakṣmagr̥hitam
prati ucyate. he yakṣmin tvam yakṣmaṇo muktaḥ uparyupari
vardhamānaḥ evam ś'ata. Here the manuscript breaks.

This is the end of the commentary on R.V. 10. 161.3 and the
beginning of the commentary on R.V. 10. 161.4. This sūkta,
namely, 10. 161 is mentioned in the 5th sūtra of the 6th khaṇḍikā
of the 3rd chapter in Āsvalāyanagr̥hyasūtra. The previous sūtra
is : atha vyāthitasyāturasya yakṣmagr̥hitasya vā ṣaḍāhutiḥ and
the 5th sūtra is muñcāmi tvā haviṣā jivanāya kam ityetenā.

But the manuscript is not continuous. There are some breaks and some repetitions; there is some extra matter also in the middle. The manuscript proceeds continuously without a break up to P. 177 where there is a break. The last portion before the break is as follows: ekam eva udakam idam carācarātmakam jagat. kiñ ca sarvam vibabhūva. vityayam upasargaḥ ud ityetasya sthāne bhavati. sāmartyād antarbhāvitanyarthaḥ. udbhāvayati. utpādayatity arthaḥ. This is the commentry on R.V. 8. 58. 2 (Vālakhilya). R.V. 8. 58. 1 and 2 are referred to in sūtra 6 of section 23 in the first chapter of Ās'valāyanagṛhyasūtra, which runs: sadasyam saptadas'am kauṣitakinaḥ samāmananti sa karmaṇām upadraṣṭā bhavati tad uktam ṛgbhyām yam ṛtviḥ bahudhā kalpayanta iti.

Here there is a break and after the break there is a small repetition. Pp. 144, 145 and half of 146 are repeated. After the repetition, there is some matter which does not belong to the work. The matter consists of some stanzas; the first is:

tripatākākareṇānyān apavāryāntarā param
anenāmantraṇam yet syāt taj janānte janāntikam.

There are 10 verses and a half. It closes:

uktānuktaduruktādicintā yatra pravartate
vārtikam tad iti prāhur vārtikajñā maṇiṣṇaḥ

After this what begins is: atha piṭṛmedhamantrā vyākhyāyante. prāpyaitam bhūmibhāgam prokṣati. apeta. ye 'tra pūrvam nivasatha pretādayaḥ te yūyam ataḥ sthānād apeta. This is the commentary on R. V. 10. 14. 9. It is referred to in sūtra 10 of the second khaṇḍikā of the fourth chapter of Ās'valāyanagṛhyasūtra, which runs: prāpyaivam bhūmibhāgam kartodakena s'amis'ākhayā triḥ prasavyam āyatanam parivrajan prokṣaty apeta vita vi ca sarpata iti.

From here the manuscript runs on to page 208 where there is again a break. What ends just before the break is: asmin kusumbham bhūmau nidadhāti upasarpa. pāṃsubhiḥ kumbham pracchādayati ucchvañcasva. pracchādyā paḥṣati ucchavñcamānāḥ. kapālena kumbham pidadhāti ut te stabhnāmi. catasro 'pi

dahyamānānumantraṇe gatāḥ kumbhagate 'sthirūpe yajamāne yojyāḥ. This refers to the end of the fifth khaṇḍikā of the fourth chapter of the Āśvalāyanagṛhyasūtra and the mantras are R. V. 10 18. 10, 11, 12 and 13.

What begins after the break is: brahmayajñe praṇavavyā-
hṛtisāvitrīyor gatāḥ paridhāniyāḥ namo brahmaṇe. brahmā caturm-
ukhaḥ. This refers to ompūrvā vyāhṛtiḥ, which is the 3rd sūtra of the
third khaṇḍikā of the third adhyāya in the Āśvalāyanagṛhyasūtra.
After this there is no break in the manuscript.

From this it is clear that the original palm leaf manuscript has its sheets misplaced. As a matter of fact, this palm leaf manuscript consists of leaves found in a stray heap and strung together. The copy was made from the leaves put in wrong order. The manuscript contains the following portions :

- (1) From the beginning to Ā.G.S. 1. 23. 5 (P. 177)
- (2) From Ā.G.S. 3.3.3 to Ā.G.S. 3. 6. 5. (P. 209 to P. 232)
- (3) From Ā.G.S. 4. 2. 10 to Ā.G.S. 4. 5. 8. (P. 183 to P. 208)

There is nothing in this manuscript to serve as evidence in fixing the authorship of this commentary. There is a statement on P. 209 which runs as : ayam mantra na bhavati iti gṛhyavyākhyāne vayam avocāma. This shows that the author of this commentary has written a commentary on the Gṛhyasūtra also apart from this commentary on the mantras occurring in the Gṛhyasūtras. The commentaries on the Āśvalāyanagṛhyasūtra of Nārāyaṇa, Devasvāmin and Haradatta are well known. As a matter of fact the statement occurs in the commentary of Haradatta published in the Trivandrum Sanskrit Series on P. 144 under 3. 3. 2. This is enough to settle the authorship of the commentary.

There are two manuscripts of the same work in the Government Oriental Manuscripts Library, Madras, R. 4193 and R. 4482. They are transcripts from two different palm leaf manuscripts belonging to different owners. But one is found to be a

continuation of the other. One ends : atha aṣṭakāyāḥ piṇḍapitṛya-jñāprakṛtitvāt piṇḍapitṛyajñāmantrāḥ ākṛṣya vyākhyāyante. The other begins with the same sentence. The fact might be that in the second of the two manuscripts, there may have been some portion earlier than this, but the authorities of the Library took the transcript only from the portion where the other ended. This is only my conjecture. I tried to get at the original ; but I have not been successful till now. At the end of chapters in the second manuscript there are the colophons : iti haradattaviracite gṛhyamantravyākḥāne dvitīyo 'dhyāyaḥ. iti haradattamis'ra viracite ās'valāyanagṛhyamantravyākhyāne tṛtīyo 'dhyāyaḥ. iti haradattaviracitāyām ās'valāyanagṛhyamantravyākhyāyām caturtho 'dhyāyaḥ samāptaḥ. These colophons also prove that the commentator is Haradatta. There is no colophon in the Adyar Manuscript.

At this stage a great difficulty arises. In first copy of the Government Oriental Manuscripts Library, at the end of the first adhyāya there is the colophon : gṛhyamantravyākhyāyām prathamō 'dhyāyaḥ. Then there is also a colophon in the form of a kārikā :

ās'valāyanagṛhyoktapākayajñeṣu karmasu
mantrā ye viniyuktās te vyākhyātās' cakrapāṇinā

Here the author of the commentary for the first adhyāya is not Haradatta but Cakrapāṇin. This colophon is very closely related to the first stanza of the commentary.

I would have rejected the later colophons and ascribed the entire commentary to Cakrapāṇi on the evidence of the colophon in the form of kārikā found at the end of the first adhyāya. Or another way of getting out of the difficulty would be to say that Haradatta and Cakrapāṇin are identical. But this latter position is impossible. Haradatta's hand in the commentary is indisputable. He says what he has stated in his gṛhyavyākhyā and the statement is found in Haradatta's gṛhyavyākhyā.

There is a manuscript of Ās'valāyanagṛhyamantrabhāṣya in the Oriental Library in Mysore. This manuscript helped me to solve the riddle. In this manuscript the beginning is :

praṇipatya mahādevam haradattena dhimatā
 ās'valāyanagr̥hyasthamantravyākhyā vidhiyate

Now the fact must be that there are two distinct works called the ās'valāyanagr̥hyamantravyākhyā, one by Haradatta and the other by Cakrapāṇin. In the manuscripts found in the two Libraries in Madras, the two commentaries have got mixed up. There is the first portion of the commentary of Cakrapāṇin and the latter portion of the commentary of Haradatta written continuously in the same manuscript.

In the Madras manuscripts, the commentary proper begins thus, after the two stanzas already quoted : tatra prathamam mantraviniyogo vaktavyaḥ. tata āṛṣakathanam. tatas' chandonirdeśaḥ. tato devatābhīdhānam. viniyogādicatuṣṭayājñāne doṣaḥ smaryate. s'rūyate ca tatra smṛtiḥ.

mantrāṇām brāhmaṇārṣeyachandodaivatavin na yaḥ
 yājanādhyāpanād eti chandasām yātayāmatām
 sthāṇum varchati garte vā pātyate miyate pra vā
 pāpiyān bhavatiy artha evam brāhmaṇam āha tam

iti. atha s'rutiḥ—yo ha vā aviditārṣeyachandodaivatabrāhmaṇena mantreṇa yājayati vādhyāpayati vā sthāṇum varchati gartam vā padyati pra vā miyate pāpiyān bhavati yātayāmāny asya chandāṃsi bhavanti iti. atha yo mantre mantre veda sa sarvam āyur eti s'reyān bhavati ayātayāmāny asya chandāṃsi bhavanti. tasmād devatādi mantre mantre vidyāt iti. ato mantre mantre viniyogādicatuṣṭayam boddhavyam. tatra ṛṣidaivatajñāne cārthāvagatir upayujyate. atas' ca mantravivaraṇam arthavat. tatra prathamam tāvat pākayajñapras'aṃsārtham udāhṛtās' catasra ṛco vyākhyāyante.

The commentary by Haradatta found in the Mysore Library begins thus, after the introductory verse already quoted : tatra pākayajñapras'aṃsārthās catasraḥ. Then the commentary on the first verse begins. It is as follows : yaḥ samidhā ya āhuti yo vedena dadās'a marto agnaye yo namasā svadhvaraḥ. yaḥ samidhā yo martaḥ samidhā agnaye. vibhaktivyatyaḥ. agnim. dadās'a. dās'atiḥ

dānakarmānyatra. iha tu priṇane draṣṭavyaḥ. agnim priṇayati. ya āhuti. tṛtīyāikavacanasya pūrvasavarṇaḥ. yas' cāhutyā agnim priṇayati. yo vedena yas' ca vedena mantrabrāhmaṇalakṣaṇena agnim priṇayati. yo namasā yas' ca namaskāreṇa agnim priṇāti. yacchabdasrutes tacchabdo 'dhyāhāryaḥ (hartavyaḥ). sa svadhvaraḥ sa sarvo 'pi svadhvaraḥ s'obhanayajñāḥ.

The commentary on this very verse by Cakrapāṇin in the Madras manuscripts is as follows: tatra yaḥ samidhā ya āhuti iti dve. anayoḥ saubhariḥ kāṇva ṛṣiḥ. prathamā ṛk kakup. dvitīyā satobṛhati. dve apy āgneyyau. yo marto manuṣyaḥ agnaye samidhā. dvitīyārthe tṛtīyaiṣā. samidham. dadā'sa. dānakarmāyam. dadāti. adhvaro yajñāḥ. svadhvaraḥ s'obhano 'dhvaraḥ somayāga ucyate. samidham evāpi s'raddadhāno 'gnāv ādadhyād yo manyeta svadhvaro 'ham somena yaja iti arthaḥ. yacchrutes tacchabdo 'dhyāhartavyaḥ. tatra gṛhyakāra āha—namas tamsā iti. namas tasmai tad eva bhavati. tasyaiva paśyataḥ samidādhānād eva yajño bhavati ity arthaḥ. tata āhuti yo vedena iti cobhayatra dvitīyārthe tṛtīyā. anyām apy āhutum agnau juhvad yo manyeta svadhvaro 'ham iti s'eṣaḥ. pūrvavad eva draṣṭavyam. vedas'abdas' ca svādhyāye draṣṭavyaḥ. svādhyāyam api yo 'gnaye dadā'sa. svādhyāyam kurvan yo manyeta svadhvaro 'ham iti. svādhyāyābhāve 'pi yo namo dadā'sa agnaye namaskāram api kurvan yo manyeta svadhvaro 'ham iti tasya yajño bhavatyiti arthaḥ. to yajño vai namaḥ iti hi brāhmaṇam bhavati.

In the manuscript belonging to the Government Oriental Manuscripts Library there is one passage extra in the beginning in the Introductory statements. After arthāvagatir upayujyate there is the following: katham. yasya vākyaṃ sa ṛṣiḥ. yā tenocyate sā devatā iti smṛteḥ. katham arthavatvam iti cet

arthavatvam him mantrāṇām mimāṃsāyām prasādhitam
 avas'iṣṭas tu vākyaṛtha iti jaimininā svayam
 sa sampratyāyito devas tena mantreṇa tadvidā
 svarārthaviduṣaḥ kāmād yathā dṛṣṭam pradāsyati

ityādinā s'aunakādibhir avas'yam avaboddhavyo mantrārtha iti sphuṭam udghoṣyate.

On the relation of the commentary of Haradatta to that of Cakrapāṇin I will write something on a future occasion. I have to confine myself here to a description of the manuscript in the Adyar Library and points arising out of it I can only touch upon and not discuss in detail in these notes.

On P. 8 there is the following statement : atha vais'vadeva-homamantrā baliharaṇapitṛyajñamantrās' ca. tatra sūryāya s'vāhā ityādayo yājuṣāḥ. eṣām ṛṣir vāmadevaḥ. kalpatvāt. tathā ca s'aunakaḥ :

anukṛṣṭas tu yaḥ kaścit kalpe 'tha brāhmaṇe 'pi vā
mantraḥ padyo 'tha gadyo vā vāmadevyam nibodhata

iti. yajuṣām chandojñānam neṣyate. acchandastvād eva. katham acchandastvam. s'rutau dars'anāt. jāmi syād yad yajuṣājyam yajuṣāpa utpuniyāt chandasāpa utpunāti ajāmitvāya iti. tasmāt sarveṣu yajuṣṣu chandojñānam anaṅgam. ayam nyāyaḥ sārvatrika evam eva. yatra yatra mantraḥ sa paṭhyate kalpe brāhmaṇe vā tatra sarvatra vāmadevārṣam boddhavyam.

On P. 12 there is this passage : purohitaḥ purohitasthāniyaḥ. yathā s'āntikapauṣṭikakarmabhiḥ rājānam āpadbhyas trāyate tathā yajamānānām havirvahanādivyāpāreṇa trātā ity arthaḥ. athavā purohitas'abdaḥ kriyāvacaṇaḥ. pūrvasyām dis'i āhavanīyātmanā nihitaḥ sthāpita iti purohitaḥ. This may be compared with the explanation of the word by Skandasvāmin in R. V. 1. 1. 1 (see my edition in the Madras University Sanskrit Series, No. 8). The similarity is quite striking. There are many other passages which bear close resemblance to the commentary of Skandasvāmin.

On P. 154 and 155 there is a reference to a difference of opinion between bhedapakṣa and nairuktapakṣa (P. 154) and between nairuktapakṣa and aithāsikapakṣa (P. 155). This latter occurs also on PP. 157 and 158.

On Page 174 there is a reference to Udgitha. In commenting on R. V. 8. 58. 1 and 2 in connection with the sixth sūtra in the 23rd Khaṇḍikā of the first chapter in the Ās'valāyanagr̥hyasūtra, the commentator says : anena krameṇa khilamantradvayam paṭhitvā

vyākhyātam udgīthācāryaiḥ saṃhitāvyākhyānam kurvadbhiḥ. This shows that according to this commentator, Udgītha has commented on the eighth maṇḍala also. We have manuscripts only for portions of the tenth maṇḍala. This statement is interesting in view of the statement of Mādhava son of Veṅkaṭārya regarding the collaboration of Nārāyaṇa and Udgītha with Skandasvāmin in writing a single Ṛgvedabhāṣya. This statement even suggests that Udgītha was an independent commentator on the whole of the saṃhitā. The commentary for this portion is by Cakrapāṇin and not by Haradatta.

The commentary bears a close resemblance to the commentary on the Ṛgveda by Skandasvāmin, the commentary on the Ṛgveda by Udgītha, the commentary on the Nirukta by Mahes'vara, the commentary on some vedic mantras colled the Vārarucaniruktasamuccaya (already described) and the commentary on the Sāma-veda by Mādhava. The similarity consists of common words, common method, common ideas. The commentator does not quote any later works.

The stanzas :

mantrāṅām brāhmaṇārṣeyachandodaivatavin na yaḥ

etc. are found in the work of Mādhava son of Veṅkaṭārya published already by me as Madras University Sanskrit Series No. 2 (V. i. 4 and 5). Mādhava quotes a large number of verses from ancient works without hinting that he is quoting from another work. The two stanzas in Mādhava (II. i. 3 and 4) are found quoted by Durga also. But Mādhava does not give any hint that he is quoting from another work. So from the occurrence of a stanza found in this commentary in the work of Mādhava son of Veṅkaṭārya, it cannot be argued that he has taken the stanza from Mādhava. Both are quoting from the same source. I have reasons to believe that the common source for this commentator and for Mādhava (also for Durga) is a work called Niruktavārtika.

(To be continued)

REVIEWS

Ṛgvedasamhitā with the commentary of Sāyaṇācārya published by the Tilak Mahārāshtra University Vaidika Samshodhana Maṇḍal (Vedic Research Institute).

The first volume of the above publication containing the first Maṇḍala was issued more than four years ago. The second volume containing the four Maṇḍalas, two to five, came about over a year ago. The remaining volumes containing the remaining Maṇḍalas are expected in due course. The two volumes already published present a very good appearance worthy of the subject matter contained in the volumes. Each volume costs Rs. 12, not at all an exorbitant price. The first volume has 1115 pages and the second has 998 pages. This is the main text matter. Apart from this there is some extra matter also. In the first volume there is a Foreword, an Introduction in English, an Introduction in Sanskrit and some comments on the various readings, all covering 18 pages. There is also a list of abbreviations and a list of corrections. The same plan is followed in the second volume.

The commentary of Sāyaṇa is the latest in the history of Vedic Exegesis in India. He mentions a large number of earlier commentators. He quotes from them sometimes and he has made considerable use of them. Sāyaṇa has commented on all the four Saṃhitās and on some Brāhmaṇas. His commentary is so very lucid and so very elaborate that he superceded all the earlier commentators. At the time when Europeans began the study of Sanskrit, the earlier commentators of the Vedas had been completely eclipsed, and until very recent times no manuscript of any other commentary was available. It was the common belief that after Yāska wrote his Nirukta, there was a complete gap in the history of Vedic Exegesis in India and Sāyaṇa came into the empty field two thousand years after Yāska.

Since Sāyaṇa's commentary was the only one available for the Vedas, it was welcomed by scholars with great enthusiasm. Max Muller began the edition of the Ṛgveda with the commentary

of Sāyaṇa and the first volume was published in England in 1849. The sixth and last volume was published in 1874. There was another edition of the same commentary from Bombay in eight volumes. Max Muller's edition was re-issued in four volumes at a later time. The commentaries on the Taittiriya saṃhitā, on the Sāmaveda and on the Atharvaveda were published in India during the last many years. His commentaries on the Brāhmaṇas are also now available in print.

The first and second editions of the Ṛgveda with Sāyaṇa's commentary by Max Muller and the edition from Bombay are now out of print; and if any copies are available in the market, the price is very high and few people can afford to purchase them. Thus there is a real need for an edition of the work and we welcome this enterprise of the Vaidikashamshodhana Maṇḍala. At this rate I take it that the entire work will be published in four volumes and will be available to the public at the very moderate price of less than Rs. 50.

Max Muller himself has utilised a large number of manuscripts. With all the material available, he was not able to present an edition absolutely satisfactory. In preparing the present edition the editors have access to many more manuscripts collected from a much wider field. In spite of this, the managing editor has to confess in the Introduction to the first volume thus: "Had we succeeded in obtaining Devanāgarī and non-Devanāgarī MSS. complete and older than those in our possession, perhaps we would have been able to present to the public a more authentic edition." The oldest MS. they have used is 450 years old. Well, Sāyaṇa's own time is not very much older than that. A real authentic edition would be what could be based on the Manuscript prepared by Sāyaṇa himself. Unfortunately we have no information about the manuscript left by him. Considering the fact that the interval between the time of Sāyaṇa and our own time is not so very vast, it is not impossible to expect to get at a copy prepared by himself. Unfortunately, in the case of no important author in India have

we been able to secure the author's copy of the work till now. It is hoped that through the labours of enthusiastic manuscript hunters we may be able to secure copies of the authors themselves in the case of at least the important authors.

The editors have made good use of the manuscripts they have collected. They have given in the text that reading which they consider the best and the other readings they have given in footnotes. In selecting readings, the editors have used their own discretion and a reviewer has no business to complain of this fact. The managing editor himself says in the Introduction to the first volume: "Though there are good readings in the Grantha and Malayalam MSS., we have adopted only such as find support in the Devanāgari." On going through the edition, I find a large number of places where I feel that the readings found in the South Indian MSS. could have been accepted as the better ones for the body of the edition instead of relegating them to the foot-notes. But this is a matter of personal inclinations; and so far as the special needs of scholars are concerned, the readings are given in the edition in the form of foot-notes and this must satisfy such needs. Still one would have expected some explanation for this partiality for the Devanāgri MSS.

In many places, the editors have improved upon the edition of Max Muller. The editors have themselves discussed some of the points in considering the variant readings in the opening portion of the volumes. But there are places where some improvements are still possible. I cannot enter into details. I could have gone through the entire discussion on the variant readings by the editors and pointed out places where some re-consideration would be reasonable. But in reviewing such a stupendous work, one should look at the work as a whole and arrive at a judgment. It would be both out of propriety and out of taste to emphasise details too much. But I point out one important case which will show that in editing such a work, there is scope for further study and for investigations beyond the MSS.

of the work. Sāyaṇa gives various interpretations for various words, various lines and various verses in different ways in different places. He gives the following explanations for the word aktu :

- (1) anjū vyaktigatimrakṣaṇeṣu ity asmāt
vyāyartibhyaḥ ktur iti ktuḥ. (R.V. III. 7.6)
- (2) anjū vyaktigatimrakṣaṇeṣu. ajyata ebhir
iti bāhulakatvāt ktuḥ (R.V. III. 17.1)

In the first explanation, there is a sūtra which is not traceable to any grammar. There are three roots; from the second and third, the words formed must be aktu and ṛtu. There is something wrong with the first. The root must be pā and the word formed must be pitu. In the Uṇādi of the Bhojavyākaraṇa there is the sūtra pāñjartibhyo ḍit. (2.1.63.) The termination is to be taken over from the previous sūtra 61. Sāyaṇa or the scribes have wrongly quoted the sūtra. As for the second explanation, there is only artes tun (1.67) in Uṇādi. These facts need scrutiny. There are other similar cases in the work. The editors have given no references in these cases. The Uṇādi references here are to the Madras University Sanskrit Series edition No. 7, Pts. 2 and 6.

The quotations found in Sāyaṇa must be subjected to very thorough and close scrutiny. He was quoting from memory and very often it may be only the sense that he remembered and not the exact words. This may appear a very stupendous task; but it has to be done.

The fact that nearly all the commentaries on the vedic texts that preceded Sāyaṇa and that formed the basis for Sāyaṇa's commentary have come to light, sometimes completely and sometimes only in fragments, does not in any way detract from the importance of the work of Sāyaṇa. On the other hand Sāyaṇa's work becomes more important on this account. It was held by many scholars in Europe that Sāyaṇa had no tradition, and that his interpretations of Vedic words and passages are the result more of erudition and imagination than of any first hand knowledge of vedic texts derived from tradition. Now we know that there was a living tradition

and that Sāyaṇa wrote his commentaries because of the rich heritage of vedic interpretations handed down to him through an unbroken tradition. This is in itself a very important factor.

The commentary of Skandasvāmin on Ṛgveda, which was known to Sāyaṇa and which Sāyaṇa quotes is available in fragments. I have edited the commentary for the first adhyāya in the Madras University Sanskrit Series as No. 8. In the Bulletin of the Adyar Library I have given a full description of the manuscript for the later portion in the fourth part of the first volume. The commentary of Udgītha (also known to Sāyaṇa and quoted by Sāyaṇa) is available for a small portion of the tenth Maṇḍala. Bhattabhāskara's commentary on the Taittirīya texts has been published in the Mysore Series. The commentary on the Sāmaveda by Bharatasvāmin is being now published for the first time in this Bulletin. Manuscripts are available in many Libraries. Another commentary on the Sāmaveda by Mādhava (there is no evidence of Sāyaṇa having known it) is also being published in this Bulletin. A commentary on the Ṛgveda by Mādhava has been published for the whole of the first adhyāya of the first aṣṭaka and portions of the second adhyāya in this Bulletin. There is another Mādhava, the son of Veṅkaṭārya, who is also a commentator on the Ṛgveda. His commentary is also published in this Bulletin for the sake of comparison. Now Sāyaṇa quotes a Mādhava in his commentary on Ṛgveda 10. 86. 1. It is not certain which of the two Mādhavas (whose Ṛgveda commentaries are being published in this Bulletin) is the one mentioned by Sāyaṇa.

Sāyaṇa superseded the earlier commentators and in an age when critical study in India had fallen into a decadent stage, the earlier commentaries became eclipsed and complete manuscripts of many of them are not now available. Now when these manuscripts are being discovered, sometimes only in fragments, in this age of critical study, the earlier commentaries will not supersede the later commentary of Sāyaṇa and eclipse his works; they will only give added importance to the work of Sāyaṇa.

The Adyar Library has placed its resources at the disposal of the editors of this new publication. We who are in charge of the Library and who conduct this Bulletin are happy that an edition of Sāyaṇa worthy of the great work has come out in part and will be completed soon. We welcome the edition wholeheartedly. At a later stage when the entire work will be published, we may take the opportunity to enter into more minute details. At this stage we simply express our good wishes for the successful completion of the great and noble work undertaken by the Vaidic Samshodhan Maṇḍal.

C. KUNHAN RAJA

New Catalogus Catalogorum edited by a Committee with Professor MM. S. Kuppuswami Sastri, M.A., I.E.S. (Retd.) as Chief Editor, Professor. P. P. Subramanya Sastri, M.A., B.A. (Oxon.), and C. Kunhan Raja, B.A. (Hons), D. Phil., Editors, Qto, Published by the Madras University, 1937, Provisional Fasciculus, pp. xx, 35.

The Madras University in undertaking to revise and bring uptodate the *Catalogus Catalogorum* of Dr. Aufrecht has a stupendous task before it. The revision of that monumental work has become a matter of necessity as since its publication several new collections have been made and catalogued throughout the whole of India. The ceaseless work of research carried on by Oriental scholars throughout the world has brought the names of several authors and works not found in the older work. Much water has flown under the bridge since 1903 when Dr. Aufrecht finished his monumental work. The aim of the present revision is to carry out task the of incorporating all the essentials of the work done till now, in the new book under preparation.

Some of the new features of the work under review are: (1) the inclusion of Pāli and Prākṛt and of Jain and Buddhist Literatures previously excluded by Aufrecht, taking care to avoid unnecessary

duplication of work. (2) Being mainly a work of reference, and as an index to the catalogues themselves, only such matter as is considered to be either an advance on the older work or an original contribution which is informative, is added. (3) All references under a particular title are arranged alphabetically.

(4) The Editor has drawn particular attention to certain articles *e.g.* Ams'umat, Agastya etc., as indicating the extent of the advance made over the older work. These articles show the care with which the work is being conducted by the Assistants Dr. V. Raghavan and Mr. E. P. Radhakrishnan.

About a hundred and forty-five lists have been incorporated and more lists are promised in the parts to follow. As a work of reference the work under review will surely take the first place as deservedly as its predleessor thirty-five years before. It is necessary to point out in this connection that we ought never to feel satisfied that our lists are complete as there is always the possibility of fresh finds coming to light and the reluctance of our Pandits to give out for the mere asking either a list of manuscripts that they have or all the information that they could furnish on any topic.

While congratulating the Editors on the measure of success they have achieved in this *Provisional Fasciculus* we feel it necessary to draw attention to the fact that a *Catalogus Catalogorum* is not a work which comes every day. As a monumental work of reference trusted and followed by the scholars as a constant and worthy friend, every reference must be accurate and the errors of printing must be none. In this instance, the list of *Errata* furnished with the book gives on the average one mistake per page. The interchange of numbers in the citation of pages or the number of the manuscripts is pregnant with serious difficulties to the scholar. (*e.g.*, page 4*b* last line for 1458 read 1584). Some of the names have been put in the wrong places (*e.g.*, page 24*b* *Agnihotrasomaprayoga*, *Agnihotrabrāhmaṇa* are to be taken over to 26*b*). These are cited only as examples. A work of this type which

is expected to set the standard for other scholars and Institutions should not abound in errors of this type. The book betrays a certain amount of avoidable hurry in the work of pushing the book through the press.

A. N. KRISHNAN

Annual Report of the Mysore Archaeological Department for the year 1935, University of Mysore, Qto., pp. viii, 215, with 28 plates, Bangalore Government Press, 1936. Price Rs. 8.

Like its predecessors, the present volume also is divided into five parts, Administrative, Study of Ancient Monuments, Numismatics, Manuscripts and New Inscriptions for the Year 1934-35. There are also the two Appendices 'A' and 'B' about the Conservation of Monuments and the List of Photographs taken during the year. We owe this sumptuous volume to the energy of Dr. M. H. Krishna who is mainly responsible for settling the form and content of these *Reports*.

A large number of unpublished inscriptions were collected during the year and fifty of them are published in the present volume. There are still a few inscriptions which are new but they are only rare finds. The work of preservation is done on sound lines and the conservation notes of the Director (e.g. pp. 10, 13, 18, 19, etc.) deserve to be carefully read and acted upon. Plate II contains some of the most enchanting sculptures beautifully conceived and executed in the temple of Kalles'vara. The figures are rightly held to be the finest among those in the Mysore State (p. 11). Kaivāra is a village of great antiquity and is found mentioned as the centre of a *viṣaya* or district known as Kaivāra-viṣaya from the days of the Gaṅgas down to the Vijayanagara days." (p. 33). The earliest date now available about that village is 1280 A.D. The Aprameya Temple of Dodda-Mallur seems to claim antiquity with the Coḷas. The main shrine is a Coḷa structure altered in Vijayanagara times by repairs. The references

go back to Rajendra Coḷa (perhaps earlier than Ś'ri Rāmnuja) as gathered from the several inscriptions in Tamil. Rebuilt during the time of Acyutarāya, the original shrine shows many survivals of older origin. Probably the original temple was a Coḷa construction (p. 19). The Venkataramaṅsvāmi Temple at Bangalore requires some very necessary and urgent repairs in the garbhagṛha of the Devī Temple, and the Director's suggestions are worth immediate action (p. 24). The monolithic trident, damaruga, fan and umbrella (p. 26) are of great interest and of extra-ordinary height.

The Numismatic part has to be read with care. Dr. Krishna draws attention to the resemblance of certain symbols (the bull-type) in the coins of the Mysore Museum to the Punch-marked *Purānas* and the pictographs of the Indus seals. He also suggests that the marks have greater resemblance to the Indus Pictographs and are perhaps representations of legends which cannot now be read. He concludes that the identification of the place of collection of these coins and the excavation of the site might lead to the discovery of an important pre-historic or early historic site (pp. 67-8).

The fourth part deals with a manuscript called *Mādhavāṅkana Kāvya* from Rāmpūr, Molakamūru Taluq. It is a poem in Kanaḍa by Ś'aṅkara Kavi—of the 18th century. The date as given by the manuscript is 8th June, 1757 A.D. The poet praises the Āndhradeśa and the town of Bejavādi, and Mādhavāṅka is named as the king of Bejavādipta.

The text of the several inscriptions have been edited with great care, but the binder has transposed the order of the pages between pp. 76 and 80. The notes and translation are very useful appendages. In pages 116—7 are recorded some references to Mummaḍi Śingayya Nāyaka who has often been confused with the Velugoti chief, Ś'inga bhūpāla. They require careful examination.

The *Report* under review exhibits all the fervour and the enthusiasm of the author, who, as the President of the Archaeological section of the recent (IXth) All-India Oriental Conference, outlined a

practical scheme of work for furthering the study of Archaeology among the students. The few errors in printing (e.g. pages 62 machanism for mechanism) will be forgotten in the excellence of the work that Dr. Krishna has placed before us and thereby earned the gratitude of the scholars.

A. N. KRISHNAN

The Journal of the Music Academy, Vol V. A quarterly journal devoted to the advancement of the Science and Art of Music, Dr. V. Raghavan, M.A., Ph.D., Managing Editor, with Mr. T. V. Subba Rao, B.A., B.L., Editor-in-charge. Published by the Music Academy, 8 Philips Street, George Town, Madras. Annual subscription : inland Rs. 4 ; foreign 8 sh.

The resumption of the publication of this journal devoted to the promotion of research in the field of Music must be welcomed by all lovers of Indian culture. The journal fulfils a real need as it is the only journal of its kind in India. Those responsible for the resuscitation of the journal deserve great commendation as they have had to work under difficult circumstances.

The journal itself proposes no change of policy and the publication of classical works and original articles in the field from the hand of experts promises a series of delectable papers opening a new era and vision in that particluar field.

The Sāmagāna by Mr. M. S. Ramaswami Aiyar is followed by the text of the *Saṅgītasudhā*. The *Abhinayasārasaṃpuṭa* in Tamil in the form of a glossary will clear many mysteries of the methods of *abhinaya* to the reader. Dr. Raghavan contributes an important article on the Music Manuscripts in Sanskrit in the Bhandarkar Institute, Poona. The proceedings of the Madras Music Conference of 1933 close up the last portions of the journal.

We congratulate Dr. Raghavan and his co-worker on the laudable work, and in conveying our good wishes, hope that the journal will have a long life of usefulness and prosperity.

A. N. KRISHNAN

OUR EXCHANGES

- The Adhyātma Prakāś'a.
The Āndhra Sāhitya Pariṣat Patrikā.
The Archiv Orientální.
The Aryan Path.
The Annals of Oriental Research, Madras University.
The Bhārata Dharma.
The Bhārata Mitra.
The Buddha Prabha, Bombay.
The Bulletin of the Museum of Fine Arts, Boston.
The Bulletin L'Ecole Francaise D'Extrême Orient, Hanoi.
The Bulletin of the New York Public Library.
The Cochin Government Archæologist, Trichur.
The Director of Archæology, Nizam's Dominions, Hyderabad.
The Eastern Buddhist.
The Federated India.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Review, Madras.
The Indian Social Reformer, Bombay.
The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette.
The Journal of the American Oriental Society, New Haven, Conn.
The Journal of the Annamalai University.
The Journal of the Benares Hindu University.
The Journal of the Bihar and Orissa Research Society.
The Journal of the University of Bombay.
The Journal of the Greater India Society.
The Journal of Indian History, Mylapore, Madras.

- The Journal of the K. R. Kama Oriental Institute.
 The Journal of the Madras Geographical Association.
 The Journal of Oriental Research, Mylapore.
 The Kalaimagal.
 The Karnātaka Historical Review.
 The Karnātaka Sāhitya Pariṣat Patrikā.
 The Maharaja's Sanskrit College Magazine, Mysore.
 The Mimāmsā Prakāśa, Poona.
 The Missouri University Studies.
 The Mysore Archæological Series.
 The Nāgari Pracārini Patrikā, Benares City.
 The New Review, Calcutta.
 The New Times and Ethiopia News.
 The Oriental Literary Digest, Poona.
 The Philosophical Quarterly, Amalner.
 The Poona Orientalist.
 The Prabuddha Karnāṭaka.
 The Progress To-day, London.
 The Quarterly Journal of the Mythic Society, Bangalore.
 The Religions, London.
 The Rama Varma Research Institute, Trichur.
 The Saṃskṛita Ratnākara, Jaipur.
 The Saṃskṛita Sāhitya Pariṣat Patrikā, Calcutta.
 The Sentamil, Madura.
 The Shri, Kashmir.
 The Suddha Dharma, Mylapore.
 The Theosophical World, Adyar.
 The Theosophist, Adyar.
 The Udyāna Patrikā, Tiruvadi, Tanjore District.
 The Vishvabharati Quarterly, Shantiniketan.
 The World-peace, Calcutta.
 The Z. D. M. G.

KOSMIC MIND

By H. P. BLAVATSKY

[In the Theosophical calendar, the 8th of May—known as **White Lotus Day**—is sacred to the memory of H. P. Blavatsky, that versatile genius of encyclopaedic knowledge and profound wisdom, who gave Theosophy or Brahmailydia to the modern world, battling bravely and successfully against blatant materialism rampant in her day. It is in grateful recognition of her unforgettable services to the cause of Brahmailydia and oriental learning that one number of the BRAHMAVIDYA is designated, "The Blavatsky Number," and issued on the 8th May of every year. The following article by her, extracted, by kind permission, from "Lucifer", Vol. VI, of 15 April 1890, may serve as a sample of her heroic literary fights against the mighty materialists of her day.—G. S. M.]

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest

elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honoured so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same

in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that absolute life cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher, "mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions . . . and when you arrive at its parent source you come face to face with the unknown!"

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering

that consciousness is universal—thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*. Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:

was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration . . . *Novoye Vremya* of 1887.

—Of what? Why, of the existence in every organism of a *distinct* "VITAL FORCE" independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the "hardihood" to declare in his *Memoirs*, that:

We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—the *direct embodiment of the universal mind*—a perfection inaccessible to our own (human) mind . . . Because, we have no

right to maintain that man is the last expression of the divine creative thought.

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words :

Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush . . .* Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial or individual*. Substance, ruled *and directed by the life-principle*, is organized *according to a general defined plan into certain types . . .*

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he

acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.

And he adds *a propos* of Moleschott's materialism :

Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my 'illusion' has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my 'I' is not the product of chemical and histological elements but *an embodiment of a*

common universal Mind. The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality.

For, as remarks elsewhere this great and philosophic man of Science :

The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation !

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff to the “exploded superstition” of *vitalism* and the severely exiled

life-principle, the *principium vitæ* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia non homines*," has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favourite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue :

The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses*. We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and colour; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, æons and milleniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath."¹

¹ Vide *The Secret Doctrine*, Vol. I, pp. 2 and 3.

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle,¹ who speaks like an Occultist.

It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate.

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness "he has to use *that* in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *affects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism :

Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws.

¹ From a paper read by him some time ago at a public lecture.

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamouring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:

I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable*. They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation*.

The Basle professor is no solitary exception; there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free will* and *consciousness* in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought* in the *Amœbas*. Now the *Amœbas* and the animalculæ are, as all

while globules of fat contained in food penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so—this remained unexplained. But to-day we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.¹

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and the most elementary of the cells, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognizes its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, *sense, choose* and *select* its favourite drop of fat from a pigmental grain? But we will be told that “sensing, choosing, and selecting” pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious*, but rather poetical “twaddle” of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process,

¹ From the paper read by the Professor of physiology at the University of Basle, previously quoted.

and regard it as an impossibility to bring it under the endosmotic laws. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. “It is evident that in all this there is not the slightest hint at diffusion or endosmose,” says the Basle physiologist. “It becomes entirely useless to try and explain these phenomena by chemical laws.”

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of “Fohat” no electrical currents suffice to explain to it either muscular or nervous activity.

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced *on a dead eye*. The phenomenon of life consists in the evolution and development of the eye itself. How is this marvellous and complicated work produced? To this physiology replies, “We do not know”; for, toward the solution of this great problem:

Physiology has not yet made one single step. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive*. As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism :

The riddle of life is found in the active functions of a living organism, the real perception of which activity we can get only through self-observation, and not owing to our external senses ; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that esse in a mere hypothetical way, and do so, in fact, when we speak of 'active functions.' Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad,

¹ *Life* and *activity* are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace 'consciousness'—the soul of the higher animals!

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that :

A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part.

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation at the words "lymphatic" and "Lymph." Etymologists think that the Latin word *lymp̄ha* is derived from the Greek *nymphē*, "a nymph or inferior Goddess," they say. "The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs (*νυμφόληπτοι*)."

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of

matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity ; and, moreover, that each of these atoms—being Brahma, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahma, the Creator ; Vishnu, the Preserver ; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution ; and who finds a proof of this, in the etymology of the names of these deities, *plus* the doctrines of *Gupta Vidya*, or esoteric knowledge—knows also how to correctly understand this “superstition.” The five fundamental titles of Vishnu—added to that of *Anu* (atom) common to all the trimurtic personages—which are, *Bhutatman*, one with the created or emanated materials of the world ; *Pradhanatman*, “one with the senses” ; *Paramatman*, “Supreme Soul” ; and Atman, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man) and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History*.

WHERE THEOSOPHY AND SCIENCE MEET

(A STIMULUS TO MODERN THOUGHT)

FOREWORD

It is with great pleasure that I have undertaken, on behalf of the Adyar Library, the publication of the book entitled WHERE THEOSOPHY AND SCIENCE MEET, (A Stimulus to Modern Thought), edited by Professor D. D. Kanga. The book is the result of a joint and co-operative effort of a number of members of The Theosophical Society from different parts of the world, who have each written a monograph on some branch or branches of science and philosophy of which each has made a special study in the light of Theosophy with a view to correlate the two. This book will come out in four parts at intervals of two or three months, Part I appearing in May 1938. Prof. Kanga has recently retired from the Indian Educational Service and come to stay at Adyar. He is still connected with the

Bombay University, which is his Alma Mater, as a member of the Chemistry Editorial Board and the Managing Editor of the Physical Science Number of the Bombay University Journal. Being a keen student of both Theosophy and Science he is eminently fitted to undertake a work of this nature. As the sub-title indicates, it is the hope of the Editor that the book will act as a stimulus to modern thought and will particularly appeal to those who are intellectually discontented and anxious to find out the Truth for themselves and apply it to the solution of the many complicated problems facing society.

G. SRINIVASA MURTI,

Director.

INTRODUCTION

IT may appear strange, but is nevertheless true, that a number of statements regarding Man and Nature made some years ago in the classic literature of Theosophy and Ancient Wisdom are now, year after year, being corroborated by science.¹ Thus Theosophy finds in Modern Science a great ally, for it supports in an increasing measure the truths given in theosophical literature.

**Modern Science,
an Ally of
Theosophy.**

We have deep respect and veneration for the great scientists who have given us the new knowledge and consequently a new outlook on life by giving a new orientation to scientific thought. We yield to none in our admiration of the scientific method which is so thorough and so exact. We fully appreciate what the scientists have so far been able to do by means of the scientific method, the value of which all the world acknowledges.

**Appreciation of
Science.**

But if it is true that a large number of recent scientific discoveries have been anticipated in so many directions by the Ancient Wisdom, which Theosophy embodies; or, as Sir Oliver Lodge has put it, that modern science is rediscovering some of the truths of ancient science; or, again, in the words of Professor Soddy, that we are treading today the road which the ancients trod in the unrecorded history of the world,² then there must be another

**Methods of Re-
search Compared.**

¹ "Scientific Corroborations of Theosophy" and other monographs (see Scheme).

² Frederick Soddy, *The Interpretation of Radium*.

method of investigation of which the Ancient Wisdom was the result, and it would be pertinent to inquire what that method is and who the persons are who use it. The method by which the truths given out in the Ancient Wisdom were discovered, is known as the Occult Method and those who use it are known as occultists, seers and sages, for they possessed powers of which present-day science is just beginning to be aware. This method is not contradictory but supplementary to, or merely an extension of, the scientific method, and superior to it inasmuch as, first, it is more comprehensive than the scientific method, having a wider range of data from which to draw inferences, for, in addition to scientific data it includes also data obtained by clairvoyant research—and clairvoyance is now recognized as a fact in nature ;¹ secondly, it collects its data by actually seeing the inner working of the phenomena and not only by the observation of their external behaviour as is done by science ; and thirdly, it can survey a long stretch of time extending over tens of thousands of years, clairvoyant observations of which have been made by a very large number of seers and sages of the past.

These observations were classified and inferences drawn therefrom ; these inferences were tested and either modified, amplified or rejected ; those which stood the test were checked and verified over and over and over again in the light of further observations. Time has been one of the great assets of the occult researchers, and the strictly scientific method of investigation which they followed has been another.² A number of statements given in recent theosophical literature and confirmed by science are the results of *independent* clairvoyant researches of Dr. Annie Besant and C. W. Leadbeater.³

¹ Monographs on "Archæology" and "Psychic Research" (see Scheme).

² Monographs on "Theosophy and Modern Science," and "Whither Science," (see Scheme).

³ Monograph on "Archæology" (see Scheme).

In view of what has been stated above, the recent discussion in *Nature* which began with the **Physical Science and Philosophy.** article by Dr. Dingle on "Modern Aristotelianism,"¹ the letters by different scientists which appeared in reply to this article under the title "Physical Science and Philosophy," and Dr. Dingle's counter-reply to these letters under the heading "Deductive and Inductive Methods in Science"² were opportune and illuminating. It was a discussion in which the intellectual giants of the day took part, many of them being Fellows of the Royal Society. Dr. Dingle favoured the strict inductive method for the discovery of truth about Nature. He "inveighed against a new departure in scientific method [followed by Sir Arthur Eddington and others] which had grown out of the revolution of thought provoked by relativity theory."

"The question," in his words, was "whether we could discover the truth about Nature rationally without recourse to experience." He was against the metaphysical line of attack on physical problems. The discussion "raised the matter of the curious relationship which at present subsists between metaphysics and science."

We are of the opinion that this new departure in scientific method is inevitable as a result of evolution in the consciousness of man. The gradual evolution of physics into metaphysics and of metaphysics into occultism, is bound to take place in the case of some few people who are so constituted that they are more susceptible to discover truth, first, by pure reason and later on by intuition. In the light which Theosophy sheds on the constitution of man and his intellectual evolution, from the analytical mind stage to that of the synthetic mind, and then to the stage of the intuitional mind,

¹ *Nature*, 8 May 1937, p. 784.

² *Nature*, 12 June 1937, pp. 997 to 1,012.

all the three methods of investigation, namely, the inductive, the metaphysical and the occult, take their rightful places, so that the present metaphysical phase we are witnessing is a necessary stage in the evolution of the scientific method. Each method is important and great in its own way. However much the new departure in the scientific method may be criticized, it is bound to spread more and more as time goes on and as the new type of men and women are born in greater numbers in the world, for the Next Step in Evolution is the development of the subtler senses, the awakening of the intuitive faculty.

There are signs that a new sub-race is appearing, that a "New Age in Consciousness" is commencing, and that this new consciousness touches the intuitional world.¹ But this does not mean that we should give up the old well-tried inductive method for discovering truth; it will be used and with very good results strictly within the domain of science by those in whom the intuitive faculty is practically dormant. And there is no reason why those in whom the subtler senses are developing and the intuitive faculty is awakening, should not depart from the strict scientific method of induction in their researches into the borderland of science.

In the domain of science also, intuition perhaps plays a far more important part than we realize.

How Intuition Works. The illumination may come as the outcome of months or years of mental search but the moment when it comes the intellect is passive. Take, for example, the flash of intuition which came to Kekulé when he was day-dreaming; he saw a serpent devouring its tail and hit upon the theory of a closed chain or ring-structure to explain benzene and its derivatives. This had a far-reaching effect in the development of one of the most important

¹ "Anthropology" and several other monographs (see Scheme).

sections of organic chemistry. Similarly, a flash of intuition came to Newton when he watched the fall of an apple ; his mind was quiet and at rest then, and that was the most suitable condition for the intuition to work in and he found what he had been searching for. Jagadish Chunder Bose, in dedicating the Bose Institute on 30 November 1917 as a Temple of Learning, brought out this point very clearly when he said : " This I know, that no vision of truth can come except in the absence of all sources of distraction, and when the mind has reached the point of rest."

For the investigation of subtler forces and subtler worlds the employment of subtler senses is required. The use of physical power and physical apparatus may be of help up to a certain point, but beyond that point it fails as we have seen in the case of the further breaking up of the atomic nucleus.¹ If the scientist has not developed these subtler senses in himself then the other alternative would be that he might utilize these powers in another person and collaborate with him in order to carry on his investigations further. Then an immense sub-atomic world would open out to him, and what is obscure and hidden to him now as regards the " detailed structure and stability of different forms of atomic nuclei and the origin of elements " in the physical sciences, or the nature of disease in the science of medicine, or the nature of consciousness in the science of psychology, would be better understood.

The immediate next phase in scientific research seems to be the phase in which scientists will collaborate, in their researches into borderland phenomena, with persons who have within themselves these subtler faculties developed, of penetrating the larger or the smaller worlds which are beyond

¹ *Vide infra* p. 14 ; and also *Current Science*, January 1938, p. 340, Presidential address by (the late) Lord Rutherford on " Transmutation of Matter ".

the reach of the physical instruments. The scientific method is not the *only* method to discover the truth regarding Man and Nature. There are other methods also of investigation, just as there are other worlds besides the external world of the physicist.¹

It would be quite appropriate to point out here, as H. P. Blavatsky did most truly many years ago, that "Science cannot, owing to the very nature of things, unveil the mystery of the Universe around us. Science can, it is true, collect, classify and generalize upon phenomena; but . . . the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of Noumena and the sphere of Primal Causes. To effect this he must develop faculties which are . . . dormant."² There are latent faculties in man which can be developed by suitable training and discipline; these are just as necessary for occult research as is the hard training which a scientist has to undergo for scientific research.

This, again, is an age of specialization. Such an age has its place in the intellectual evolution of man and should by no means be under-rated, but it has a tendency to narrow and cramp the mind. This tendency requires to be corrected and counterbalanced by the synthetic faculty of the mind, a mind illuminated with Divine Wisdom of which Theosophy is the embodiment. The aim of this Series is to act as a bridge between the present and the past, between the known and the unknown, and between Theosophy and Science, so as to enable one to catch a glimpse of the Divine Plan and recognize the value of any special researches in the general scheme of things.

¹ " Chemistry " (see Scheme).

² *The Secret Doctrine*, I, 518.

Just as the metaphysical method of research is a necessary phase in the evolution of scientific research, **Pictures of Man and the Universe.** so was the materialism of the nineteenth century a necessary stage in the evolution of scientific thought. The findings of modern science and the philosophic beliefs of some great men of science, such as Sir James Jeans, Sir Arthur Eddington, Professor Millikan, General Smuts, to mention only a few, are away from the materialism and strict determinism of the last century. It is now recognized that there is Order and Intelligence in Nature, that there is a Plan, and that Plan is Evolution, that evolution is not, as was hitherto supposed, "the result of a fortuitous concourse of atoms," but that there is mathematical precision, ordered harmony and a great design and consequently a Purposive and Directive Mind behind the great drama of creation and evolution.

Though this picture of Man and the Universe of modern Science approaches to some extent that given by Theosophy, yet it is a very feeble reflection of the grand scheme of cosmogenesis and anthropogenesis given therein. If the latest scientific picture is found to be in agreement in some of its design with the picture given by Theosophy, then it is possible that the rest of the design of the theosophic picture may also be true, and it is therefore worthwhile for the scientists to know what that whole picture is and to take that as a working hypothesis, for who knows it may prove a good guide and helpmate in their further investigations.

We very well realize the difficulties which many of the **Realization of the Difficulties.** materialist scientists and philosophers of more than a generation ago experienced in grasping the teachings of Theosophy, for in the first place they supposed Theosophy to be nothing else but mere speculations of the ancients, and mixed it up with orthodox religions; secondly, they were obsessed with the mistaken

idea of the human race being only a few hundred thousand years old or a couple of million years at most; thirdly, they had no adequate knowledge of the past history of the earth and man, or of the existence of the mighty civilizations of old and of the history of their rise and fall, etc. Thanks to the admirable courage shown by Madame Blavatsky in putting forth views which were in advance¹ of those held by nineteenth century orthodox science steeped in materialism, orthodox philosophy submerged in classicism, and orthodox religions soaked in superstition and distorted by the slavish following of outworn dogmas and soulless traditions; thanks again to the pointed attention drawn by her to the great antiquity of man, the greater antiquity of the earth, the **Contributions of Theosophy.** existence of great ancient civilizations, of archaic knowledge, of the living Adepts in possession of this knowledge and the possibility of coming in contact with Them, the Inner Government of the World by an Occult Hierarchy, etc.; thanks once more to the valuable researches of modern scholars and scientists and their corroborations of many of the statements made in 1888 by Madame Blavatsky in her monumental work *The Secret Doctrine* and other classic literature of Theosophy, the present generation of scientists and philosophers have begun to see things in their proper perspective.

If once the fact is recognized and grasped that what is **Theosophy Gives Right Values.** known as Theosophy is not a figment of the imagination or the speculations of the ancients, but that it is the accumulated wisdom of ages arrived at by the occult method—a method worthy of study

¹ "It is impossible not to feel the greatest respect for Madame Blavatsky's writings on this subject [What is the Soul?]; of respect, and if the word be permitted, of admiration, writing when she did, she anticipated many ideas which, familiar today, were in the highest degree novel fifty years ago." (From an article by Prof. C.E.M. Joad on "What is the Soul?" in *The Aryan Path*, May 1937).

and investigation as the times are now ripe—then it will be realized that the study and knowledge of the whole Plan of Evolution as given in Theosophy, beginning with the dim past millions of years ago and stretching far into the future, is of the greatest importance, for with its help we can see the significance of the epoch-making events of the past and the present, trace their connection, find a guiding-hand in their occurrence, and realize that all of them are intended to lead humanity forward to a goal which is glorious and wonderful. A grasp of the theosophical outlook heartens and inspires us, makes us optimistic, and helps us to give right values to all events happening in the world, and to realize that all is well with the world, and that it is not at the tender mercy of unknown forces but guided by the Great Masters of the Wisdom to a magnificent end and purpose.

There is a sequence of psychological phases of consciousness in evolution and the same succession of phases is observed in all evolutionary cycles, whether of a Root-race, a sub-race or a man, whether of an institution or a branch of knowledge. “In every case consciousness has been found to work through functions which follow each other in definite sequence,” which is expressed diagrammatically in the table below :

TABLE ¹

Sequence of Phases of Consciousness :

1st Phase,	Consciousness centred in Perception.			
2nd	„	„	„	„ Action.
3rd	„	„	„	„ Emotion.
4th	„	„	„	„ Analytical Mind.
5th	„	„	„	„ Synthetic Mind.
6th	„	„	„	„ Intuition.
7th	„	„	„	„ Will.

¹ Marcault and Hawliczek, *The Next Step in Evolution*, p. 8.

External nature does not change, it is man's understanding of it that changes. It is the scientist who makes science, not science the scientist. And so according to the phase of evolution a scientist has reached will he give colouring to his science. The phase in the evolution of science and philosophy which we see now is nothing but the reflection of the phase in the evolution of consciousness reached by the scientist and the philosopher. This is a most helpful thought and is brought out in a number of monographs in this Series.

This will explain the necessity of turning one's attention to the study of man himself, his inner nature, its development and improvement. It is gratifying to note that the trend of world-events of some years past, and the impending danger to civilization by the likely misuse of nature's forces discovered by science, have also forced pointed attention to, and shown the extreme urgency of, the study of man, which has been very much neglected and which has now become the centre of scientific study. This study of man—of his inner nature and his latent powers—and of the superphysical worlds, cannot be done, and it is necessary to emphasize this point here, by the orthodox scientific method. Theosophy holds the key to the unravelling of the superphysical mysteries. The scientist of today is the occultist of tomorrow.

In the light of the knowledge of the Plan and of what has been stated above, the crisis through which we are at present passing and which threatens the disruption of our mighty civilization, which has been so laboriously built up, is only a transitional phase. We see before our very eyes fundamental changes and upheavals in every department of life. The old forms are breaking up as they should, in view of the fact that the world is entering upon a new age of consciousness. *What is needed is to give a correct*

lead to the thought of the world. What we have to be careful about is to see that the new forms we build are of the right type, so that through them the new life may express itself fully. In this revaluation in all departments of life and in the building up of new institutions in place of the old, Theosophy will be found to be of the greatest help.

The present world-crisis is due to the State-chariot being driven by three uncontrolled horses proceeding with unequal speed. The first represented by Science and Engineering is flying, as it were, with the speed of an aeroplane, the second and third represented respectively by Economics-Politics and Ethics-Spirituality are walking with the speed of a bullock-cart. What is wanted is a uniform steady progress of all the three, so that the State-chariot may run smoothly without danger of being dashed to pieces. The key to the situation is the study and practice of Theosophy.

The intellectual progress of man has outstripped the progress in his moral and spiritual nature, so much so that some people have begun to doubt, to despair and to be despondent whether human nature is changing at all. There is no doubt that human nature does change, but extremely slowly in the beginning in absence of the knowledge of the Plan; not knowing what he really is, not knowing the purpose and goal of life, man is merely drifting on the ocean of life; but once he becomes aware of the Plan and grasps it, once he gets a glimpse of his own spiritual and divine nature, once he knows the purpose of life and his goal, and knowing that follows the discipline—

which inculcates the highest morality, the most unselfish life, a life of spontaneous service and sacrifice—to bring his dormant divinity into activity

¹ Gerald Heard, *Science Front*, 1936, pp. 169-172.

in his own life, then he feels impelled to take his life into his own hands and finds that the unfoldment of his spiritual nature now becomes very rapid. Such a man in whom the inner directing Self is awakening, in whom the dynamic powers of his spiritual nature are developing, never becomes a danger to society, for he does not only believe in, but is beginning to realize, the essential unity of all beings, nay, of the whole creation.

Look at this question from any angle we may we cannot but come to the conclusion that what is required is right knowledge and understanding and a proper perspective. Man has gone out from the centre, has conquered the outside world, has gained control over nature's forces and does not know how to use them; the centrifugal force has been most active in him and this is the cause of the present menace to society. He should now change his focus, reverse his motion, make the centripetal force more and more active, retreat within himself and conquer the *inner* invisible world of his mental, emotional and spiritual nature. When he has achieved a balance between these two forces within himself then progress will be smooth and uniform.

A very important thing about Theosophy is that it gives a rational exposition of the Eternal Truths which are fundamental to all the religions; it gives the *modus operandi* of the noumena and phenomena of nature. Theosophy gives the step-by-step process and the why and wherefore of religious doctrines, and therefore its interpretations appeal to us more than the simple and dogmatic assertions of the theologian. The line dividing the Free Thought and Rationalistic Movements on the one hand and the Theosophical Movement on the other is very thin. Both are opposed to blind belief, superstition, and irrational, orthodox religiosity. Both aim at giving a rational exposition of truths in nature. Both are highly rational and scientific.

But the Theosophical teachings have an advantage over those of the Rationalistic school inasmuch as they fill up the gaps and supply the *motive power* and give a rationale for the *inner and upward urge* in life by showing the origin of man, his purpose in life, his relation to the universe, and his continuous evolution and glorious destiny.

Theosophy is science shorn of its materialism. Theosophy is philosophy shorn of its classicism. Theosophy is religion shorn of its worn-out dogmas and soulless traditions. Theosophy is a synthesis of dematerialized science and philosophy and liberalized religion.¹

The beauty of Theosophy is that it not only gives the knowledge of the Plan and the goal, but that it is also pre-eminently practical, inasmuch as it shows the *method* as to how to attain the goal. Many have tried the method and realized the goal for themselves.

**Theosophy,
Pre-eminently
Practical.**

The study of Theosophy, then, brings out among others the following points :

1. That there are other worlds besides the physical world of the scientist which exist here and now, interpenetrating the coarser physical world, and these other worlds are composed of matter very much subtler and finer than, and of a different type from, that of the physical world.²
2. That there is another method of investigation of Truth besides the Inductive Method of the scientist ; it is called the Occult Method. This Occult Method is used for the investigation of the subtler worlds noted above.

¹ " Science, a Basis for Philosophy," a lecture by Lord Samuel, President of the British Institute of Philosophy, on the occasion of the Silver Jubilee of the Indian Science Congress, Calcutta, *Current Science*, January 1938, p. 321.

² " Chemistry " (see Scheme).

3. That the scientists seem to have come to the end of their resources in the further disintegration of the atom, no matter what tremendous power and however delicate instruments or complicated apparatus they use. The projectile used to bombard the atom seems to combine with the products of disintegration and form other atoms; disintegration is followed by reintegration and artificial radioactivity is the result. (*Vide supra* p. 57.)

This shows that the scientists will have to make use of another method, not the inductive method, and another type of instrument if they wish to penetrate and investigate the worlds beyond the physical. Theosophy demonstrates other methods of investigation and other types of instruments to be employed. The method to be used is the metaphysical, followed by the occult, and the instruments to be used are within the person himself. This presupposes a knowledge of the constitution of man which Theosophy gives. Theosophy says that man is more than his body and mind. Theosophy again gives the method, and shows how each person may convert himself into a suitable instrument by purifying his body, emotions and mind by following an altruistic life, and thereby developing within himself the requisite instruments of research.

Theosophy, further, says that man, once he has caught a glimpse of the Plan of Evolution, becomes *a conscious and willing co-operator* in helping humanity onwards. In this laudable effort, he incidentally develops the capacity to solve many of the great problems facing society. Realizing that he is a unit in the whole cosmos, recognizing the unity of life in the diversity of forms, with its corollary the Brotherhood of Man, as facts in nature and not merely as noble ideals, he becomes more and more capable of using *unselfishly* the

**Man Himself, the
Instrument
of Research.**

powers which present-day science gives him and the still greater inner spiritual powers he is likely to attain. This again automatically solves another great problem facing the world, namely, the menace to our present civilization by the misuse of nature's forces for selfish ends.

It should not be supposed that this Series, WHERE THEOSOPHY AND SCIENCE MEET, is intended only for students of Science and Theosophy.

**No Appeal to
Blind Faith or
Authority.**

No greater mistake could be made. The book is meant for every man and woman who will take a little trouble to think, for it does not appeal to blind faith. It is intended for those who are dissatisfied with the present state of affairs, and are anxious to do what they can for society; it is intended also for those who are intellectually discontented and therefore curious to know and find out the Truth for themselves. It is again meant for those who have in them a spirit of adventure, who are desirous of exploring the latent faculties and hidden powers within their own selves, of discovering the Reality within. And this discovery each man has to make for *himself*; no other person, however great he may be, can do that for him. The utmost another person can do is to show the way, but the way is to be trodden by each man by himself.

Action springs from conviction, conviction comes through right understanding, right understanding arises from right knowledge. The aim of WHERE THEOSOPHY AND SCIENCE MEET is to give this right knowledge and understanding, also to inspire and stimulate thought. The Series does not claim consideration by any appeal to dogmatic authority, nor does it desire or claim to teach the doctrines, but with their help to interpret the world-drama, to emphasize the spiritual nature of man, that he is more than his body and mind, to show his rightful place in the

**A Stimulus to
Modern Thought.**

scheme of the universe, and to point out the Next Step in Evolution.

To bring out the aims given above and to show the Plan of Evolution as given in Theosophy, a tentative scheme is given elsewhere. The **Scheme of the Book.** scheme is merely suggestive. No one is more conscious than the editor himself of the many gaps in the scheme.

The book is divided into four parts. Part I treats of *Nature*, of involution from Macrocosm to Microcosm ; Part II treats of *Man*, of evolution from Atom to Man ; Part III treats of *God*, of evolution from Humanity to Divinity ; Part IV treats of subjects showing the practical applications of the teachings of Theosophy. The order in which the subjects are given in Part III will show the rationale of their arrangement. It follows the focussing of consciousness in the different bodies of man, thus :

1. The Physical (Physiology).
2. The Etheric (Western Scientific Research and the Etheric Double).
3. The Emotional (Mythology).
4. The Mental (concrete, analytical), (Anthropology).
5. The Mental (abstract, synthetic), (Philosophy and Theosophy).
6. The Intuitional (Psychology).
7. The Volitional (spiritual), (Yoga).

The interpretation of the world-drama as given in this Series, WHERE THEOSOPHY AND SCIENCE MEET, in the light of the Ancient Wisdom will, it is hoped, give the reader a proper background for the conduct of life—a background which *amplifies* that given by Modern Science, and consequently gives a proper perspective and a wider outlook on the nature of Man and the Universe and their bearing on his life and destiny.

D. D. KANGA

SCHEME OF THE BOOK

PART I: NATURE

(FROM MACROCOSM TO MICROCOSM)

From Macrocosm to Microcosm

Man and the Universe

Geology and The Secret Doctrine Compared

Archæology

The Meaning of Symbols: A Psychological and Philosophical Survey

PART II: MAN

(FROM ATOM TO MAN)

Matter and the Atom

Chemistry

Physics (Light, Sound, etc.)

Relativity

Modern Mathematical Thought

Evolutionary Biology: The Evolution of Form

From Mineral to Man

PART III: GOD

(FROM HUMANITY TO DIVINITY)

Physiology

Western Scientific Research and Etheric Double

Mythology

Anthropology

Philosophy and Theosophy

Psychology

Yoga

PART IV :

SOME PRACTICAL APPLICATIONS

Methods of Research

Psychic Research

Medicine

Astrology

Law

The Practical Application to Politics and Government

Education

And What of Art ?

Whither Science ?



MANUSCRIPTS NOTES

III

(Continued from page 24)

THE ĀSVALĀYANAGRHYAMANTRABHĀṢYA

BY DR. C. KUNHAN RAJA

THE author does not quote many works. We find the usual sources like Yāska and Śaunaka. Śruti is profusely drawn upon. The differences in the readings among the various Śākhās are noticed. In the Mysore manuscript there is a reference to Śiṃsu-māra Brāhmaṇa. The quotation is as follows. Tathā ca śiṃsu-mārabrāhmaṇe śrūyate : yasmai namaḥ tato dharmo mūrdhānam ityādi. The following passages are very closely related to the passages found in the R̥gvedabhāṣya of Skandasvāmin :

- (1) evam vyākhyāyamāne 'syārdharcasya vaiśvadevatvam prasajyeta. tac cāniṣṭam. āgneyatvañ ceṣyate. ato 'gneḥ prasādād iti vākyaśeṣeṇa bhavitavyam. evam vākyaśeṣādhyāhāre viśveṣāṃ devānām aprādhānyam agner eva prādhānyam bhavati tan no mitro varuṇo māmahantām itivat. P. 45

This may be compared to what Skandasvāmin says about the passage tan no mitro varuṇo māmahantām. This is his statement :

evam agneḥ prādhānyam ; mitrādināñ cāprādhānyam. ato 'sya sūktasyāgneyatve na vyāghātaḥ.

- (2) vratapatis'abdas' ca yady api vratānām patir vratapatir ity evam anvākhyāyate tathāpi yathā pravīṇas'abdaḥ prakṛṣṭo viṇāyām ity evam anvākhyāyamānam prakṛṣṭamātrasya vācako na viṇāyām eva prakṛṣṭasya evam ayaṃ adhipatimātrasya vācako na vratānām evādhipateḥ. tena vratānām ity etasya vratapatir ity etenāpaunaruktyam. P. 159

This may be compared to what Skandasvāmin says about the combination vasor indram vasupatim. This is his statement :

vasupatis'abdas tu yady api vasūnām patir vasupatir
ity evam vyutpādyate tathāpi atra svāminam āha na
dhanasyaiva svāminam. tad yathā. praviṇas'abdaḥ pra-
kr̥ṣṭo viṇāyām ity evam vyutpādyate. atha ca praviṇo
vyākaraṇe praviṇo viṇāyām iti ca prayogadars'anāt
prakṛṣṭamātram āha na viṇāyām eva prakṛṣṭam.

Like the vārarucaniruktasamuccaya, this commentary is also very helpful in reconstucting and correcting the commentary on the Ṛgveda by Skandasvāmin.

I give below a few quotations from the commentary selected at random, which may give a better idea of the commentary.

- (1) agniḥ. ṛṣiḥ draṣṭā s'ubhās'ubhasya lokapālatvāt.
- (2) bhūr bhuvaḥ svaḥ svāhā iti catasṛṇām vyāhṛtinām ṛṣiḥ
prajāpatiḥ purvaḥ parameṣṭhi. kalpajatvād vyāhṛtinām
vāmadevārṣatve prāpte tadapavādaḥ smaryate bhaga-
vatā s'aunakena.
prajāpater vyāhṛtayaḥ pūrvasya parameṣṭhinaḥ.
vyastās' caiva samastās'ca brāhmam aksaram om iti.
akṣarāṇy eva sarvatra nimittam balavattaram.
- (3) kecid imam mantram ādhyātmikam manyante.
- (4) jānan. kim. adhikāram asmadbhaktatām vā.
- (5) kiñ ca asmin sadhasthe. sāmipikam idam adhikaraṇam
kūpe gargakulam iti yathā.
- (6) tvayi. nimitta eṣā saptami carmaṇi dvīpinam hanti iti
yathā.
- (7) anādiṣṭadevatāmantranyāyena asya mantrasya devatā-
kalpanam.
- (8) ayam evāgnir vais'vānara ityādinā bhāṣyeṇa.
- (9) ayāsan. tathā ca kauṣitakānām pāṭhaḥ.
- (10) viṣṇur bhagavān vāsudevaḥ.
- (11) tasmai. tādarthya eṣā caturthi. tādarthyañ ca mas'ake-
bhyo dhūma iti yathā.
- (12) dūtam. sandes'ena yaḥ preṣyate sa dūta ity ucyate.
- (13) bhadraṇi bhajaniyāni bhandaniyāni vā.
- (14) dviṣadbhyaḥ. tādarthya eṣā caturthi. tādarthyañ ca
nās'aḥ. mas'akebhyo dhūma iti yathā.
- (15) cakras'abdaḥ samūhavacanaḥ. brāhmaṇacakram kṣatri-
yacakram iti yathā.
- (16) medhām. śakṛcchrutagranthadhāraṇā s'aktir medhety
ucyate.

REVIEWS

A New Approach to the Vedas by Ananda K. Coomaraswami.
Luzac and Sons, London.

This is a short book of a little over a hundred pages. It is as the sub-title shows, an essay in translation and exegesis of the vedas. The work contains the Bṛhadāraṇyakopaniṣad I, 2, some portions of the Maitri Upaniṣad and three vedic hymns, namely Ṛgveda X, 129; X, 72 and X, 90. He gives in the work a translation of the text taken up and then also an elaborate commentary. At the end there are some extensive notes and an appendix. The work is not meant for "professional scholars." The author says in the Introduction, "Meanwhile there are others beside professional scholars, for whom the vedas are significant. In any case no great extension of our present measure of understanding can be expected from philological research alone, however valuable such methods of research may have been in the past." (p. viii). The author starts the Introduction thus, "Existing translations of vedic texts, however etymologically 'accurate' are too often unintelligible or unconvincing, sometimes admittedly unintelligible to the translator himself." Further on he says, "It is very evident that for an understanding of the Vedas, a knowledge of Sanskrit, *however profound*, is insufficient." (p. vii). Again he says, "As regards the commentary: here I have simply used the resources of Vedic and Christian scriptures side by side." (p. ix). These passages show the attitude of the author and the method he has followed. One may be quite willing to admit that "Neither the 'Sacred Books of the East' nor for example such translations of the Upaniṣads as those of R. E. Hume, or those of Mitra, Roer and Cowel, recently reprinted, even approach

the standards set by such works as Thomas Taylor's version of the *Enneads* of Plotinus, or Friedlaender's of Maimonides' *Guide for the perplexed*." But when Mr. Ananda K. Coomaraswami says, "Translators of the Vedas do not seem to have possessed any previous knowledge of metaphysics, but rather to have gained their first and only notions of ontology from Sanskrit sources," one must remark that he has unfortunately strayed far out of the bounds of legitimate criticism. First of all Mr. Coomaraswami's parallel is not happily selected. Study of Greek and Latin has been going on in Europe for centuries and the European languages had long adapted themselves to the needs of expressing classical ideas. But when in the nineteenth and the twentieth centuries, Sanskrit works were rendered into English there was no convention regarding the equation of Sanskrit words with the words of European languages, as there was between the words of Classical languages and the modern European Languages. The stiffness of the translations is mostly due to this want of harmony between the language of the original and the language into which the translation is made. The translations were meant as interpretations of the texts in a modern language rather than as a version in a modern language to satisfy the needs of an ordinary reader. The professional scholars' job was to fix the meaning of the texts. Secondly such translations served the needs of those who wanted to know the contents of such texts but who were not very particular about the philological accuracy of such translations. Even after all such statements in the Introduction, when Mr. Coomaraswami came to the real task of translation, he had to put the Sanskrit word within brackets after the translation in many cases. As for polish of language in translation and the understandability of the translation, this is a matter of opinion. Personally I am afraid that after his attack on the professional scholars, he has not surpassed them either in the matter of free language nor in the matter of understandability. But in the matter of philological accuracy, he falls far short of the professional

scholar. I am not at all certain if the present translation will be in any way a better help for persons other than professional scholars to understand the text, than the translations that have already appeared and have been mentioned by the author in the Introduction. Mr. Coomaraswami has tried to be accurate and in this effort he has sacrificed the purity of language. But he has not been able to be philologically accurate also. In the matter of translation, it would have been far better if he had taken the translation from some recognized work. When we come to the commentary and the notes, it must be said that the author has done a distinct service to students of Indian Religion. The commentary and notes show a thoroughness of scholarship and a power of grasping highly obstruse subjects in a clear way and studying them in the light of allied subjects. The author has shown a new way of approach to the study of the Vedas and in the method followed here he has fully justified the title that he has given to the work. We whole-heartedly welcome this work and we hope that the path shown by the author will be followed by other exponents of Hindu religion.

EDITOR

Saiva Siddhanta (in the Meykaṇḍa Śāstra) by Miss Violet Paranjoti, M.A., L.T., Ph. D., Isabella Thoburn College, Lucknow. Luzac and Co., London, 1938. Price Rs. 4 or 6 sh.

This is the Dissertation submitted by the author for the Degree of Ph. D. in the Madras University. In this work the author has made full use of the Literature contained in Tamil on the subject. There are practically few books on the subjects. Besides a clear exposition of the subject in a masterly way the author has drawn attention to other religions and pointed out the relation of the Śaiva Siddhanta to other religions. The work contains nine chapters dealing with (1) the Literature, (2) epestimology, (3) God, (4) Māya and its evolutes, (5) proofs of the existence of the soul, (6) the impurity-fettered soul, (7) the freeing

of such a soul, (8) release and (9) the alien schools in relation to the Śaiva Siddhānta. This shows that the treatment of the subject is very comprehensive, done in a comparative and critical way. We congratulate the author on the splendid success of her undertaking and we thank her for giving us such a clear exposition of an important subject on which works accessible to the general student and reader are very few.

EDITOR

Maxims of 'Ali. Translated by J. A. Chapman. With an Urdu Foreword by Shams-ul-Ulama Maulana Sayyid Nasir Husain, Pages xii, 71. The Oxford University Press, 1937. Price Re 1-8.

This useful little book contains the sayings of 'Ali the son-in-law of the Prophet and the "greatest hero of Islam." Several collections of varying sizes have been made to collect the teachings of 'Ali, from his own sermons. 'Ali's distinction as an orator and teacher of Islam is held to be next in rank only to that of the Prophet himself.

In spite of the great difficulties that beset the translator, Mr. Chapman has rendered a great literary service to the English-speaking world by this translation. The maxims embodied in the book under review are eternal truths useful to all people at all times. There is little in this book that can be said to be controversial. There are several epigrams which require deep reflection and assimilation. Useful advice of how to get on in a world of passion and intrigue, in a world full of temptations and selfishness, is given in the most direct manner. It is a welcome addition to all thinking persons and the value of a book of this kind can never be over-estimated, for we often require to be reminded of our short comings and their remedies.

A. N. KRISHNAN

I. *Lectures on The Bhagavad Gita* by D. S. Sarma, M. A., Principal, Government Arts College, Rajahmundry, Published

by N. Subba Rao Pantulu, President of the Hindu Samaj, Rajahmundry, 1937. Pages xiii, 213.

II. *The Bhagavad Gita* by D. S. Sarma, M.A., Principal, Government Arts College, Rajahmundry, Text, Translation with Introduction and Notes, Second Edition, pp. lxi, 287. Published by the Madras Law Journal Office, Mylapore, 1936.

III. *The Bhagavad Gita* with Text in Devanagari and English Translation by D. S. Sarma, M.A., Principal, Government Arts College, Rajahmundry, Second Edition, pp. vi, 212. The Madras Law Journal Office, Mylapore, 1936. Price Annas Four.

IV. *Srimad Bhagavad Gita* (Text of the Suddha Dharma Mandalam edition), Published by T. M. Janardanam for the Suddha Dharma Mandalam Association, The Suddha Dharma Office, Mylapore, Madras, S. India. (For presentation only).

Professor D. S. Sarma, already well-known as the author of some well-written books on Hinduism, has embodied in his *Lectures on the Bhagavad Gita* his views and impressions. Professor Radhakrishnan, writing the 'Foreword', concludes thus, while commending the suggestion of Professor Sarma that one should set apart a few minutes every day for prayer and meditation: that the *Gita* should be read slowly allowing each word to sink into our consciousness which would enable a person to absorb its thoughts; and this absorption would make one realize that we live here for a purpose larger than we can see (p. xiii).

The approach of Professor Sarma to the *Gita* is not of the traditional type. In the first lecture he mentions the several methods of reading the *Gita*, e.g. the ritualistic way, the theologian's way, the method of the critical European scholar prompted by intellectual curiosity and lastly, the old-time Christian Missionary method of reading the *Gita* with a view to find fault with its teachings. Mr. Sarma argues that his method is different from all these. According to him, religion is something that introduces order and singleness of aim into the manifold activities of man that would otherwise remain chaotic. Religion has been the mainstay for

the continuance of humanity throughout. Therefore, Mr. Sarma's aim in recommending the study of the *Gīta* to our young men, is not merely as a dope but as something which will furnish them with the necessary soul-force and faith in the God (pp. 4-5). To Mr. Sarma the appeal of looking upon the *Gīta* as the divine Mother is the real feeling of every Hindu (p. 8).

In advocating a study of the *Gīta* Mr. Sarma recommends that the *Gīta* must be studied as a practical guide to everyday life ; that it may be studied either in the original or in the vernacular versions ; that in the early stages one would be wiser to confine himself to the bare text. Mr. Sarma gives his personal suggestions to the student who would like to make the *Gīta* his spiritual guide. This can be successfully done only by reading the text over and over again, marking and pondering over such passages as require further elucidation or appeal to the individual most. The real help in the interpretation of the *Gīta* is the habit of meditation. Thus, Professor Sarma strikes a clearly personal note and a personal approach to the study of the *Gīta*.

In the second lecture the various component words of the colophon of the *Gīta* are analyzed. These words convey to Professor Sarma an inner significance and a personal appeal. He does not agree with the division of the *Gīta* into the three sections of six chapters each. He has reasons to believe that there are gaps in the *Gīta* which might have remained obscure but for the great commentators. He is able to distinguish two main streams, the ethical and the metaphysical, which are very much mixed and to the beginner would cause not a little difficulty. Mr. Sarma would therefore interpret the *Gīta* as covering the whole way of man's pilgrimage to the feet of God. This is the song of the Lord. By being raised to the rank of an Upaniṣad the teaching of the *Gīta* is accepted as authoritative and Hinduism has reaffirmed its faith in the principle of graded progress that underlies its ancient scheme of four āśramas. The *Gīta* is also the *yogasāstra*. The teacher represents the Absolute Principle and Arjuna is the symbol of the man or afflicted

soul. The conversation between Kṛṣṇa and Arjuna takes place at a supreme crisis in the history of our people (p. 28).

In the third lecture Mr. Sarma tries to define and understand the term *spiritual life*. To him it begins with the awakening "and proceeds along Karma and Bhakti and reaches its culmination in Jñāna. But there are no hard and fast lines between one phase and another. Spiritual life is not a staircase in which we can count the steps. It is a gentle slope that leads us to the feet of God." (p. 41).

The attitude of the *Gīta* towards contemporary Schools of Thought forms the subject matter of the fourth lecture. The great work is not intolerant or narrow. It strikes the golden mean and the method followed is the same whether it has to deal with ritualists or ascetics, with scientists or polytheists or quietists. It sympathizes with them, recognizes the elements of value in their thought and practice, but gently points out the error of their ways, throws light on their limitations and leads them to a higher and better way (p. 53).

To Mr. Sarma the *Gīta* strikes an extraordinarily modern note in certain respects. Man has a body and a soul which belong to opposing influences; what is the relation between the two, is the real question. In other words, what is the *svadharma* of man. Wading through the different statements of the *Gīta* Mr. Sarma does not agree with the view of the ascetics who are out for the eradication of all natural desires, for in certain places Kāma or desire is identified with the Supreme Being when not opposed to Dharma (p. 56). Mr. Sarma finds in the Greek *Arete* an equivalent nearer than any English word. Just as *Arete* has an individual and an universal aspect, we have Dharma which is universal and *svadharma* which is personal. *Svadharma* enables one to achieve the best that he is capable of, by perfecting his natural endowments and by making most of his circumstances. Thus, the *Gīta* connects *svadharma* with *svabhāva*. It connotes ease, spontaneity, and efficiency; not only these, but also grace and beauty.

New Catalogus Catalogorum: A complete and up-to-date Alphabetical Register of Sanskrit and Allied Works and Authors, published under the Authority of the University of Madras, edited by an Editorial Committee consisting of Mahamahopādhyāya Prof. S. Kuppaswami Sastri, M.A., I.E.S. (Retd.) Editor-in-Chief, Prof. P. P. Subrahmanya Sastri, M.A., B.A. (Oxon.) and C. Kunhan Raja, B.A. (Hons.), D. PHIL. (Oxon.).

The University of Madras has done well in undertaking the publication of the above catalogue, and all lovers of Sanskrit will remain grateful to the University for the generous undertaking. It is high time to revise Dr. Aufrecht's *Catalogus Catalogorum* and bring it over as an up-to-date and indispensable book of reference for the Orientalists at large after an interval of more than thirty-five years during which time so many important collections of manuscripts have been brought to light and several catalogues have been published in India and abroad. It is also highly commendable that the Editors have decided to include all books on Buddhism and Jainism which are available in Sanskrit, Pāli, Prākṛt, Tibetan and Chinese languages. I wish to suggest here one or two points by way of improving the Catalogue so far as the Buddhist Literature is concerned.

It would be desirable for the Editors to pay greater attention in dealing with the Buddhist Literature, so that some of the glaring errors might have been avoided. For example on page 6b, under the entry, *akṣayamatipariṣcchā*, the reference is given to the Kyoto Catalogue thus: Kanjur Kyoto, II, 14. It ought to be corrected into—Kyoto II, 760 (14). Similarly, on page 8a, under the entry, *akṣobhyatathāgatavyūha*, we have to correct Kyoto II, 6 into Kyoto II, 760 (6). Again on page 6b, under the same entry, *akṣayamati* the *Sikṣāsamuccaya* is stated to be a work of Jayadeva! It is well-known that the author of the *Sikṣās*, is Śāntideva and not Jayadeva. The name of the translator of the *akṣobhyasūtra* on page 8a is Lokarakṣa according to Nanjio, not Lokakṣema as printed here. Similarly we have to correct on page 7b

*akṣaras'atakanāma*vṛtti into *akṣaras'atakavṛttināma*. On page. 8a a work called *Śricakrasamvārasekaprakriyā* (printed,—sekarakri-) is entered under the author, Akṣobhyavajra. The same work, according to the Tibetan Index, is translated under another title, *Śricakrasamvarastotra*. Therefore, that work also is to be mentioned here. On the same page b a work is mentioned under the title Akṣobhyasādhana. Its proper title is *bhagavadakṣobhya* ; hence it must be put under bh-series. Name of the author of *akṣobhyānuṣaṅgika*—is Sabaripāda and not Saharipād as printed in the catalogue (8b). Viravajra, the author of *akṣobhyopāyikāpatrikā* (8b), is also called Śūravajra. Both forms are given by Cordier and we must have it 'Viravajra or Śūravajra'. In some places certain works seem to have escaped the attention of the editors and hence omitted completely ; *angasamaya*, for example, (Cor. p. 255) which is to be entered after *Angavaidyanidāna* page 33b, is not done so. On page 5a under the entry, *akutobhayā*, it is stated that it is Nāgārjuna's own gloss on his Madhyamakakārikas. Though it is generally believed so, the author of the gloss cannot be taken to be the same person as Nāgārjuna himself, since the gloss contains quotations from Āryadeva. It is, therefore, according to the Chinese version, attributed to one Pingalākṣa. In places like this, it may be useful to mention the differences of opinion.

It may not be out of place here to bear in mind the fact that a very great number of Buddhist works, more than 2,000 in number are hidden in translations into foreign languages, viz. Chinese and Tibetan and that only a small number of books are available in Sanskrit at present. Fortunately for us, all the available translations of the Buddhist works have been carefully catalogued by several scholars and those catalogues will be useful for the present task. Some of them are mentioned by the editors in the preface among the list of catalogues consulted for the purpose. It is to be pointed out here that though the titles of the books in most cases are given in Sanskrit by the catalogue-compilers, yet

there are many more works whose Sanskrit titles are not supplied by them. *Unless those books are also included in the present catalogue, it cannot be said to be a complete Register.* In this respect, even the provisional part of the catalogue now issued, remains incomplete. I may mention one book as an example here. *Agnipīḍāprasamanī dhārinī*, a Sanskrit work, recorded in Kanjur, is not entered in the catalogue.

As already pointed out above, Buddhist Literature for the most part is available only in Chinese and Tibetan translations; and we owe much to ancient acāryas who translated those works into foreign languages in co-operation with the native scholars of the respective countries. They were not mere translators, they were true interpreters as well and they worked heart and soul in those lands for the cause of spreading the ancient Indian culture in foreign countries. Therefore they may also be considered to be real authors of some valuable works. It will not therefore, be inappropriate on the part of editors to include the names of those acāryas of ancient India in the *New Catalogus Catalogorum*.

N. AIYASWAMI SASTRI

Suddha (Sanatana) Dharma: Suddha Dharma Mandalam Pamphlet No. 4, The Suddha Dharma Office, Mylapore, Madras, S. India.

This is a short paper read at the Convention of Religions at Puri in June 1936 with the Raja of Puri as President. The main object of this pamphlet is to enable the general public to have a fairly distinct knowledge about Suddha Dharma as regards its philosophy, principles and practice. The message of the Suddha Dharma is given in the five verses at the beginning. Then follows an account of the principles and practice of that Dharma. The history of the Mandalam and the Literature are attempted to be surveyed only feebly. The *References* at the end supply the texts, on which the statements in the body of the book are based.

A. N. KRISHNAN

Sree Guru Thathwa Vimarsam by Brahmasree N. Subramanya Aiyar, President-Founder, .Sree Brahmavidya Vimarsini Sabha, 89, Loyds Road, Royapettah, Madras.

This is the second of the series of books, projected by the above Sabha and investigates into the truth about the nature of the principle of teachership. It is a disquisition which brings in a lot of relevant literature into the discussion and narrates stories to show the high pedestal which has been assigned to the Ācārya in our society. The relevant topics of the various names of the teacher, the truth and significance of guruship, the *guruparampara* are all dealt with, and an attempt is made to collate the tattvas with the various mātrkāṣaras. The *Gurvāryāstava* and the *Mahāṣodasī-mātrkāstotra* are printed at the end of the book. This is a book interpreting the principle of guruship in accordance with the Advaita School and reconciling the teachings of the Śrī Vidyā School with the teachings of the former.

A. N. KRISHNAN

Professor Hermann Jacobi passed away on the 21st of October 1937. He was nearly 88 years of age at that time. He was born at Cologne on the 11th February 1850 as the son of a business man. He was educated at Cologne, Berlin and Bonn. He was Professor at Muenster, Kiel and Bonn Universities. He joined the last University in 1899. He visited India in 1873-74. He was one of the greatest Sanskrit Scholars of Europe. In his death Sanskrit Scholarship has sustained a loss which can never be repaired. He was a versatile scholar and equally profound and thorough in all the branches of Sanskrit Learning which he handled. His name is best known for the stand he made in maintaining the date of Rgveda as far anterior to what Max Muller had computed. Jacobi made his stand, along with the late Bal Gangadhar Tilak, on astronomical basis. We record our deep sense of sorrow at the passing away of this great scholar.

EDITORIAL NOTES

WE are very happy that more and more Oriental Periodicals of established reputation are coming into exchange relations with our Bulletin. This is a recognition that we are doing some useful work. We have never been anxious about the financial aspect. The Adyar Library publications have never been a source of income; in this enterprise we have been always working on a loss. But if there is a recognition that we are doing some useful work, we are very well gratified and we feel that we have been amply compensated for our money spent on these publications and the labour needed for the publications. We need not specify the periodicals that have come into exchange relations. We publish the whole list at the end of the issue.

Our work of preparing a Descriptive Catalogue of the Adyar Library is progressing. In this connection we may appeal to some other Libraries to prepare reliable catalogues and to publish them. There are many MSS. Libraries which do not have a catalogue accessible to scholars. There are good collections in Baroda, in the two Libraries in Lahore and at Shantiniketan. The catalogue of the Baroda collection is

not yet complete. There is no catalogue of the two collections in Lahore (The University Library and the Library of the D. A. V. College) available in print. The collection in Shantiniketan too has no published catalogue. Unless these collections are properly catalogued and unless these catalogues are incorporated in the *Catalogus Catalogorum* its value will be certainly lessened. It is hoped that those who are in charge of these Libraries will prepare catalogues and give the opportunity to the Editors of the *Catalogus Catalogorum* to incorporate their contents in the great work.

We have received some remarks that in the Contents of the Bulletin, the name of Dr. C. Kunhan Raja appears too prominently. Practically the entire matter is from the pen of Dr. C. Kunhan Raja. We have only to say that by the very nature of things, a little lack of variety in the matter of contributors is what cannot be helped. When we started the Bulletin we made it quite plain that this is not a general periodical in which contributions of scholars will be published. Our aim in starting the Bulletin was to make it a channel for communicating information regarding the Library to scholars. As such those who work in the Library have to contribute to the journal predominantly. It will be noticed that others working in the Library or for the Library are also contributing material for the Bulletin. It is true that the same names re-appear issue after issue. In a Library Bulletin this cannot be helped. But the suggestion that there is undue prominence to a particular name is not true.

We have been paying special attention to the Vedic Literature. Recently a large number of pre-Sāyana Vedic Commentaries have come to light. In order to understand the condition of Vedic exegesis in medieval India, it is necessary to publish them. For many of them, manuscripts are available only in a few Libraries; for some of them there is only a single manuscript. We consider the publication of these commentaries a very urgent matter; and so we have given more prominence to the Vedic side.

We are happy to note that Dr. Lakshman Sarup has started his edition of the Ṛgveda Commentary of Mādhava son of Veṅkaṭārya. After seeing the edition of the Commentary on Yāska's Nirukta by Mahesvara covering nearly 1,500 pages brought out by the learned Doctor, we are convinced that patient work and deep scholarship are essential factors in such undertakings. We note with special satisfaction in the announcement of the edition of the Ṛgveda Commentary the following sentence: "Another noteworthy feature of this edition is that best efforts have been made to keep the text free from mistakes which are generally found in other editions." It is found that the first volume (there will be six volumes) containing 800 pages will cost Rs. 40. The price may be considered a little too high. We have ourselves undertaken the publication of certain very important Vedic works. We have helped other institutions and scholars with manuscripts in bringing out such publications. We welcome the undertaking of Dr. Lakshman Sarup.

In publishing the commentary on the Ṛgveda by another Mādhava we are publishing also the commentary of Mādhava son of Veṅkaṭārya. Our aim is not to bring out a critical edition of this latter commentary. We include it in our edition only for the purpose of comparison. The problem of these two Mādhavas has yet to be solved. We will continue the publication till the end of the first Aṣṭaka, which is the portion that is available for the Mādhava commentary which we are editing. We are happy that a critical edition of the commentary of Mādhava son of Veṅkaṭārya is also soon to appear.

We may mention something about our serial publications. We have no intention of publishing the entire book in the Bulletin serially. That will take unduly long time to finish. We propose to publish in the Bulletin only small portions of the works. Then the entire work will be issued in the form of a book. For those who have been subscribing for the Bulletin at the time when the work appeared serially, the whole book will be available at a greatly reduced rate, so that the subscribers are not losers by having already paid for the portion that had appeared in the Bulletin.

We are receiving some important publications for Review in the Bulletin. All books for Review in the Bulletin may be sent to the Editor and the books will be reviewed very promptly.

Mr. A. N. Krishna Ayyangar, the Assistant Editor and Mr. N. Aiyaswami Sastri who is also working for the Bulletin, were Delegates from the Adyar Library to the

Trivandrum Session of the All-India Oriental Conference. Both of them participated in the proceedings by reading Papers at their respective Sessions.

Recently a very useful work has appeared from the Visvesvarananda Vedic Research Institute, Lahore, in the form of a word index to the Brāhmaṇas and the Āraṇyakas. In the large number of pre-Sāyaṇa commentaries on the Vedic Texts which have come to light in recent years there are profuse quotations from various Brāhmaṇas. In order to enable scholars to trace such quotations, this index is of invaluable help. The task undertaken by the Institute is a very stupendous one, involving both money and labour. We congratulate the authorities of the Institute on their performance and wish them all success in continuing the work and completing the scheme. The absence of indices is one of the handicaps which a Sanskrit Scholar has to labour under whenever he has to trace up passages to their sources. The work done by the Bhandarkar Institute, Poona, and by the Visvesvarananda Vedic Research Institute, Lahore, will earn the gratitude of all Oriental scholars. We know that a large amount of money is needed for the successful completion of the work. We make our appeal to Governments and Universities to co-operate with this institute in this great undertaking by rendering financial aid.

OUR EXCHANGES

- The Adhyātma Prakāś'a.
The Āndhra Sāhitya Pariṣat Patrikā.
The Archiv Orientální.
The Aryan Path.
The Annals of Oriental Research, Madras University.
The Bhārata Dharma.
The Bhārata Mitra.
The Buddha Prabha, Bombay.
The Bulletin of the Museum of Fine Arts, Boston.
The Bulletin L'Ecole Francaise D'Extrême Orient, Hanoi,
Indo China.
The Bulletin of the New York Public Library.
The Cochin Government Archæologist, Trichur.
The Director of Archæology, Nizam's Dominions, Hyderabad.
The Eastern Buddhist, Japan.
The Federated India, Madras.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Review, Madras.
The Indian Social Reformer, Bombay.
The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette, Ajitashram, Lucknow.
The Journal of the American Oriental Society, New Haven,
Conn, U.S.A.
The Journal of the Andhra Historical Research Society,
Rajahmundry.
The Journal of the Annamalai University.
The Journal of the Benares Hindu University.
The Journal of the Bihar and Orissa Research Society.
The Journal of the Bombay branch of the Royal Asiatic
Society, Town Hall, Bombay.
The Journal of the University of Bombay.
The Journal of the Greater India Society.
The Journal of Indian History, Mylapore, Madras.
The Journal of the K. R. Kama Oriental Institute.
The Journal of the Madras Geographical Association.
The Journal of Oriental Research, Mylapore.
The Kalaimagal.
The Karnāṭaka Historical Review, Dharwar.
The Karnāṭaka Sāhitya Pariṣat Patrikā.

- The Maharaja's Sanskrit College Magazine, Mysore.
 The Mimāṃsā Prakāśa, Poona.
 The Missouri University Studies.
 The Mysore Archæological Series.
 The Nāgari Pracārini Patrikā, Benares City.
 The New Review, Calcutta.
 The New Times and Ethiopia News.
 The Oriental Literary Digest, Poona.
 The Philosophical Quarterly, Amalner.
 The Poona Orientalist.
 The Prabuddha Karnāṭaka, Mysore.
 The Progress To-day, London.
 The Quarterly Journal of the Mythic Society, Bangalore.
 The Religions, London.
 The Rama Varma Research Institute, Trichur.
 The Saṃskṛita Ratnākara, Jaipur.
 The Saṃskṛita Sāhitya Pariṣat Patrikā, Calcutta.
 The Sentamil, Madura.
 The Shri, Kashmir.
 The Suddha Dharma, Mylapore.
 The Theosophical World, Adyar.
 The Theosophist, Adyar.
 The Udyāna Patrikā, Tiruvadi, Tanjore District.
 The Vishvabharati Quarterly, Shantiniketan.
 The World-peace, Calcutta.
 The Z. D. M. G.

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यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

Devas performed a sacrifice of Him who was the embodiment of sacrifice; and they were the first Dharma.

BY ANNIE BESANT

[*Extract from "The Ancient Wisdom"*]

THE study of the Law of Sacrifice follows naturally on the study of the Law of Karma, and the understanding of the former, it was once remarked by a Master, is as necessary for the world as the understanding of the latter. By an act of Self-sacrifice the Logos became manifest for the emanation of the universe, by sacrifice the universe is maintained, and by sacrifice man reaches perfection.¹ Hence every religion that springs from the Ancient Wisdom has sacrifice as a central teaching,

¹The Hindu will remember the opening words of the *Brihadaran-yakopanishad*, that the dawn is in sacrifice; the Zoroastrian will recall how Ahura-Mazdao came forth from an act of sacrifice; the Christian will think of the Lamb—the symbol of the Logos—slain from the foundation of the world.

and some of the profoundest truths of occultism are rooted in the law of sacrifice.

An attempt to grasp, however feebly, the nature of the sacrifice of the Logos may prevent us from falling into the very general mistake that sacrifice is an essentially painful thing; whereas the very essence of sacrifice is a voluntary and glad pouring forth of life that others may share in it; and pain only arises when there is discord in the nature of the sacrificer, between the higher whose joy is in giving and the lower whose satisfaction lies in grasping and in holding. It is that discord alone that introduces the element of pain, and in the supreme Perfection, in the Logos, no discord could arise; the One is the perfect chord of Being, of infinite melodious concords, all tuned to a single note, in which Life and Wisdom and Bliss are blended into one keynote of Existence.

The sacrifice of the Logos lay in His voluntarily circumscribing His infinite life in order that He might manifest. Symbolically, in the infinite ocean of light, with centre everywhere and with circumference nowhere, there arises a full-orbed sphere of living light, a Logos, and the surface of that sphere is His will to limit Himself that He may become manifest, His veil¹ in which He incloses Himself that within it a universe may take form. That for which the sacrifice is made is not yet in existence; its future being lies in the "thought" of the Logos alone; to Him it owes its

¹ This is the Self-limiting power of the Logos, His Maya, the limiting principle by which all forms are brought forth. His Life appears as "Spirit," His Maya as "Matter," and these are never disjoined during manifestation.

conception and will owe its manifold life. Diversity could not arise in the "partless Brahman" save for this voluntary sacrifice of Deity taking on Himself form in order to emanate myriad forms, each dowered with a spark of His life and therefore with the power of evolving into His image. "The primal sacrifice that causes the birth of beings is named action (Karma)," it is said;¹ and this coming forth into activity from the bliss of the perfect repose of self-existence has ever been recognized as the sacrifice of the Logos. That sacrifice continues throughout the term of the universe, for the life of the Logos is the sole support of every separated "life," and He limits His life in each of the myriad forms to which He gives birth, bearing all the restraints and limitations implied in each form. From any one of these He could burst forth at any moment, the infinite Lord, filling the universe with His glory; but only by sublime patience and slow and gradual expansion can each form be led upward until it becomes a self-dependent centre of boundless power like Himself. Therefore does He cabin Himself in forms, and bear all imperfections till perfection is attained, and His creature is like unto Himself and one with Him, but with its own thread of memory. Thus this pouring out of His life into forms is part of the original sacrifice, and has in it the bliss of the eternal Father sending forth His offspring as separated lives, that each may evolve an identity that shall never perish, and yield its own note blended with all others to swell

¹ *Bhagavad Gita*, vii, 3.

the eternal song of bliss, intelligence, and life. This marks the essential nature of sacrifice, whatever other elements may become mixed with the central idea ; it is the voluntary pouring out of life that others may partake of it, to bring others into life and to sustain them in it till they become self-dependent, and this is but one expression of divine joy. There is always joy in the exercise of activity which is the expression of the power of the actor ; the bird takes joy in the outpouring of song, and quivers with the mere rapture of the singing ; the painter rejoices in the creation of his genius, in the putting into form of his idea ; the essential activity of divine life must lie in giving, for there is nothing higher than itself from which it can receive ; if it is to be active at all—and manifested life *is* active motion—it must pour itself out. Hence the sign of the spirit is giving, for spirit is the active divine life in every form.

But the essential activity of matter, on the other hand, lies in receiving ; by receiving life-impulses it is organized into forms ; by receiving them these are maintained ; on their withdrawal they fall to pieces. All its activity is of this nature of receiving, and only by receiving can it endure as a form. Therefore is it always grasping, clinging, seeking to hold for its own ; the persistence of the form depends on its grasping and retentive power, and it will therefore seek to draw into itself all it can, and will grudge every fraction with which it parts. Its joy will be in seizing and holding ; to it giving is like courting death.

It is very easy, from this standpoint, to see how the notion arose that 'sacrifice was suffering. While the divine life found its delight in exercising its activity of giving, and even when embodied in form cared not if the form perished by the giving, knowing it to be only its passing expression and the means of its separated growth; the form which felt its life-forces pouring away from it cried out in anguish, and sought to exercise its activity in holding, thus resisting the outward flow. The sacrifice diminished the life-energies the form claimed as its own; or even entirely drained them away, leaving the form to perish. In the lower world of form this was the only aspect of sacrifice cognizable, and the form found itself driven to the slaughter, and cried out in fear and agony. What wonder that men, blinded by form, identified sacrifice with the agonizing form instead of with the free life that gave itself, crying gladly: "Lo! I come to do thy will, O God; I am content to do it." Nay, what wonder that men—conscious of a higher and a lower nature, and oft identifying their self-consciousness more with the lower than with the higher—felt the struggle of the lower nature, the form, as their own struggles, and felt that *they* were accepting suffering in resignation to a higher will, and regarded sacrifice as that devout and resigned acceptance of pain. Not until man identifies himself with the life instead of with the form can the element of pain in sacrifice be gotten rid of. In a perfectly harmonized entity, pain cannot be, for the form is then the perfect vehicle of the life, receiving or

surrendering with ready accord. With the ceasing of struggle comes the ceasing of pain. For suffering arises from jar, from friction, from antagonistic movements, and where the whole nature works in perfect harmony the conditions that give rise to suffering are not present.

The law of sacrifice being thus the law of life-evolution in the universe, we find every step in the ladder is accomplished by sacrifice—the life pouring itself out to take birth in a higher form, while the form that contained it perishes. Those who look only at the perishing forms see Nature as a vast charnel-house; while those who see the deathless soul escaping to take new and higher form hear ever the joyous song of birth from the upward-springing life.

* * * *

Those who grasp something of the wonderful possibilities which open out before us as we voluntarily associate ourselves with the law of sacrifice, will wish to begin that voluntary association long ere they can rise to the heights just dimly sketched. Like other deep spiritual truths, it is eminently practical in its application to daily life, and none who feel its beauty need hesitate to begin to work with it. When a man resolves to begin the practice of sacrifice, he will train himself to open every day with an act of sacrifice, the offering of himself, ere the day's work begins, to Him to whom he gives his life; his first waking thought will be this dedication of all his power to his Lord. Then each thought, each word,

each action in daily life will be done as a sacrifice—not for its fruit, not even as duty, but as the way in which, at the moment, his Lord can be served. All that comes will be accepted as the expression of His will; joys, troubles, anxieties, successes, failures, all to him are welcome as marking out his path of service; he will take each happily as it comes and offer it as a sacrifice; he will loose each happily as it goes, since its going shows that his Lord has no longer need for it. Any powers he has he gladly uses for service; when they fail him, he takes their failure with happy equanimity; since they are no longer available he cannot give them. Even suffering that springs from past causes not yet exhausted can be changed into a voluntary sacrifice by welcoming it; taking possession of it by willing it, a man may offer it as a gift, changing it by this motive into a spiritual force. Every human life offers countless opportunities for this practice of the law of sacrifice, and every human life becomes a power as these opportunities are seized and utilized. Without any expansion of his waking consciousness, a man may thus become a worker on the spiritual planes, liberating energy there which pours down into the lower worlds. His self-surrender here in the lower consciousness, imprisoned as it is in the body, calls out responsive thrills of life from the buddhic aspect of the Monad which is his true Self, and hastens the time when that Monad shall become the spiritual Ego, self-moved and ruling all his vehicles, using each of them at will as needed for the work that is to be done.

In no way can progress be made so rapidly, and the manifestation of all the powers latent in the Monad be brought about so quickly, as by the understanding and the practice of the law of sacrifice. Therefore was it called by a Master, "The law of evolution for the man." It has indeed profounder and more mystic aspects than any touched on here, but these will unveil themselves without words to the patient and loving heart whose life is all a sacrificial offering. There are things that are heard only in stillness; there are teachings that can be uttered only by "the Voice of the Silence." Among these are the deeper truths rooted in the law of sacrifice.

MANUSCRIPTS NOTES

IV

CHANDOVICITIVṚTTI BY PETTĀSĀSTRIN

BY DR. C. KUNHAN RAJA

THIS work is a very important one in the field of vedic exegesis. It is a commentary on the beginning of the Nidānasūtras which have already been printed. The first section of the work deals with vedic prosody. There is a section dealing with the subject in the beginning of the Sarvānukramaṇi of Kātyāyana and at the end of the Ṛgvedaprātiśākhya of Śaunaka. Pettāsāstrin comments on the prosody section of the Nidānasūtras. There is a palm-leaf MS. of the work in the Adyar Library and it bears the shelf number 34-A-1. There is a modern Devanāgarī transcript of it bearing the shelf number 38-H-17. Manuscripts of the work are available in other Libraries also. There is a copy in the Central Library at Baroda appearing as No. 47 in the Descriptive Catalogue, Vol. I. There is an original manuscript and there is also a transcript. In that Library there is another commentary on the work called Tattvasubodhini. This is quite another commentary whose author is not known.

The real name of the author of the commentary is Hṛṣīkes'a S'āstrin. The work begins with a large number of Introductory verses in which the author gives details about himself. These verses are quoted in the Catalogue of the Baroda Library. Yet for the sake of easy reference I quote them here.

ś'rimūlasthānasarves'am akhilāṇḍes'varipriyam
sadātanam aham vande sitārāmau ca sarvadā

pradhānasūtrakārādīn munīn drāhyāyaṇādīkān
rāṇyanyādīkān sāmagācāryān praṇamāmy aham

yena kaṇḍaramāṇikyagrāmaratnanivāsīnā
raṅganāthādhvarindreṇa makarandābhīdhā kṛtā

vyākhyā hi padamañjaryāḥ kaumudyāḥ pūrṇagābhīdhā
śīrasā tam aham vande mama mātāmaham gurum

yāḥ ṣaṭ piṅgalanāgādyaiḥ chandovicitayaḥ kṛtāḥ
tāsām piṅgalanāgīyā sarvasādhāraṇī bhavet

sarvānukraṇī kācīc chāndo'nukramaṇī parā
ś'aunakīyā ṛṭṭiyemās tīsa ṛgevdīnām matāḥ

yāskena hi kṛtā sā hi yajurvedavidām matā
sāmagānām nidānasthā patañjalīkṛtā hi sā

vaidīkācāranīratavidvaddīksitamāṇḍīte
tañcāvūrabhīdhagrāme ramye vāsam prakurvātā

satkausīkakulasīrimat prayāgakuṭīkena ca
pradhānasūtrapramukhaiḥ ṣaḍbhiḥ sūtraiḥ saha sphuṭam

adhītinā sāmavede sāñkhye tadbhāṣyavedane
pratīpādayātā phullasāmnām parvaṇī parvaṇī

ś'rautasīmārtapraṇīṇena nārāyaṇasutena hi
prakṛtīsāmakaṭhīnaparvajñāpanakārīṇā

pettās'ātryabhīdhānena hr̥ṣīkes'ena ś'armaṇā
vṛṭṭīr nidānagachandovicityāḥ kriyatetarām

priyantām anayā vṛṭyā sāmavedavis'ārādāḥ
yatheyam bhāsatām loke tathāñgīkriyatāñ ca taiḥ

From this detailed remark it would be found that the author lived in Tanjore, that his father was Nārāyaṇa, that his maternal grandfather was Raṅganātha who has written commentaries on the Padamañjari of Haradatta and on the Kaumudī. A copy of a small portion of the commentary on the Padamañjari called Makaranda is available in the Library; it is also available elsewhere. I have not seen the commentary on the Kaumudī mentioned here. This maternal grandfather of the author lived in the well-known village of Kaṇḍaramāṇīkyā. He speaks of six works

on Vedic prosody namely (1) the work of Piṅgala, (2) the Prosody portion of the Sarvānukramaṇi, (3) the Chando'nukramaṇi, (4) the work of Śaunaka, (5) The work of Yāska and (6) the prosody portion in the Nidānasūtras. Among them the first is a general work. Nos. (2) to (4) belong to the Ṛgveda. The fifth belongs to the Taittiriya Śākha and the sixth to the Sāmaveda.

There is a Chando'nukramaṇi and also an Ārṣānukramaṇi published by Rajendra Lal Mitra in the Asiatic Society of Bengal Series as Appendix to the edition of the Bṛhaddevatā. These two are spoken of as works of Śaunaka. To this Series belongs the work called the Devatānukramaṇi whose Manuscript (incomplete) is available in the Government Oriental Manuscripts Library, Madras along with the Chando'nukramaṇi (No. R. 4169). It is absolutely certain that these Anukramaṇis are not the works of Śaunaka. Ṣaḍguru in his commentary on the Sarvānukraṇi quotes from the Anukramaṇis of Śaunaka and none of these passages are found in these Anukramaṇis. Here, Pettāsāstrin also speaks of the Chando'nukramaṇi as different from the work of Śaunaka. Perhaps Pettāsāstrin must have meant this Chando'unkramaṇi published in the Asiatic Society of Bengal, as the one which is different from the work of Śaunaka. The work of Yāska (No. 5.) is also unknown. The existence of such a work is known only from this reference. Further down in this work there are various places where the author speaks of the Sarvānukramaṇi of the Taittiriyasamhitā by Yāska. If Yāska wrote a Śarvānukraṇi, the question arises why he wrote a separate Anukramaṇi for Chandas. Perhaps he has written Anukramaṇis for the other subjects also like Ṛṣi and Devatā.

At the end of the work the stanzas from vaidikācāranirata up to kriyatetarām are repeated. The work contains about two thousand and four hundred Granthas. The commentary is very elaborate. There are profuse quotations from a large number of works. All the works from which the author quotes are fairly well-known works. But there are two works which are not at all

known, except from this commentary. One is the Chando'nukramaṇī for the Taittiriyasaṃhitā by Yāska and the other is the Śarvānukramaṇī for the Taittiriyasaṃhitā. I have already written a Paper on the Śarvānukramaṇī of the Taittiriyasaṃhitā by Yāska, prepared for the Session of the International Congress of Orientalists held at Leyden and included in the Agenda of the Session and later published in the Journal of Oriental Research, Madras, Vol. V, pp. 215 ff.

The Bṛhaddevatā quotes the opinion of Yāska on various points. The opinions do not agree with what Yāska says in the Nirukta when such opinions are traceable to the Nirukta. From the mention of the Śarvānukramaṇī of the Taittiriyasaṃhitā by Yāska, we may assume that the references in the Bṛhaddevatā are to this work of Yāska. It has also to be assumed that the two Yāskas (the authors of the Nirukta and the Anukramaṇīs) are not identical. Since Pettās'āstrin mentions the Chando'nukramaṇī of the Taittiriyasaṃhitā by Yāska, it is also possible that Yāska has written Anukramaṇīs on other points on which Anukramaṇīs are usually written for saṃhitās, like Ṛṣi and Devatā. But these are only assumptions which may serve as guide for those who are in search of Manuscripts. No theories regarding authors and works can be built on such evidences.

Pettās'āstrin is a fairly recent writer. He must have lived after Sāyaṇa. He even mentions Sāyaṇa. He says: ārseya-brāhmaṇabhāṣyakāraavidyāraṇyenāpy uktam. There are other places also where the name of Sāyaṇa is mentioned. Till very recent times, the study of the Vedas with all the Aṅgas in an intelligent way, examination and scrutiny of works on Vedic Literature and writing of new interpretations were quite common. There was no break in the tradition of Vedic studies even at such a late date. There is reason to believe that such a continuity of the tradition existed only in certain villages and certain families.

Apart from the six works mentioned by Pettas'āstrin where vedic prosody is dealt with, there are two more works dealing with

the subject. One is in the Kārikās which Mādhava son of Veṅkaṭārya prefixes to his commentary on the Ṛgveda for the various Adhyāyas. The Chandas is dealt with in the sixth Aṣṭaka for the eight Adhyāyas. There is another Mādhava who has written twelve Anukramaṇis for the Ṛgveda. Chandas is one of them. The place where these Mādhavas lived cannot be far away from where Pettās'āstrin lived, although they must have been separated from Pettās'āstrin by seven or eight centuries. Yet it is surprising that there is not a mention of either of the Mādhavas by Pettās'āstrin in the work. It cannot be that the works of the Mādhavas had been forgotten and were not current in his time in South India. In Malabar these commentaries must have been current and Manuscripts of the commentary of Mādhava son of Veṅkaṭārya were acquired from Malabar. But in the case of the other Mādhava the Manuscript was found in the Tamil Districts. Since the two Madhavas depended upon Śaunaka for their material, Pettās'āstrin perhaps did not care for these later works; and where there were interesting points in them, they related to the Ṛgveda and did not interest Pettās'āstrin who was dealing with the Sāmaveda.

V

THE ĀS'VALĀYANA GRHYA SŪTRA BHĀṢYA
OF DEVASVĀMIN

(*Malabar Recension*)

I am editing the commentary of Devasvāmin on the Ās'valāyana Grhya Sūtras in this Bulletin. Till now a small portion has been published. For the purpose of this edition I had been looking for manuscripts of this work. There is an old Paper manuscript of the work in the Adyar Library itself, which is the main basis for the edition. I was able to have the manuscript of the D. A. V. College Library, Lahore, which was very kindly

placed at my disposal by the authorities of that college for some time. I have also been able to secure a transcript of the manuscript of the work in the Library of the Sanskrit College in Calcutta. There is a manuscript of the work in Trivandrum and I was supplied with a transcript of it after I began the edition of the work. When I received the transcript and when I compared it with the manuscripts I had already with me, I found that the Trivandrum manuscript represents a recension which is very different from the recension represented by the North Indian manuscripts. The manuscript in the Adyar Library is also a North Indian one, having been secured from Benares.

The variations in readings found in the Trivandrum manuscripts are so many and so striking that it is not possible to give them as foot-notes. So I have decided to give this recension as an appendix at the end of the work. Meanwhile I take this opportunity to give a full description of the manuscript so that scholars may know of such a recension also. In giving the descriptions, I give the page numbers according to the transcript in the Adyar Library. It bears the shelf number XXXVIII-E-9. It covers 331 pages with an average of 7 granths per page.

The work begins : Śriḥ.

namaskrtya sarasvatyai gurubhyas' caiva sarvas'aḥ
s'aunakan tu vis'eṣeṇa praṇamya prayataḥ s'uciḥ

arthāvismaraṇārthan tu kiñcid vakṣyāmi . . .
. tiṣye yathāsmṛtam

gṛhyāṇām yāni sūtrāṇi teṣān cādau yathāntataḥ
grahaṇam vakṣyate yat tu tad etat sūtram ucyate.

uktāni vaitānikāni. gṛhyāṇi vakṣyāmaḥ
tatredam pratijñāsūtram. uttaratrāsya vidhir vistareṇa vakṣyate.

It would be noticed from my edition of the work in this Bulletin that according to the North Indian recension, there are no verses in the beginning. The commentary begins : uktāni vyākhyātāni kathitāni. Then when the commentary proper begins the variations are considerable. Since I have already published portions of

the commentary in the North Indian recension in this Bulletin, I am not reproducing the passages here for comparison. The readers are requested to look into the portions already printed in the issues of this Bulletin.

The Malabar recension represented by the Trivandrum manuscript (which I will designate the M. recension ; and the North Indian recension I will designate the N. I. recension) starts with the meaning of the word *gṛhya* unlike the N. I. recension. The starting portion in M. recension is as follows : *gṛhyāṇīti. gṛhe bhavāni yāni karmāṇi tāni gṛhyāṇi. tatrāyam gṛhas'abdaḥ triṣv artheṣu vartate yathā tāvat bhāryāyām s'ālāyām ās'rame iti. tatra s'ālāyān tāvat kva devadatta ity ukte gṛhe iti. devadattasya ete gṛhā dṛṣ'yante iti ca. yathā ās'rame. catvāra ās'ramāḥ. teṣām gṛhastho yonir iti. gṛhastha ity ukte gṛhe yas tiṣṭhati sa pratiyate yadi (?). kas tarhi. ās'rame yo bhavati sa pratiyate. yathā bhāryāyām. sagṛho 'yam āgataḥ iti bruvati pratiyate bhāryayā saha āgata iti. nāsau s'ālādibhiḥ saha āgacchati iti. kasmāt as'akyatvāt. tena gṛhyāṇām karmaṇām pravṛttir bhāryāsaṃyogād bhavati gṛhas'abdo bhāryāyām draṣṭavyaḥ. kim kāraṇam. yasmāt tatsaṃyogād utpanne 'gnau imāni karmāṇi pravartante. yeṣām punar dāyādyādir agniḥ pravartate teṣām gṛhas'abdaḥ s'ālāsu bhavati. pp. 1 and 2*

It is after this that we have the portion found in the N. I. recension, namely, *uktāni varṇitāni*. This is the beginning of the commentary in the N. I. recension. Even in this portion which is common to both the recensions, the wordings are very different. The following passage from the M. recension may be compared with the corresponding portion in the N. I. recension : *uktāni varṇitāni. kathitāni ity arthaḥ. uktānām punar uktatvakathane kim prayojanam. prakṛtir eṣā ācāryasya anyatrāpy uttaravivakṣayā uktasyārthasya punar anukirtanam karoti. nety ucyate. sarvatra prayojanam ucyate. yasmāt tato 'pi prayojanam vaktavyam. idan tu prayojanam. s'āstrasambandhakaraṇārtham. s'āstrasambandhakaraṇāt prayojanam s'rautānām smārtānām ca tulyapradars'anārtham. naitad asti prayojanam. upades'ād eva tulyatvam bhavati. katham. ekakartṛkatvād*

ubhayeṣām karmaṇām. s'rautānām smārtānām ca tulyāḥ kartāraḥ. evam tarhi uktānām vaitānikasaṃjñā yathā. tad api na prayojanam. anyatra kṛtā saṃjñā. agnyādheyaprabhṛtiny āha vaitānikāni iti. ādau kṛtā saṃjñā kṛtsnam uparuṇaddhi cet ayam khalu doṣaḥ. gṛhyāṇām vaitānikasaṃjñā prāpnoti. ekas'āstratvāt. tannivṛtyartham vacanam ārabhyate. astu. ko doṣaḥ. agnyādheyād uttara-kālam pravṛttir gṛhyāṇām karmaṇām api prāpnoti. tac ca neṣyate. tannivṛtyartham vacanam ārabhyate. na prayojanam. kasmāt. s'āstrāntaratvāt gṛhyāṇām vaitānikasaṃjñā na bhavati. katham tarhi s'āstrāntaratvam. iha adhyāyaparisaṃmāptau vākyasya vākyai-kades'asya vā trayāṇām vākyānām abhyāsaḥ kṛtaḥ. s'āstraparisa-māptau tu ācāryebhyas' ca namaskāra upadis'yate. tasmāt s'āstrāntaram idam. s'āstrāntare ca adhikāro nivartate. s'āstrāntaratvāt. satyam. idam tu prayojanam. katham sautryaḥ paribhāṣāḥ prāpnuyur iti. yathā tasya nityāḥ prāñcas' ceṣṭāḥ ityevamādyāḥ. asti prayojanam. doṣo 'py asti. avasthitasya karmāṇi prāpnuvanti. evam tarhi sakṛṇ mantreṇa iti vacanam apārthakam. agnim ile purohitam ity ekā ity ekagrahaṇam apārthakam. yathā yajñopavitṛy ācāmya iti yajñopavitigrāhaṇam apārthakam. yajñopavitṛi iti sati anekadoṣaprasaṅgaḥ. astu. na hy āmayabhayād bhojanam utsṛjyate. pratighāte yatnaḥ kartavyaḥ. evam ihāpi. guṇārthaḥ sambandhaḥ. doṣān pariha-riṣyāmaḥ. tena tatra yad uktam avasthitasya karmāṇi prāpnuvanti iti. na bhaviṣyanti. hutvā tiṣṭhan pratyañmukhaḥ prāñmukhyā āsināyāḥ iti tiṣṭhangrahaṇam kurvan etam artham dars'ayati. anyatra karma āsinasya bhavati iti. anyathā hi pratyañmukhataiva vidhātavyā syāt. yatra cāsya tiṣṭhato homo 'bhipretaḥ syāt tatra yatnam karoti yathā tiṣṭhan samidham ādadhyāt iti. tena yad avocāma sambandhārtham vacanam iti tad yuktam. atha kāni punar gṛhyāṇi karmāṇi iti katham jñāyate. agnyādheyādinām karmatvāt tais' ca sambandhāt gṛhyādinām api karmatvam. napuṃs-akābhidhānāc ca. tastmat pratiṣṭhitam. pp. 2-4

This is the commentary on the first Sūtra. By comparison with what is printed in this Bulletin, one can see what a difference there is between the two recensions. This is not an isolated instance

deliberately selected. Such variations are noticeable in other places also. I give another long quotation from the M. recension for a portion that is appearing in this Bulletin. This is the commentary on the Sūtra : apracchinnāgrāv anantargarbhau prādesamātrau kuśau nānāntayor gṛhitvāṅguṣṭhopakaniṣṭhikābhyām savituṣ ṭvā prasava utpunāmy acchidreṇa pavitreṇa vasoḥ suryasya ras'mibhir iti prāg utpunāti sakṛn mantreṇa dvis tūṣṇim. This is the 3rd Sūtra in the third khaṇḍa of the first chapter. The commentary according to the M. recension is as follows : acchinnāgrāv iti vaktavye pras'abdo na vaktavyaḥ. kasmāt. pras'abdaḥ prakarṣavāci. sūkṣmachinnāgrau katham gṛhyeyātām iti. anyathā hi naivam labhyeyātām. tasmāt pras'abdaḥ kartavyaḥ. anantargarbhau. antar yayor garbhau na staḥ tāv imāv anantargarbhāv ity ucyete. prādes'amātrāv iti parimāṇavacanāḥ. kuśāv iti dravyanirdeśaḥ. tau kuśāv evamlakṣaṇau. nānāntayor gṛhitvā. nānāgrahaṇam pṛthaggrahaṇārtham. athavā asaṃhitārtham syāt. asambaddhāv ity uktam bhavati. upadyate cāyam arthaḥ. kasmāt. nānās'abdasya pṛthagvācivitvāt. aṅguṣṭhopakaniṣṭhikābhyām grahaṇam bhavati. tatropakaniṣṭhiketi kaniṣṭhikāyā anantaram yā vartate sopakaniṣṭhikety ucyate. lokaprasiddhā ca. uttānābhyām pāṇibhyām iti niyamaḥ. savituṣ ṭvā ity anena mantreṇa. prāṇ utpunāti iti vyākhyānakāle pāṭhaḥ kartavyaḥ. prāg utpunāti ity etasmin pāṭhe kartuḥ prāṇmukhatvaprāptiḥ. tac cāniṣṭam syāt. kasmāt. vihitatvāt tasya nityā iti. tena kriyāyāḥ prakṛtvam vidhiyate. nanu caitad api siddham. bādham siddham. iha s'āstrāntare pratyak ca vacanam dṛṣṭam pratyai ca. tan nirṛtyartham vyākhyānakāle tv ayam pāṭho nyāyyaḥ. evam gate ye tv anyas'āstragatā vidhayo 'virodhinaḥ teṣām apihecchataḥ kriyā siddhā. tasmāt prāṇ utpunātity ayam pāṭhaḥ kriyate. sarvatraivam karmāvṛttau iti siddhe sakṛn mantreṇa iti kimartham ārabhyate. trigrahaṇe sati sā paribhāṣā bhavati. iha ca trigrahaṇam nāsti. evaṅ cet trigrahaṇam evāstu. prāṇ utpunāti triḥ iti. evam siddhe sati yad ārabhyate tasya prajoyanam ucyate. katham. evam paribhāṣā iha katham na syāt iti. tatra kim siddham. yāvat karmābhyāso vartate tāvan mantro yathā

syād iti. kim udāharaṇam. pradakṣiṇam s'iras trir undati. tathā tris tejasā māsam anajmi iti ca. °kimārtham punar yoga ārabhyate. adhikārārtham. ādhikṛtasyājyasyaivotpavanam katham syād iti. yady evam ihaivājyagrahaṇam astu na prāg ājyam utpunātiti. evam api pavitrārtham avas'yam ārabdhavyam. tayoh saṃjñā kriyate. katham anayoh ku'sayoh pavitram ity eṣā saṃjñā syād iti. saṃjñāyāḥ kim prayojanam. caturas' caturō muṣṭin nirvapati pavitre antardhāya iti dakṣiṇottare pāṇi sandhāya pavitravantāv ity evam pavitras'abda ihaiva kartavyaḥ. prādes'amātre ku'se pavitre iti. evam sati dvir utpavanakriyā coditā bhavati. evam siddhe yat pṛthagyogaḥ kriyate tad dvaividhyam dars'ayati. evam sati kim siddham bhavati. vikalpaḥ. kim sarvatra. na ity ucyate. niviṣṭaviṣayāv etau vidhi mantavyau. tatra yo 'yam samantrako vidhiḥ saḥ prakaraṇe kṛtārtho bhavati. kasmāt. parisamāptyarthatvāt. paryāptadharmas' ca vidhiḥ prakaraṇa eva bhavati. athānyat prakaraṇāntare vidhiyate navanitas'yotpavanam vidhiyate tatra catur gṛhitam ājyam juhuyāt ityevamādiṣu. tasmād etat prayojanam pṛthagyogena. pp. 27-31

But there are places where the two recensions are not so different. I give an example. There is the Sūtra : teṣām purastāc catasra ājyāhutir juhuyāt, which is the 3rd Sūtra in the 4th Khaṇḍa of the first chapter. The commentary on this in the M. recension is as follows : caulādinām grahaṇam svayam eva bhaviṣyati. teṣām evādhikāraḥ. taṣmāt teṣām iti na vaktavyam. anantaro vivāho 'dhikṛtaḥ. tannivṛtyartham teṣām ity ucyate. tan nopapadyate. dars'ayiṣyatyathā sarveṣām evaitā āhutayo bhavantiti. vivāhe caturthimiti vivāha, grahaṇam karoti. tena sarvatraitā āhutayo bhavantiti siddham. teṣām iti na vaktavyam. tatraike teṣām purastād iti purastād dhomā ete bhavantiti. evam sampratipannāḥ prācyāḥ. yady evam teṣāmgrahaṇam apārthakam eva. purastād ity eva purastād dhomaḥ siddhaḥ. apare āhuḥ. teṣām purastāddhomanivṛtyartham. teṣām eva caulakarmādinām etā āhutayo bhavantiti. na purastād bhavanti etasminn evārthe. purastādgrahaṇam apārthakam. nāpārthakam. prayojanam uttaratra vakṣyāmaḥ. tatra catasra ājyāhutir iti' catasṛgrahaṇam apārthakam. catasra evaitā bhavantiti. pp. 44, 45.

Here it would be found that except for the last portion, the two recensions agree to a large extent. The differences are only due to scribal errors and such causes. The M. recension stops abruptly, with the remark : *prayojanam uttaratra vakṣyāmaḥ*. But the N. I recension continues.

There is no doubt on the point that the work is by Devasvāmin. The colophons are very definite on the point. The colophons are : *prathame caturviṃśatitamā kaṇḍikā. iti devasvāmikṛte āśvalāyanagṛhyabhāṣye prathamo' dhyāyaḥ* (Page 218). *iti dvitiye das'amī kaṇḍika. iti devasvāmiviracite āśvalāyanagṛhyabhāṣye dvitīyo 'dhyāyaḥ samāptaḥ* (Page 287). The manuscript ends on Page 331 with the colophon : *iti tṛtiye aṣṭamī kaṇḍikā*.

The question arises how the same work could have been preserved in two parts of India in such divergent recensions. We know of shorter recensions and longer recensions. We know of occasional interpolations. We know of occasional abbreviations. But this case is quite different from all the above ways of variations in recensions in works that we know of. The various recensions of works like the Mahābhārata and the Rāmāyaṇa are well known. We know of Kālidāsa's *Sākuntala* and Meghasandes'a in different recensions, some recensions having a large number of additional passages. The *Vākyapadiya* of Bhartṛhari, including both the *Kārikās* and his own *vṛtti*, is available in a shorter recension, having been published in the Benares Sanskrit Series and in a longer recension in *Manuscripts in Madras* (See S. Krishnaswami Aiyangar Commemoration Volume, Madras, 1936. Page 287, Note 13).

Another form in which different recensions of the same work can be handed down is what is represented by the *Cārudatta* published in the Trivandrum Sankrit Series as a work of Bhāsa, which is only a stage adaptation of the *Mṛcchakaṭika* of Śūdraka by some Malabar actors. But the position in the case of the two recensions of the commentary of Devasvāmin is quite different. The only parallel that I have been able to find for such a difference

is the case of the two recensions of the *R̥gvedabhāṣya* by Skandasvāmin. One recension has been published for the first two adhyāyas of the first aṣṭaka in the Trivandrum Sanskrit Series and the remainder of the recension for the first aṣṭaka I have published in the Madras University Sanskrit Series. The commentary must have existed in another recension. Only the first two chapters of this recension are available in a single palm-leaf copy and this portion of the recension is also published in the same volume in the Madras University Sanskrit Series. I am not bold enough to postulate a theory or to suggest an explanation for the existence of two such recensions for the same work. I content myself with giving out facts.

SOME STOTRA MSS.

By V. RAGHAVAN, M.A., PH.D.

On p. 207*b* of part I, the Adyar Catalogue mentions a Vyāsaputrāṣṭaka (28 M 51). This is the well known Śukāṣṭaka, eight verses in Mandākrāntā, on the Avadhūta state, with the refrain निस्त्रैगुण्ये पथि निचरतां को विधिः को निषेधः । As such, it should be brought together with the four Śukāṣṭaka MSS. on p. 208*a*.

On p. 230*a*, *ibid.*, we find 14 MSS. of a Candras'ekharāṣṭaka, against only one of which is mentioned Mārkaṇḍeya as the author. On pp. 239*b* and 240*a*, there 16 MSS. of a Mārkaṇḍeya kṛta Śivastotra. These two entries must be brought together, for the two are identical. Mārkaṇḍeya is said to be the author of these eight Verses on Śiva beginning with रत्नसानुशरासनम् and ending with the refrain किं करिष्यति वै यमः ।

Kules'varapāṇḍya stuti by Kules'vara, 28 M 51, p. 189*a*. Ad. Cat. I.—This is a hymn on Sundares'vara at Madura, spoken by King Kules'varapāṇḍya of Madura. Rājas'ekharapāṇḍya stuti by

Rājas'ekharapāṇḍya, 28 M 51, p. 193*a* *ibid.*—This also is a stotra on Sundares'vara spoken by Rājas'ekharapāṇḍya. Kuṇḍodara stuti, 22 F 32 and 28 M 51, p. 227*a*—This is also a hymn on Sundares'vara and Kuṇḍodara is the speaker here. P. 194*b*. 28 M 51 Vidyāvati stuti by Vidyāvati and p. 244*b*, 22 F 32, Vidyāvati stotra—These two are identical; this is a hymn on Goddess Minākṣī at Madura spoken by Vidyāvati. The speakers of all these four are characters in the Hālāsyamāhātmya on the shrine at Madura and these Stotras themselves seem to form part of the Hālāsyamāhātmya. The Saundarapāṇḍya stuti by Sundarapāṇḍya on p. 197*a* (28 M 51) is another Stotra on Sundares'vara, spoken by King Sundarapāṇḍya and belongs to the same source as the above four. The MS. itself calls this Stotra Aparādhakṣamāpanāṣṭaka.

P. 218*a*, 28, M 51 Viḡhnes'vara aṣṭottara s'atanāmastotra: According to the colophon, this is from the 7th Ams'a of the Śivarahasya.

Rāmamattebha, anon, 28 M 51, p. 205*a*: This stotra begins with the words: श्रीकामुको निखिलनाकाल्यैः । Mattebha seems to be the name of the metre employed. According to the last verse, the author of this Stotra on Rāma is one Mahādevakavi.

Paradevatā stotra, Cat. I, 236*b*, 28 M 51:—The MS. says that this Stotra is from the 7th Ams'a of the Śivarahasya.

Mahimnaḥpiṭhikā, *ibid.* p. 239*a*, 28 M 51:—This MS. consists of verses prefatory to the Śiva Mahimnasstava, ascribed to Puṣpadanta.

On p. 200*b* of the Catalogue, Part I, there is a Jambunāthāṣṭaka (28 M 51) entered under the heading 'anonymous Stotras.' This is a Stotra by the well-known Śrīc'hara Venkaṭeṣ'a, referred to as Azzāvāl.

The Adyar MS. 28 M 51 contains sixty-four minor works, mostly Stotras. The information regarding the contents given on the tickets tied to this MS. is not correct in some cases. No. 3 in this is mentioned on the ticket as 'Rāma Daṇḍaka' and is so entered on p. 205*a* of Part I of the Catalogue. We, however, find

here in the MS. a Stotra called 'Rāmapañcaratna prātassmaraṇa stotra.' No. 4 in this MS. is 'a list of Names of the Mother, called Devipīṭhanāmāni, covering one leaf ; but this title is missing in the Catalogue. No 16 is a Naṭeṣāṣṭaka in one leaf (यथेच्छं यत्किञ्चित्प्रलय शिङ्गनामापि च सकृत् etc.) and this also is not traceable in the Catalogue. Similarly, No. 12 here, a Śiva stotra, is missing in the Catalogue.

THE BHAIRAVA STOTRA OF ABHINAVAGUPTA

On p. 188*b* of the Adyar Catalogue, Part I, there is mentioned an Is'vara stotra by Abhinavagupta (9 B 82) and on p. 192*a*, *ibid.*, a Bhairava stotra (9 B 16*a*) by the same writer. These are not two different hymns of Abhinava, but refer to the same hymn on Bhairava, as an examination of the manuscripts shows. The correct name is Bhairava stotra ; for Bhairava is the deity-name occurring in the text and a manuscript of it in the Bibliotheque Nationale, Paris, gives its name as Bhairava stotra. This Stotra is of interest, bearing as it does the date of its composition and I propose to notice it more fully in a further issue of this Journal.

REVIEWS

Gorakhnath and Mediaeval Hindu Mysticism, by Dr. Mohan Singh, M.A., Ph.D., D. Litt. Published by the author—Lahore. Pages xxii, 150. Crown 8vo—Price Rs. 25.

Gorakhnath belongs to that group of Saints and Mystics whose life and teachings had, and still have a *universal appeal* transcending all barriers of Race, Caste or Creed. In the words of Sir Francis Younghusband (who contributes one of the Forewords to this work), he was “a man of great force, downright and stern, and of that sure touch for the inwardness of things which makes men of very varying ‘orthodoxies’ claim him as one of their leaders.” Though varying orthodoxies including Mahāyāna Buddhism have claimed him, the author’s view seems to be that he belonged to the Nath or Yogi (Jogi) order and the best exponent of Kanphata Jogi Sect, though not its founder. The author also claims that “Gorakh is the first historical figure of Mediaeval Hindu Mysticism and Mediaeval Vernacular Literature.” This claim seems to us unsustainable; and we think the author himself would change his view if he becomes better acquainted with the Life of the Siddhas and Alvars of the Tamil-land (to whom a casual reference is made) and with the extensive sacred literature written in Tamil, the vernacular in which their devotional outpourings and mystic teachings were given to the world. To say that, prior to Gorakhnath, there were Naths or Siddhas in the South—and historical figures too—is, of course, not to belittle, in the very least, the great importance of the School of Gorakhnath and his contemporary and teacher Matsyendra or to yield to any one in offering our homage and

adoration to this great Siddha or Avadhūta. The most valuable part of the book is the publication¹ of the text (with translation) from the manuscript of *Gorakh-Bodha*, a work where the essentials of the teaching of Gorakh are given in the form of questions and answers between Gorakh and Matsyendra. Here the students of the Upaniṣads and the sacred collections of Tamil Saints—both Śaivite and Vaiṣṇavite—will find striking parallels. Valuable too are the publications of the Hindi Texts of the teachings of Gorakh and certain Mystics of his order and of certain passages from the Upaniṣads and Yogic works for the purpose of showing doctrinal affinities. For all this, we beg to tender our grateful thanks to the learned author.

We cannot, however, close this review without making mention of the fact that, while the English translation of Texts is good, the editing of the original Texts themselves leaves much to be desired—specially in the Samskr̥t portion. It is to be hoped that competent and critical editing of Texts will be undertaken in the next edition, the need for which, we hope, will be felt before long, having regard to the fact that the number of copies stated to have been printed now is only 250. This will perhaps explain the fact that the price of this comparatively small book of only 172 crown octavo pages is fixed at the phenomenal figure of Rs. 25 a copy.

G. S. M.

Creative Morality, by L. A. Reid, D. Litt., Professor of Mental and Moral Philosophy, University of Durham, London, George Allan and Unwin, 1937 ; Pp. 270 ; price 10sh. 6d. net.

To the question "Why should I think consistently?" only one answer is intelligible—that otherwise I shall be not thinking at all, but committing intellectual suicide. To the question "Why should I do the right?" the answer does not seem to be equally simple. Moral philosophers have tended to stress either the consequences, thus reducing the ought to a hypothetical imperative, or the bare

rightness of the act reducing it to contentless formalism. No thorough-going moralist can afford to see the right dissolved into a calculus of consequences; but a right divorced from the good equally dissolves into thin air and disappears. While recognizing the paramountcy of practical reason, which, no less than the theoretical, will not brook contradiction, the moral philosopher has also to note that morality is not empty self-consistency but a creative coherence expressive of the good. The good is not a beneficial end to be achieved by morality as the means; rather is it a system that seeks creative expression through morality; the former is narrow and calculating; the latter is free and spontaneous. The truly moral man is comparable not to the successful economist weighing ends and means, but the great sportsman and great artist who joyfully and freely express themselves and through themselves the ideals of health and beauty that inspire them. Thus we may avoid both the Scylla of utilitarianism and the Charybdis of Kantian or deontological formalism.

Dr. Reid's presentation is fresh, vigorous and charming, and his point of view definitely marks an advance on current notions of morality. The book constitutes a very valuable study of the moral life, at once stimulating and illuminating. His view avoids not only the formalism but also the pluralism of duty by integrating duties in a system dominated by love or *Agape*, which, as he says, is not mere emotion, but "a whole state of mind, cognitive, conative and affective, which is the outcome of a sentiment built into character" (p. 142). Hence religion is more stable and basic than "morality tinged with emotion." "The insight of religious love gives strength; insight is more fundamental than effort" (p. 243). "Conduct cannot be deeply expressive of good unless vision is so" (p. 252).

Dr. Reid, who is the author of *A Study in Aesthetics* as well, is fully alive to the parallel of art as creative. There is a rule-of-thumb morality just as there is a rule-of-thumb art; but really expressive art rises far above this stage, and so does creative

morality. Our author sees, however, a limitation to the parallelism. The "work of art is itself a sufficient and complete individual and is good as a whole", while in the moral life "every situation is a part of a context both subjective and objective" (p. 96). Such a proposition can claim only *prima facie* truth. No expression of beauty can claim perfection in so far as it is fragmentary. Even pornography is an art, not because of abstraction from the context, but in spite of the abstraction. Where beauty finds expression in such a form that even the urge and ideals of pornography are included and transformed, such expression is bound to be more significant and so far forth superior art. In the moral life too, actions have to be judged in relative abstraction. A thief may be a kind husband and a good father; the kindness and goodness cannot but secure approbation, though to the man as a whole we may mete out punishment, a punishment, however, which will never be on a par with that earned by an unredeemed reprobate. Neither in art nor in morality can a valid judgment be arrived at without a vision of Beauty or the Good as a whole; this, however, is not inconsistent with the fact of partial judgments in both spheres, consequent on our finitude. Dr. Reid who strives valiantly for a monism of moral value, does not go forward to the further monism of all value, truth, beauty and goodness being three phases thereof, not three independent existents or subsistents. In such a view, the parallelism between art and morality will appear greater than Dr. Reid is prepared to grant.

A fully thought-out monism, again, would have guarded our author from a lapse which occurs in the refusal to identify goodness with what ought-to-be. It is true that ought-to-be implies the tension of ought-to-do and such tension is inconsistent with the *existence* of value. What kind of existence is claimed for goodness? Not actual or present existence as then there can be no striving for it. Nor may it be claimed that goodness is actual while what is good is only possible; for there is no goodness in abstraction from what is good. If all that goodness can claim is possible

existence, (this is all that seems to follow from the quotation on p. 148 from Sorley), there is no inconsistency between possible existence and the tension of the ought-to-be. A through-going monist would say that value is *real*, not *existent*; and there is no irreconcilability between reality and tension.

S. S. SURYANARAYANAN

Practical Lessons in Yoga (Yogic Culture Series No. 1), by Swami Sivananda Saraswati, Rikhikesh, Himalayas. Published by Moti Lal Banarasi Das, Saidmitha Street, Lahore. Pp. xlii, 363, 1938. Price not stated.

Swami Sivananda widely known as a prolific writer on Yoga and the philosophy of the Upaniṣads has now come forward with the book under review. He gives a rapid summary of the subject-matter of the book in the author's Preface. "This book has been specially designed by the author keeping in mind the needs of the students in Yoga in Europe and America." In the course of their wanderings in India as tourists they do not find it possible to stay for long periods of time to study the subject from adepts. Nor are they always lucky enough to find the right kind of teacher. In order that the students in the west might get the full benefit of a teacher properly trained in the art of Yoga and yogic discipline and at the same time make them understand the full significance of such knowledge and training—and not be carried away by bits of information alone which they might have heard or assimilated during the course of their tours in India—the author has come forward with a first book, giving practical lessons to ascend the yogic scale, to all practical aspirants.

The book is written in a simple, lucid, direct and clear style. The author has frankly given his personal convictions and experiences in a convincing manner and even a disbeliever in Yoga and the practices of Yoga would be convinced of the truth about it. The

illustrations of the various *āsanas* are not unreal. And the spiritual power which they lead to are conditioned by the mental attitude of the aspirant. The object of Yoga is to weaken the five afflictions (p. 4) as Ignorance, Likes and Dislikes, Egoism and the instinct of self-preservation. Concentration on God and absorption in that one thought alone will lead the person to the proper goal (p. 9).

Speaking of the Yogic *Sādhana*, the author discusses the various kinds of yoga and points out that they all lead to the same goal, namely, self-realization; they are only different paths, each suited to the particular individual according to his development.

Dealing with the discipline that the would-be-yogin, the eight-fold path and each one of these items are dealt with. The importance of celibacy is clearly shown and the practise of patience and frequent exercise of control over the Mind are brought out to the full. These two aspects cannot be over-emphasized as they are the corner-stones that lay very sure foundations for the practise of yoga.

More so is the diet that is conducive to the practise of Yoga. All yogins have recognized the importance of taking in *Sātvic* diet for the success of their yoga. Says the *Śruti—Āhārasuddhau satva suddhiḥ*. Food plays a very important part in helping the aspirant to concentrate and meditate upon the Supreme Being. Experience has shown that neither an empty stomach nor a fully loaded stomach is good for the practise of exercises. It has also been pointed that neither a heavy sleeper nor a glutton can aspire to become a yogin as he has not got the qualities required of a yogin. The author prescribes a diet for the beginners and enjoins that beginners should not strave. It must be borne in mind that success depends not upon the accumulation of wealth or upon the practise of Yoga with a desire to obtain the highest wealth or pre-eminence, but upon what one may call absolute economic independence. The less the desire to have riches, the greater the chances of success. All riches tend to bind our minds to luxury and luxurious living which again will act as a check to the practise of Yoga. A perfect yogin is one who has no desire of his own to be

fulfilled and who is perfectly indifferent to the personal possession of wealth. So also is the desire for y^ogic powers.

The author has done immense service in attaching the illustrations to the various postures in y^ogic *āsanas* and the effects of each one of them. The graded exercises are very helpful ones without which it be difficult for the would-be students to proceed further. The description of the *Kundalinī Śakti* with the illustrations of the *Cakras* will interest students physiology and Psychology. The Swami has done all that could be done in the matter of guiding the aspirants and has also sufficiently warned them of the consequences that attend persons swerving from the right direction. The book deserves to be read by all and would surely profit the reader, to whatever walk of life he may belong.

A. N. KRISHNAN

Immortality, by Count Hermann Keyserling. Oxford University Press, 1938.

The sub-title for this book is "A critique of the relations between the process of Nature and the world of man's ideas." This sub-title explains in brief the subject of the book. The main title of the book is likely to give an impression that it is a treatise on the religious significance and meaning of the term immortality. Keyserling is a scientist whom natural inclinations moved on from the field of science to that of philosophy. The view point taken in this work on the problem of immortality is that of a philosopher-scientist.

The book is divided into seven chapters and in these seven chapters the subject is dealt with under the six headings of (1) Immortality in General, (2) The Thought of Death, (3) The Problem of Belief, (4) Duration and Being Eternal, (5) Consciousness, (6) Man and Mankind and (7) The Individual and Life.

The first chapter explains the problem and makes the point of view of the author clear. Here the author finds it possible to have

a critique of immortality in spite of all the disparity and incompatibility of the ideas about it, since these ideas are all based on the common presupposition that the life-force which rules man does not coincide with its material substratum.

In the second chapter it is shown that death is not really the end but is the condition of life. Imagination demands the superman and therefore with death the mere man becomes for us in imagination a Deity who continues to live and influence. The third chapter sets forth a critique of belief in general. Belief is the supreme expression of knowing and always relates to the premise. The essence of a premise or assumption is certainty and as such relates directly to its existence or Being. Such an ultimate premise is the Ego. Belief in immortality is not however a function of the mind which cannot be further deduced like the Ego. Therefore it must have a positive ground. The positive ground is here the Ego. I experience my Ego immediately as Function, Activity and Force. Therefore it knows no spatio-temporal limitations. Self-consciousness in other words coincides at bottom with the instinct of immortality.

In the next chapter the author shows that life is never at a stand-still. Life is perpetual change. But man is conscious of himself as a permanent being in the midst of change. This enduring consciousness of identity relates to a supra-personal element while the conscious individuality is involved in perpetual change. Combining the conclusion of the last chapter with this we find that the self which is an indeterminate, non-temporal, non-spatial force, is not identical with our changing person. The permanent being is a Non-Personal. Since the ultimate fact of consciousness has nothing to do with the personal, there is no personal immortality.

The fifth chapter tells us that consciousness does not belong to the essence of life. It is only one of the many qualities of life. So the meaning of life lies in itself. The meaning of the Supra-Personal Self is the theme of the sixth chapter. To possess a sense of duty means to recognize something which points beyond the person.

If I live for an idea I do so because to fix this end is for me a condition of life, an obligation. Thus as we penetrate into ourself we find in the self a universal Supra-Personal which coincides with mankind or even the world of life.

In the last chapter the author cites from organic life examples to prove that there is nothing called individuality (in the limited sense of the term) in the organic world. Each animal sacrifices itself to maintain the whole. So also, man's immortality consists in his being a link in the chain of life. The individual holds in himself the totality of life in so far as he is the result of the past and the potential store of the future. He dies so that life may go on eternally. And life as force goes on irresistibly and consciously over the death of individuals or persons. But what is life? It is a mystery we cannot comprehend.

From this brief summary of the contents of the work it would be found that the author has made a very original approach to the subject. The success of the book lies not so much in its convincing nature as in its thought-provoking nature. The author takes the reader into a world which would have ever remained to the latter an absolutely unknown land otherwise. When I was reading through the book, I felt occasionally that perhaps the many concise statements that one so frequently meets with in the book are far more valuable than the book itself as a whole.

The book was written originally many years ago when the author was young, and at the time of the second edition some years later the author in the Preface says that he has changed so much from the time when the book was originally written that he was feeling himself a stranger to the work and undertook the second edition in that capacity. But at the time of the third edition he had returned to the original state of being when he wrote the book and edited the work for the third time as his own pet contribution to philosophical literature.

• The English translation of the work by Jane Marshall is a very welcome undertaking and all lovers of philosophy and all

who have an instinct for knowing things of the world beneath the surface owe a great debt of gratitude to the translator and to the Oxford University Press that has published the work.

EDITOR

Burmese Drama, A Study with Translation of Burmese Plays, by Maung Htin Aung, Ph. D. (Dubl.). Published by the Oxford University Press, Indian Branch, 1937. Pp. viii, 258. Price Rs. 7-8.

Originally prepared as a thesis for the Ph. D. Degree of the University of Dublin, the author covered a wider ground under the title *A Comparative Study of Burmese with English and European Drama*. In the book under review, he has omitted some portions dealing with English and European drama. This pioneer attempt to study the growth and development of the drama of his own native country by Dr. Aung is the first careful and detailed study of the subject so little worked up hitherto, in a presentable form. Apart from the too close resemblance which the author sees or supposes between the early English dramatic forms and those of Burma, to which every reader may not subscribe, the author deserves to be congratulated for the careful way in which he has gathered his information from the traditional accounts, oral and written, as well as from the other sources. For the first time, we get, in the book under review, a somewhat connected account of the Burmese drama written by a Burman deeply interested in the subject. It is somewhat strange that a book of this type published by the Oxford University Press, should lack a BIBLIOGRAPHY which is usually found at the end of all scholarly publications, as it serves the purpose of not only indicating the nature and range of the works consulted by the author but also might serve as a guide to future workers in the same field. One result that may be expected from the publication of this work is the creation of a new impulse to the study of the subject and to bring out authoritative editions of the dramas.

The book consists of eight chapters including the Introduction. In tracing the development and the growth of literary forms of composition in Burma the author notes that the drama was fairly late in its appearance in that country. "The first real Burmese drama appeared, though it had its origins some decades earlier, only towards the close of the eighteenth century, and during the next hundred years it developed and then decayed." It is further noted that "Burmese dramatic literature developed in a historical sequence and in a way essentially similar to that of the Elizabethan drama" (p. 6).

Six stages of development are noted as: (1) upto 1752 A.D. comparable to the English miracle play; (2) from 1752 to 1819 A.D., the period of the interlude similar to the English morality and interlude—and the court drama; (3) from 1819 to 1853 the period of U Kyin U; (4) the period of the poet U Pon Nya, 1853 to 1873 A.D.; (5) the period of decadence 1878 to 1886 and lastly, (6) from 1886 to the present day. For the earliest period, the most difficult for research, tradition is the only source. The recorded notes of the author's father has helped him considerably. The revival of the dramatic performances by the grandfather of the author as Chief administrative officer of Mindon in 1852 preserved to a certain extent the traditions in the family (p. 9). The origin of the Burmese drama is to be found in the NIBHATKIN. The festive occasions furnished the opportunity for enacting some shows which were first puppet shows mimicing animals. The worship of the NATS or spirits, which survived the re-introduction of Buddhism in Burma in the eleventh century, retained the spirit dances which became elaborate with the elaboration of Burmese music under its pagan kings.

The NIBHATKIN which Dr. Aung considers as the equivalent of the English miracle play was extremely popular and it contained an element of humour in the person of the clown who began to appear as a regular feature. There then came into existence a special class of professional dancers who, as they were

social outcastes, found it easy to move from the old moorings to develop a new method of entertainment. These professionals became actors in the interludes. Side by side with the interludes which were one-act scenes at the commencement and were very popular, the drama was also becoming increasingly popular. The conquest of Siam in 1767 A.D. brought in new ideas which are noticed in chapter two. In the meantime Dr. Aung criticizes the theory of Sir William Ridgeway pointing out that as a pioneer in the field his estimate of the Burmese drama is a shrewd one.

The Siamese drama was based on the *Rāmāyana* which was taken to the court at Ava, when the former were conquered by the Burmans. The Burmese court patronized men of letters, and during the days of King Bodawpaya (1782-1811 A. D.), there arose a courtier and accomplished man of letters later on known as Minister Myawaddi and the author of *Eenaung* the plot of which is based on the Siamese original *Aindrawuntha*. The success of this new play paved the way for the two later dramatists U Kyin U and U Pon Nya. The court drama reached the common people by the formation of travelling companies which camped and acted the plays throughout the country.

U Kyin U, "essentially the dramatists' dramatist" (p. 68), was a real son of the stage. His plays are not far removed from the actual facts of life. His three plays of *Daywagonban*, *Mahaw* and *Paraphein* are considered to be well-written and well-conceived. The last is his master-piece. Comic characters are absent from U Kyin U's works. His women-characters are mostly undeveloped and even the one well-developed female character is unsatisfactory as too little is seen of her (p. 71). The dramatic situations and the handling of the plot are not in certain respects satisfactory from our point of view. A king cannot claim to enter the cloister as a matter of right at any stage as in the case of Zayathein; or it may appear ridiculous as in the case of *Daywagonbon*. With all this, it must be recognized that it was U Kyin U who first laid down the chief doctrine of the Burmese

dramatic technique—the development of the plot. The story may be borrowed or invented, but it must unfold itself in a clear, logical and natural manner, without hiding anything from the audience (p. 71).

The next great dramatist worthy of consideration is U Pon Nya, who, besides being a dramatist, was steeped in full into the intrigues of the court. He reaped the consequences of such a conduct by being secretly executed by one of the governors because the junior wives and women of the court of that governor took more than an ordinary interest in the comforts of the dramatist. *The Paduma, The Water-seller, The Wizaya, The Kawthala* and the *Waythandaya* are the dramas considered here. Of these the *Kawthala* is the only play where the story is original. The rest have been borrowed from the *Jātakas*. As a courtier, the plays of U Pon Nya were meant primarily for reproduction at the court. He only carried on the tradition of U Kyin U. Romance is missing in the plays of the former, while U Kyin U was a romanticist. On the other hand, in portraying character U Pon is certainly on a higher level than U Kyin U. The two writers were equally anxious in the perfecting of dramatic forms. Both the writers have expressed political opinions in their works. With U Pon and his secret execution, the days of the Burmese drama entered its decadent days.

The decadent period from 1866 to 1877 A.D., being a period of transition in matters political, was primarily one of distress. The actors were the only people into whose hands the torch fell. With the settlement of the country soon after the British conquest and the return of prosperity for the country, scholars in the country tried their hand at the production of plays. This culminated in the *History of Thatton* by Saya Yaw in 1877. This immensely popular work was repeated all over Lower Burma. *The Baboon Brother and Sister* of U Ku, an able musician and composer, embodies an original story. It rivalled in popularity with the *History of Thatton* and 20,000 copies were sold in a short time. Here the main interest

drops, as the rest of the book is devoted to further stages of the decadent period. The professional actors' reigned supreme in the field of dramatic entertainment, and unhampered by critical scholars, they followed their own ideas of what a dramatic performance should be. The improvement was in the stage scenery and the use of better lights. The people themselves neglected the old plays. As the years wore on, the later dramatic performances differed widely from the old, and at the most, could only claim a distant relationship with the drama of U Kyin U and U P'on Nya.

The twelve Appendices contain translations of extracts of the plays mentioned in the text (pp. 151 to 251).

A passing mention has to be made of the reference in page 121 which states :

"The great contribution of this dramatist (U Ku) to the study of Burmese drama is his annotated edition of the *Rama* play, published in 1881." The footnote adds below "An extract from this play is given in Appendix xi." But the extract referred to, is from *The Baboon Brother and Sister*. While congratulating the author on the measure of success which he has attained in the preparation of this book, the want of a BIBLIOGRAPHY is a *desideratum* which the author must fill up, at least in a second edition of his *Burmese Drama*.

A. N. KRISHNAN

Founders of Vijayangara, by S. Srikantaya, Demy 8vo. Published by the Mythic Society, Bangalore, 1938. Price, *Inland* Rs. 5 ; *Foreign* 10 sh.

The results embodied in this monograph contain a course of five special lectures delivered under the auspices of the Annamalai University in October 1930, and a paper on *Vidyāraṇya and Vijayanagara* read before the Mythic Society, shortly after the delivery of the lectures at Chidambaram. These were redelivered in a popular form at Bangalore and Mysore, at the request of the

authorities of the Mysore University, a year later. Retaining the original form of delivery, the author has incorporated the results of the investigations of the various scholars in the some field, since his lectures.

Vijayanagara history has been particularly attracting the attention of students of South Indian History for a long time. The Department of Indian History of the Madras University has made valuable contributions to the study of this period in particular, both in the past and in recent years. The vast range of the available material has occasioned the writing of a large number of books on the period. No finality has yet been reached on several important questions which still invite the attention of investigators. Says Smith: "It is a matter for regret that no history of the Vijayanagara empire in the form of a readable and continuous narrative embodying the results of specialist studies, after critical sifting has yet been written." Even to-day the charge remains unfilled. The work of Robert Sewell focussed attention to the long neglected subject of the history of Vijayanagara, and in spite of the large additions to the volume of historical studies on the period, a complete history remains still a *desideratum*.

The monograph under review investigates into the problems of the foundation of the Vijayanagara empire and of the real founders of the empire. The part played by the sage Vidyāraṇya whose name is traditionally connected with the work has been refuted and defended by scholars. Mr. Srikantaya investigates this question also. Whether the rulers of Vijayanagara carried on the work of Ballala III or were the feudatories of the Kākatīyas or of Kampili, or whether they were commissioned by the Sultan of Delhi to act as his subordinates and win back the south—these are some of the main topics investigated by the author.

The first two lectures deal with the condition of South India leading to the chaos out of which arose the kingdom of Vijayanagara. On the north-west the Yadavas of Deogiri . . . were on the line of the Narmada, and on the north-east, the Kākatīyas of

Warangal a subordinate Muhammadan kingdom could be said to bar invasion from the Bengal side and the Central Provinces. The Hoys'ālas had to bear the brunt of the defence. In the south were the Pāṇḍyas feeling the pressure of the Muhammadans. Under Tughlak the horrors of Islam waned and the Hindus learned the folly of discord. Out of the chaos of the southern kingdoms rose the Empire of Vijayanagara (p. 33).

The exact date of the foundation of Vijayanagara is still a matter of conjecture. A poet of the twelfth century, Harihara, mentions the Virūpākṣa temple. Dates ranging from the fifth century are given, but what is certain is, that the place was sufficiently important to warrant its selection as the capital of an empire. Mr. Srikantaya believes that Vijayanagara lay in the Hoys'āla dominions and was one of the provincial capitals of Ballāla III under the name of Hosapaṭṭana. He thereby anticipates the justification of the theory of the Kanarese origin of the empire. Passing under review the various theories of the origin and rise to power of Harihara and Bukka, the author states his belief that Ballāla III must have greatly assisted in the foundation of the Vijayanagara empire (p. 63). Basing his argument on Vijayanagara being situated in the Kuntala Deśa as Bukka is called Kuntala Bhūmi Pāla by Gangādevī, he concludes that Ballāla III was ruling from Vijayanagara. In 1342 Ballāla resides in Vira Vijaya Virūpākṣapura identified by the author with the later Vijayanagara (p. 69). Vijayanagara was the centre of the Hindu effort in its attempt to protect and preserve the Hindu religion. This undertaking of Ballāla was readily supported by Harihara and Bukka. This is the view of the author according to whom the rulers of Vijayanagara only continued the traditions and the work of the Hoys'āla rulers (p. 72). All these require more evidence than has been given. Rejecting the theory of Muhammadan overlordship, Mr. Srikantaya cites the account of *Ferishta*, from Father Heras, of Ballāla III convening a meeting of his kinsmen out of which the foundation of Vijayanagara was one of the results (p. 79). According to Dr. S. K. Aiyangar, Harihara

and Bukka were the wardens of the Marches in the north, the most prominent and responsible of the relations of Ballāla. The arguments of Dr. Venkataramanayya are brought under scrutiny, only to be set aside as insufficient. Harihara was enthroned by Ballāla and made Mahāmaṇḍales'vara and was throughout loyal to his master. The agreement of the *Birudas* between the Hoysālas and the successors of Harihara is adduced as an additional testimony for the Kanarese origin of the empire. This is to forget that successors take the titles of their predecessors for more than one reason and that the theory of the latter being a feudatory of the predecessor is not necessary in all cases. There are instances where conquerors have succeeded to the titles of the conquered just to please the conquered subjects as a measure of solidarity. The celebration of the festival of the empire in the heart of the Hoysāla dominions in 1346, the visit of Harihara to Srīngeri, these are taken as indicating an atmosphere of friendliness with Ballāla III. Harihara was the lord of one of the many capitals that Ballāla kept all over the frontier to stem the tide of the Muhammadan invasion. The transition from the Hoysākas to the rulers of Vijayanagara was peaceful and was probably due to lack of heirs as both Ballāla III and his son predeceased Harihara.

The part played by the sage Vidyāraṇya is the next serious topic covering nearly sixty-five pages of the book. While tradition, literary sources and the accounts of foreign travellers refer to Vidyāraṇya there is little internal inscriptional evidence whose authenticity is not questioned. According to Father Heras, many early records do not refer to him at all. Gopinatha Rao holds the same view when he says: "The tradition of the founding of the Empire with the help of the Vedantic sage Vidyāraṇya does not seem to receive corroboration from the epigraphic evidence." (Introduction to *Madhuravijayam*, p. 15). Further, the author strongly pleads for the acceptance of the traditional account as to the part of the advaitic saint. To the contention that the city itself was named Vidyānagara, after the sage, it may be answered that the

name Vidyānagara was perhaps a later corruption. The *Madhura-vijayam*, a contemporary work mentions the name of the city as *Vijayā*. While the same work mentions the name of Kriyā-saktiguru as the family preceptor no mention is made of the sage Vidyāraṇya. This strange omission is significant. The identity of the sage with Mādhavamantrin, Madhavācārya, Sāyaṇa and others are described in detail and the author concludes that Vidyāraṇya was influential in his days and took a prominent part in the revival of Hinduism. That the other leaders of religious thought co-operated with his endeavour and that Harihara and Bukka were all devoted to Śringeri. The connection of Vidyāraṇya with Śringeri Mutt is still uncertain, if we go only by the accepted inscriptional evidence and the tangle of the identity of Madhavācārya and Vidyāraṇya is still unanswered to our full satisfaction. One result is that the confusion of Mādhava-Sāyaṇa and Sāyaṇa-Vidyāraṇya is not now made. The problem is still open for investigation as the final answer is yet to be satisfactorily given.

The book under review has given much details of discussion and new matter. But while a large part of the matter is old, the need for a full *Bibliography* is paramount which the author has failed to add. He has tried to give a new orientation to old facts and has examined the available evidence with great care. It is a valuable contribution to Vijayanagara history.

A. N. KRISHNAN

Monumenta Niponica: A half-yearly Periodical published from the Sophia University, Tokiyo. Vol. I, No. 1, 1938.

This is a very welcome member of the family of Oriental Periodicals. As the name of the periodical shows it deals with the culture and civilization of Japan. In the Aims and Objects of the periodical it is stated that it "pursues a two-fold aim, Primarily it hopes to lay open to a wide circle, chiefly composed of American and European readers, the rich treasures of Far

Eastern culture, emphasising especially the typical values of the Japanese tradition. At the same time it desires to unite those scholars, both of the Japanese and of the several European nationalities, who may be interested in the many aspects of the Far Eastern Culture."

This is not a general Oriental Periodical. Its scope is limited to certain aspect of Oriental scholarship. It is a periodical of specialized interest, the interest of Far Eastern culture, especially the culture of Japan. Our own Bulletin is more or less of a similar nature, being specially devoted "to lay open to a wide circle, the rich treasures of the Adyar Library."

This is a substantial volume of nearly three hundred pages and contains contributions from a large number of scholars who are specialists in the subject. There are general articles, some translations and some brief notes. There is also a section in which books and periodicals are reviewed. The articles are in English, French or German. From the fact that the "Aims and Objects" are published both in German and English and not in French, it is presumed that it would be predominantly an English-German periodical. But I find a speck of French also in the official pages of the periodical in so far the terms "The Chief Editor" and "The Publishers" are found in all the three Languages.

The Chief Editor is Prof. Dr. Johannes B. Kraus and it is published by the Sophia University, Tokiyo. The periodical will appear twice every year and each issue will contain about 240 pages. The subscription is 4 Dollars per year (inclusive of postage).

EDITOR

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MASTER PASSAGES FROM THE WORKS OF DR. ARUNDALE

THE following passages from the writings of Dr. Arundale, President of the Adyar Library Association, are an appropriate corollary to the article which we published twelve months ago depicting him as "A World Personality." We offer these selections not as a garland to him, but as a garland from him to the rest of the world.

The Life Magnificent

In every aspect of life there are innumerable and easily discernible magnificences—easily discernible, that is, to the discerning, some of the first magnitude, others, of lesser magnitudes, though I should not like to take upon myself the task of dividing magnificences into magnitudes. . . . The greater the height from which we view life the more overwhelming is the magnificence, and that which in terms of nearer view, of time, relatively, seems even ugly, will somehow or other wonderfully fit into the general magnificence—a shadow enhancing the splendour of the overwhelming light. From the standpoint of time, of the nearer view, relatively, no doubt we must *become* magnificent, we

must change the sordid and the ugly into the glorious. But be assured that in terms of Eternity this is already done. We have in fact but to become what we already are. We have but to resolve, for by our very resolution the shadow is resolved into the substance of the essence of which it is, the so-called darkness is resolved into the light, the ugly in time is seen as the beautiful in Eternity. Thus is the process of evolution a process of resolution, a process of will, both for the Universal Lord and therefore for all that is of Him. He wills, and by His will is matter resolved. Let us resolve.¹

Mountain Grandeurs

I have contemplated grandeur in the microcosms of the vegetation, of the plants and trees and rocks, and in the ascending macrocosms of hills, of peaks, of mountains, of ranges, unto the consummation of Gaurishankar Himself. These mighty Himalayas are a living witness to, a living reflection of, the Buddhic and Nirvanic planes—and doubtless of still higher planes, for aught I know—according to the nature of our identification with them.

Only in the Himalayas, and in lesser degree in other ranges, may the Voice of the Silence be heard in something of its majesty and power, uttering the Word that opens the doors between the Unreal and the Real.

I perceive that Buddhi reflects for us down here the Eternal, all-pervading Silence, while Nirvana opens

¹ References are at the end of the article.

to our ears its Voice. We catch in Nirvana a syllable of its utterance. In the far-off future we may hear a Word ineffable. And then, perchance, a sentence. Some day, the mighty Language of the Gods !

This picture of the Himalayas and of their relation to these higher realms of consciousness enters strongly into my mind—not, I think, merely because they seem to be in some wonderful way the noble physical counterparts of these mighty inner regions, but for another reason which is very elusive, though I feel I have the key to it in the dim memory of the supreme wonder of the summit of Kailasa. I can see myself—I do not for the moment notice in what vehicle—on that summit, sensing the mysterious and awesome silence, the penetrating cold, the utter aloofness, the wondrous potentiality of manifestation, from the many shades of unutterable calm and peace . . . through growing unrest to the most furious, raging and cataclysmic storm. The air is alive with latent power, and I stand awestruck, humbled, reverent. Here at the summit there seems to be pure potentiality, relieved from time to time by manifestations of peace and storm. It is not what I see and feel that awes me, but that which is beyond all sight and feeling, that which is held in leash by the Logos Himself.

I find myself merging in this mighty mountain-consciousness, and I find an almost terrible sense of omnipotence. It is almost overwhelming; it would be quite overwhelming did I not suddenly understand why the experience is accorded to me. I realize the

intention to be to disclose to me the splendid inevitability of the triumph of evolution. Swept up into these vortices of glorious majesty, I know at once that the supreme freedom is to attain the unattainable, to be free to accomplish even miracles. But how can the unattainable be reached? Surely there is a contradiction? No; for the unattainable is only unattainable in time; there remains eternity, and in eternity all things are possible."

Kingship

All are Kings in the becoming. . . . To all must come the Crown of Kingship. . . . Coronations have vital and personal meaning to us all.

Just as in the outer world a Coronation is the supreme consecration of a royal personage to the Kingship to which he is called, so is there a wondrous Coronation when the human pilgrim at last achieves Kingship of the human kingdom, to enter into the citizenship of the kingdom beyond. And stage by stage as he approaches more closely to such Kingship, he wears, as a sign visible in the inner worlds, a coronet of increasing splendour—till at last upon his head rests the Crown of a King, a coronet unfolded to its perfect expression.

It is certainly true that most members of the human family have still some distance to travel before they reach the point of being able to express in their very physical bodies accurate reflections of their coming Kingship. But the reflections are there, and the wiser

the education the more quickly will come the dawning of the kingly splendour.. •

You do not merely learn of kingship from the kings of men, you learn of kingship from the kings of the mineral kingdom, the vegetable kingdom, the animal kingdoms around you. Wherever there is kingship, there you can learn from it. Enter then into the kingship of your physical heritage wherever you can, drink in all its splendours and the majesty of its reflection of God's guidance and so stimulate that guidance in yourselves. Among other things, draw near to our Mother Earth, rejoice in her, take her near to you, and she will help to give you your heart's desire.³

Fire-Pillars

We are thankful to be born in these times, for so are we able to carry on the traditions of our elders—themselves soldiers of the dawn, fire-pillars in the darkness shining forth on to the Way to Light. Those who made Theosophy safe for the world, cherishing it in strength against the offences of the ignorant: they indeed were, and are, soldiers. Those who gave to The Theosophical Society its present impregnability: they indeed were, and are, soldiers.

Thanks to them, and to H. P. Blavatsky our charioteer, the fire of Theosophy sends forth flames and conflagrating sparks throughout the world, while The Theosophical Society, through its organization and individual membership, helps to make the world combustible. Today the fire leaps into flames and

sparks as in days gone by, but otherwise. Today the life of The Theosophical Society is strong, though there might be a strength even greater were each one of us still more one-pointedly ardent for Theosophy and The Theosophical Society.

Our traditions are of steadfast burning loyalty. May we hand on to those who shall come after us traditions no less pure and strong and fiery for the reason that we too have been faithful to the end.⁴

The World Needs A Renaissance

For my own part I do not think there will be war. Perhaps the nations are more afraid of war than of anything else, for they cannot see its outcome. But even if I am right that there will not be war, *there must be something*. Something must burst. The Real, the True, the Beautiful—these cannot much longer remain submerged. I believe that they still live in the hearts of the masses, in the heart of each one of us. They must have their release. They must fulfil their function of sweeping torrentially away all the hardened crusts of ignorance and its concomitant, pride, which have solidified the surface. The world needs a Renaissance. The time for it is ripe. It is on the threshold. A change of heart, a renewal of Life, is at hand.⁵

The Oriflamme of Theosophy

Theosophy must be a working hypothesis even before it becomes a matter of unchallengeable experience.

Why? Partly, of course, that we may live in ever-increasing spiritual abundance. We must learn to take hold of life more and more, and distil its nectar for our perfecting.

But even more that we may send it surging throughout the world as the most potent of existing forces for the world's Readjustment to the Good, the Beautiful and the True.

The world needs such Readjustment. The world is dying for lack of it. It is the world's elixir vitae. We have it. We must possess it as we have never possessed it before, so that we may send it forth as we have never send it forth before. The world has already been so helped by Theosophy, largely through The Theosophical Society, that it accepts, though it does not live, many Theosophical Truths. But all that has gone before is but a trickle, a stream. It is for us, seeing the world's need, to make it a torrent.

Yet unless Theosophy be torrential in our own individual lives, how can we send it torrentially through the world? How can we produce torrents save as we ourselves have them?

First, then, a realization of Theosophy, through a study and *self*-application of its truths, such as we have not so far achieved.

Second, the spreading of Theosophy far and wide, both as the Science of Life and also as the supreme solvent of all human problems.

— We must take our Theosophy, the Theosophy as we ourselves happen to understand it, into the by-ways, even

more than into the high-ways, of people's lives. We must take our Theosophy into the nooks and crannies of dull drab living, where life urgently needs beautifying, even more than into the grand and fashionable pleasures, where garishness so often takes the place of grace, and luxury the place of life.

We must take our Theosophy into all places where hatred, suspicion and distrust are rampant. We must take our Theosophy into all troubled regions, into all regions where war is hard by, where tyranny is loose, where proud contempt is breeding blood and ruin.

We must take our Theosophy as an oriflamme, as a portent of Peace, Prosperity and Happiness, in a spirit of certainty, so that we radiate assurance and the sense of victory. We must take our Theosophy far and wide with all our hearts, with all our minds, with all our wills. Then shall the truth of Theosophy prevail, for in our very lives its power will be perceived.⁶

REFERENCES

¹ *The Life Magnificent*, 50-51.

² *Nirvana*, 47-50.

³ *A Crown of the Gods*, etc.

⁴ Presidential Address, Convention 1935.

⁵ *The Theosophist*, January 1937, 285-6.

⁶ *The International Theosophical Year Book*, 1938, 28-29.

EDITORIAL NOTES

THE Bulletin completes its second year with the present issue. It is time to review its work during the year that has just passed. In the matter of publication of works, the *Bhavasamkrānti Sūtra* edited by Paṇḍit N. Aiyaswami Sastri is completed and is issued as a separate volume. Two other works completed by the Library in the course of the year are the *Samgrahacūḍamani* of Govinda edited by Brahma'sri Paṇḍit S. Subrahmanya Sastri with an English introduction by S'rimān T. R. Srinivasa Aiyangar and the *Pratyabhijñā-hṛdayam* with English translation by Dr. Kurt F. Leidecker. The translation of the *Yoga Upaniṣads* is also ready and is to be released shortly. The Bulletin has been coming out on the specified dates in spite of the several difficulties in the way, for which our thanks are due, in no small measure, to the efficient co-operation of the Vasanta Press.

A few changes have been introduced into the present programme for the publication of works. The first part of the *Ṛgvedavyākhyā* of Mādhava is expected to be issued as a separate volume in the middle of 1939. Till then, it will appear in the Bulletin, in parts, as has

The Assistant Editor of the Bulletin has undertaken to do the work with the collaboration Professor Rao Bahadur K. V. Rangaswami Aiyangar. The importance of the work may be understood by the respectful references made to it by the author of the *Kālanirṇaya*.

The Library also proposes to undertake a critical edition of the *Viṣṇusmṛti* with the commentary called the *Kesava Vaijayantī*. This is the only commentary on that *Smṛti*. While the *bhāṣyas* of other original *Smṛtis* have been published the commentary of this *Smṛti* has enjoyed comparative obscurity. While the *bhāṣya* of Medhātithi for Manu, the *Mitākṣarā* of Vijñānes'vara for *Yājñavalkya*, the fragments of Asahāya for *Nārada* have all come to light, the commentary on the *Viṣṇusmṛti* has so far been kept in the background. The comparative lateness of the work is partially responsible for this obscurity. But that can not be advanced as the only reason, as works of more recent date have come to light and have been published with greater gusto. Professor Rao Bahadur K. V. Rangaswami Aiyangar and Mr. A. N. Krishna Aiyangar, the Assistant Editor of the Bulletin will collaborate in editing the *Kesava Vaijayantī*. We trust that the projected edition of this commentary will satisfy the needs of the scholars and enrich the publications of the Adyar Library.

REVIEWS

Satapatha-Brāhmaṇam, Part I, edited by Vedavisārada Mimāṃsākesari A. Chinnaswami Sastri, Vice-Principal of the College of Theology and Professor of Mimāṃsa, Benares Hindu University; Kashi Sanskrit Series, Chowkhamba Sanskrit Series Office, Benares, 1937.

The Great Brāhmaṇa of the White Yajurveda has a special interest for scholars, just as it has interest for the vast body of people, who dwell north of the Godāvāri and follow the Śukla Yajur Veda. It is not only the largest Brāhmaṇa in bulk, but it contains a very large number of legends, many of which are developed in Purāṇic literature. The famous story of the flood, which occurs in many countries, is found in this Brāhmaṇa. Its importance to the student of comparative mythology and religion attracted western scholars early. Weber brought out his monumental edition of the text in 1855. Eggeling published his translation, with elaborate introductions and notes, in the Sacred Books of the East between 1882 and 1900. Macdonnel has no doubt that "next to the Ṛgveda it is the most important production in the whole range of Vedic literature". He has pointed out the source of legends used by poets like Kālidāsa in this Brāhmaṇa. The revived interest in the Veda in Bengal was shown by the publication of Paṇḍit Satyavrata Samāśrami's edition in the Bibliotheca Indica, with Sāyaṇa's *bhāṣya*. The bare text has been reprinted in Bombay and Ajmer. The text of Weber followed the Mādhyandina recension, and Eggeling commenced one of the Kāṇva recension.

To Indian students Weber's edition is virtually inaccessible on account of its high price; further, they need a commentary.

The demand is now partly met by the publication of the first volume of a projected edition of the Brāhmaṇa, in the Mādhyandina recension, with a short introduction and very valuable notes. A full introduction is promised with the next volume. It will be awaited with interest, as it will discuss many points of divergence of view between the learned editor and western scholars of which we have indication in the footnotes.

The volume under review comprises the first four kāṇḍas. The first two kāṇḍas deal with *Darsapūrṇamūsa*, *Agnyādheya*, *Agnihotra*, *Agniyupasthāna*, *Piṇḍapitṛyajña*, *Āgrayaṇeṣṭi*, *Dākṣāyaṇayajña*, and *Cāturmāsya*. In the third and fourth kāṇḍas the *Agniṣṭoma* in its various elements is fully described. The special merit of this edition is that it is the work of an Indian scholar to whom the different sacrifices are not mere theoretical exercises, a knowledge of which is derived only from books, but is conversant with the practice and direction of vedic *yajñas*. Professor Chinnaswami Sastri enjoys great honour in Kāśī as a profound Mīmāmsaka and Vaidika. His collaborator Pandit Pattabhirama Sastri is his own gifted pupil. The result of their joint labours is the production of an edition of this very important Brāhmaṇa, which is a monument of scholarly accuracy and acumen, and is published in a usable form and at a reasonable price, within the reach of students of Vedic literature, and of the followers of the *Mādhyandina* school.

Professor Chinnaswami Sastri points out that the difference between the *Mādhyandina* and *Kānva* recensions disappear after a few chapters. A discovery of greater importance, which we owe to the circumstance that the editor is *facile princeps* in his own *Taittirya-sākha*, is that the *Satapatha* contains many passages in which it establishes its own opinion as against opposed views. Many of these condemned views are those of the *Taittirya*. The allusion to the latter raises many important questions, which are reserved for fuller treatment in the promised Introduction. As instances of such criticisms are mentioned: *Sat. Br.* 1, 2, 4, 11 which refers to *Tait. Br.* 3, 3, 2, 1; *Sat. Br.* 1, 5, 2, 39 which

refers to *Tait. Sam.* 2, 6, 2; *Sat. Br.* 1, 5, 3, 10 which refers obviously to *Tait. Sam.* 2, 5, 5, 1; *Sat. Br.* 2, 1, 4, 8 which refers to *Tait. Br.* 1, 1, 9, 9; *Sat. Br.* 3, 6, 3, 24 which refers to *Tait. Sam.* 6, 3, 9, 6. These are only a few of such instances, which are all carefully noticed in the footnotes.

Another admirable feature of this edition is the supply in the footnotes of appropriate references to the Vedic texts, which are alluded to in the Brāhmaṇa, and the indication, where necessary, of *pāṭhabheda* between the text followed and that followed by commentators like Uvvaṭa (see p. 25). Parallel references to other Vedas and Brāhmaṇas, and the *Sūtra* literature are furnished in abundance in the footnotes, to which one should turn to get some idea of the enormous trouble involved in the editing. In view of the sanctity attached to exactness of the most meticulous character in Vedic passages, editing Vedic literature demands a degree of accuracy and care which no other branch of literature involves. The impelling motive to undertake all that trouble willingly is to be sought not merely in the high standard of a scholar's life but in the living faith in the sanctity, which only those brought up in the tradition, like the learned editors, can possess. It is this, which, granted an equal degree of critical scholarship, will make a proper *paṇḍit* edition, like the one under review, any day more valuable than an edition lacking this essential.

The full value of this important contribution will however be evident only when it is completed and the promised introduction (*bhūmikā*) is available. We trust we shall not have to wait long for these.

K. V. RANGASWAMI

Twelve Religions and Modern Life, by Har Dayal, pp. 250, Pott. 8vo., 1938, Modern Culture Institute, Edgeware, England. Price 2s. 6d.

Dr. Har Dayal has founded at Edgeware a world association which has taken the title of the Humanistic Fellowship. Its claim

seems to be to formulate a body of doctrines which will fit in with rational views of modern life. To the corpus of this creed the founder gives the name "Humanism," a term already appropriated for other views (e.g. Professor F. C. S. Schiller's). The critics (and possibly the advocates) of the new cult sometimes refer to it as Dayalism. It makes the big claim, because of its "discriminating and comprehensive eclecticism" (p. 202) to be the "new gospel" which has come "to fulfil all the old dispensations." "Humanism" claims to be tolerant, and to accept what is capable of reconciliation with modern life and reason in all old creeds. In this aspect it presents a superficial resemblance to Theosophy, but this is hardly more than superficial because it rejects a good deal of the content of Theosophy and its methods, while the vigour of its denunciation of what it disapproves of in other beliefs savours little of a spirit of toleration. It is definitely atheistic, and it is suggestive of a grim humour to regard it as a thirteenth, and twentieth-century 'religion.'

The aim of the little book is to illustrate, and perhaps justify, the claim to discriminating eclecticism, made by Dr. Har Dayal for his cult. The review of the twelve religions beginning with Zoroastrianism and ending with Positivism, which is attempted in the book, is restricted in scope by their objective. He who hopes to find in the book a description or even an adequate criticism of the tenets of other faiths will be disappointed. Dr. Har Dayal's purpose is to show merely what he would pick up and reject in the older creeds in the construction of his own edifice of faith. What is provided is only a sort of source-book of Dayalism. The method of *indirect* presentation of its creed make it difficult to get a clear and coherent picture of the corpus of its belief. We can only gather from it some of the likes and dislikes of Dr. Har Dayal.

We might begin by noting some of the 'old and out-worn beliefs' for which "Humanism" has no use. Foremost among them stands the belief in one God. The Humanist "does not believe in God of any type or variety" (p. 114). The belief is unsound philosophically, and ethically superfluous (p. 119), Monotheism "is a gratuitous calamity in philosophy" (p. 118), and it

has been "the sleepless enemy of science" (p. 120). Pantheism is only "attenuated monotheism" (p. 121). Humanism rejects all doctrines of reward or retribution according to action (karma)—Christian or Hindu—, belief in the survival of human personality after death, corporeal resurrection (Christian, p. 151), ceremonialism (p. 151) all form and ceremonial—"all mechanical mummery and buffoonery" (p. 196)—metaphysics (p. 213), image worship, caste, beliefs in heaven and hells, subjection of women, nationalism ("we Humanists should cease to think and feel in terms of nationality" (p. 221),—meat-eating, tobacco, and drugs (p. 91), war (p. 150) and militarism (p. 184).

It would seem that among the primary articles of the creed of "Humanism" we should reckon atheism, pacifism, internationalism, philanthropy and vegetarianism. All these are "rational," and necessitated by the conditions of modern life. The "humanist" is a believer in the power of the human mind (p. 124) and the reaction of thought on the body (p. 122). He does not consider sense-pleasure evil, so long as it is not in excess (p. 127), though he would condemn the sensuous hopes of Islam (p. 184). Accordingly, the cultivation of the body, personal cleanliness and the selection of suitable dietary from its effects on character and mind appeal to him (p. 22). Asceticism is bad though self-control and self-discipline are necessary (p. 132). The married estate is worthy, though celibacy for both man and woman can not be despised "because Humanism must tap this perennial reservoir of ethical energy among young people." (p. 142). Humanism needs missionaries to diffuse its teachings (p. 144) and the celibate is the better missionary for he is "like a balloon filled with hydrogen: it rises fast and far" (p. 142). Physical mortification, like that of the Jains, is repulsive (p. 104). Islam is held up for admiration for the simplicity of its creed, its democratic character, absence of race and colour prejudice, prohibition of drink and high ethics (p. 184). The love of beauty should be cherished, and Sufism is praised for inculcating it and Islam and Judaism condemned for want of it. While Humanism approves of the family, its dislike of excess in any

direction leads to condemnation of Confucius's adulation of excessive filial piety; while the democratic bias of the Humanist condemns with equal vigour the philandering with benevolent absolutism by the Chinese sage (p. 56). Positivism is commended among other things for advocating the equality of the sexes (p. 232) but "freedom for woman should not mean the freedom to make a fool of herself." (p. 235).

The above are samples of the new modernized religion. The book, which abounds in them, is the fruit of much reading and thought, though it can hardly be said to be either a satisfactory essay in Comparative Religion or a product of adequate and precise, as well as unbiassed scholarship. The founder of even an eclectic creed can not be expected to divest himself of preconceptions and prejudices to which scientific scholarship will furnish no support. Evidence of these is apparent in almost every page of this little book, and particularly in the very superficial account of Hinduism--the religion in which the founder was born. The value of Dr. Har Dayal's religious synthesis and its modern character would not have been diminished by wider and more intense, as well as sympathetic study, and the cultivation of the spirit which give their value to such works as the *Encyclopaedia of Religion and Ethics* and the exhaustive penetrating analysis of *Hinduism and Buddhism* in the late Sir Charles Eliot's great work. It is significant that neither of these authorities finds a place in the bibliography which Dr. Har Dayal has provided for his followers and critics.

K. V. RANGASWAMI

An Eight-Hundred Year Old Book of Indian Medicine and Formulas, by Elizabeth Sharpe, Limbdi-Kathiawar (India). Published by Luzac & Co., London.

This publication is the English translation from a manuscript in Gujarati characters of the original which is in very old Hindi.

This book contains formulae of some Ayurvedic Medicines used on various diseases. It consists of eight parts and two appendices of which the formulae are arranged in the order of diseases in the first four parts while, in the other four, they are arranged according to the nature of preparations namely, Powder, Pills, Ointments and Oils. Vaidyaraj Amritlal Pattani, the Limbdi Court physician has helped the translator in giving English and Latin equivalents for names of drugs and diseases.

Though some of the names of the formulae are similar to those found in the standard works on Ayurveda, *viz.*, Caraka, Susruta, Vāgbhaṭa, etc., the ingredients seem to differ in many cases.

The work of translating into English this ancient work on Indian Medicine is doubtless highly commendable; but the practitioners of non-Indian systems of medicine, to whom the author throws out the suggestion that the recipes may be tried, would find it difficult to implement the suggestion in the *absence of details* for preparing the medicines which, however, are not given. It is also not safe to select a medicine for use in a disease without a proper knowledge of the diseases, their causation and the appropriate drugs according to the system of Indian Medicine.

As often said by Māhamahopādhyāya Gananath Sen, M.A., L.M.S. of Calcutta, the success of an Ayurvedic physician is due not to the charm of this or that drug but to his clear grasp of the Doṣic derangement and his selected and well considered treatment of that derangement according to well defined principles of therapeutics; mere knowledge of formulae will not help the practitioner to try them on diseases and to know their efficacy.

The English or Latin terms are not quite appropriate in some cases. The word 'Delirium' is used as an equivalent term for all sannipata Jvarams; *Rakta srāvam* is translated as 'profuse menstruation' while the actual meaning of the word is "haemorrhage from any part of the body." A serious mistake in the translation is the use of the word "Gonorrhoea" for *prameha*. The word 'ointment' is used as equivalent for "Ghṛtams;" and from this it is argued

that "in India these ointments are eaten." Similar inaccuracies occur in many other places.

An index containing the names of drugs in English or Latin and Hindi together with their indications in diseases is also added to the book.

The two appendices found at the end of the book give certain minor details with regard to weights used and methods of preparations, etc.

M. VISWESWARA SASTRY

Ayurveda Darśanam, by Paṇḍit Narayana Datta Tripathi Śad-darśanatīrtha of Indor. Price Rs. 4.

Vaidyaratna Captain G. Srinivasa Murthi, B.A., B.L., M.B. & C.M. has stated in the Report of the Committee of the Indigenous Systems of Medicine published in 1922 that a study of the principles of Sāṅkhya, Vaiśeṣika, Nyāya, etc., is to Āyurveda, what the study of Physics, Chemistry, Biology, etc., is to Western medicine, this he designated as the Preliminary Scientific study.

The book under review is as though it is just to support the above statement.

The author has proved in this, not only that the knowledge of darśanas helps the student to understand Āyurveda well but also that all the six darśanas are found embodied in Āyurveda. He has taken mainly Caraka as authority for his attempt and proceeded on the basis of the Sūtra of Caraka explaining the forty four padas in Vimanasthānam (पदानि द्वादशमार्गज्ञानार्थं अधिगम्यानि) covering the knowledge of all the darśanas.

The text is written in the form of sūtras with explanatory notes (*vṛtti*). Though some may differ with the author's views on some points in the work, yet, on the whole, it is an excellent work for inclusion in the Curricula of Āyurvedic studies throughout India. I congratulate the author for publishing such a useful book.

M. VISWESWARA SASTRY

The Jaiminiyanyāyamālā of Mādhavācārya with the *Nyā-mālāvistāra*, Part I, Kashi Sanskrit Series, No. 126. Edited by Pandit A. Ramanatha Sastri, Professor, Sri Venkatesvara Sanskrit College, Tirupati, and Pandit Pattabhirama Sastri, Assistant Professor, of Mimāmsā, Benares Hindu University, Published by Jai Krishna Das Gupta, The Chowkhamba Sanskrit Series Office, Benares, pp. 4, 6, 236, and 40, 1937.

The *Jaiminiyanyāyamālāvistāra*, a classic in Mimāmsā, of the Vijayanagar period is a fairly well-known work studied by the students of Mimāmsā, especially the beginners. Its author Mādhavācārya mentions the name of Harihara and Bukka two of the early Vijayanagar kings. He also claims to have been a minister of Bukka. The first part of this work containing the first three adhyāś with the commentary of Mādhava himself, is being edited in the Kashi Sanskrit Series by two Paṇḍits engaged in the task of teaching the subject. Naturally, they have tried to remedy, in the present edition, those defects which they had noticed in the earlier editions, as a result of their experience in teaching. The Notes which the joint authors have appended to the text in the form of explanations or tracing the Vedic passages to their original sources serve a very useful purpose. The modern appliances such as the index of verses or the index of passages cited, have been carefully prepared much to the advantage of students and scholars engaged in research.

As a text much studied by those interested in the Mīmāmsā Sāstra there are several editions of the work. The earliest is that by T. Goldstuecker printed and published during 1865 to 1867 on behalf of the Sanskrit Text Society (Trübner). It is of quarto seize, and like all works printed in those years, its cost is prohibitive. The Calcutta edition of Satipati Vidyābhūṣaṇa (1916) is incomplete. Pandit Sivadatta Sarma brought out an edition of the work in Poona in 1892 in the Ānandāśrama series (No. 24). The Benares edition of the *Nyāyamālāvistāra* by Satyavrata Śamāśramin in the magazine *Pratna Kamra Nandini* has become scarce. The edition of Jivānanda Vidyāsāgara though complete, lacks the modern appliances of research, e.g., index of verses, etc.

The prime object of the present edition has been to assist the students, especially the beginners. Short explanatory passages, wherever necessary, have been added in a simple style only with this end in view. References to the parallel passages in the *Taittirīya Samhitā*, wherever available, have been added while the Bhāṣya and the Vārtika have given references to passages in other sākhas. The plan of the placing of the *audumbura kusa* in the *Citrādhikaraṇa* helps to clear certain practical difficulties in the actual performance of the *stoma*.

The author has promised to discuss the question and identity of Mādhavācārya on a later occasion after completing the printing of the work. Such a discussion is welcomed, as we trust it would help in solving some of the most difficult questions pertaining to that period. The author of the present work styles himself as a *Prativasanta-Somayāji*, i.e., one who performs the Soma sacrifice every spring. The Ānandāśrama edition and the Calcutta edition of Jivānanda have this passage in the colophon while it is omitted in the edition of Goldstuecker. The telugu edition of the work in the Adyar Library also omits this title in the colophon. The significance of this title would go a long way to establish that the author was a *gṛhastha* and not a sanyāsin. The omission of this part of the colophon in the present edition is significant.

The question of the identity of Mādhava, Vidyāraṇya and Sāyaṇa has drawn much attention while yet no finality has been reached. The late Rao Bahadur R. Narasimhachar drew attention to the several difficult questions which had to be satisfactorily solved before accepting the question of the identity of Vidyāraṇya with Mādhavācārya. The reply of Mr. Subramanya Aiyar has left the question in much the same position. The several articles which have appeared since then, have not improved the solution of the tangle. May we trust that the promised investigation will go into the question fully and offer a complete and satisfactory explanation of the authorship of the work and exact relation of the author to Vidyāraṇya, Mādhava and Sāyaṇa ?

We congratulate the editors and the publisher on their publication and trust that the full work will be made available to the public, ere long. The services which the Chowkhamba Press has been rendering to the cause of Sanskrit Literature deserves special mention on an occasion like this.

A. N. KRISHNAN

Bhakti Yoga of Vivekānanda, translated by Y. Subba Rao. Published by the Adhyātmaprakāśa Kāryālaya, Bangalore City. Pages 16, 111. Price As. 12.

The present work is a translation, in good and readable Kannaḍa, of the *Bhakti Yoga* of Svāmi Vivekānanda. The work is divided into twenty sections and places before the public the essentials of Indian philosophic thought of the *Bhakti* school. Based upon over sixty different works, the present volume makes clear to the minds of the reader the several phases of *Bhakti Yoga*. Svāmi Vivekānanda, an advaitin by birth and conviction, shows how one should be tolerant to other systems of philosophic thought, by citing very often from works belonging to different and even opposite schools of thought. It is possible to take objection to statements criticising those that are intolerant by declaring them to be worse than curs; and also to remarks like this, *i.e.*, an animal, if it creates a god, will make it only a super-animal and nothing more. For we, human beings, have created gods not only in the form of human beings but also in the form of the various other beings of creation, *i.e.*, Matsya, Kūrma, Varāha and so on.

The translation is in faultless Kannaḍa and in intelligible language. The rendering of technical expressions is invariably happy and we congratulate the author on this small but important publication.

H. SESA AIYANGAR

Vākyavṛtti and Laghuvākyavṛtti, translated by Y. Subba Rao. Published by the Adhyātmaprakāśa Kāryālaya, Bangalore City. Pages 10, 36. Price As. 3.

This is a free rendering of the *Vākyavṛtti* and *Laghuvākyavṛtti* of Śaṅkarācārya in readable and chaste Kannaḍa prose. The author has appended short notes on technical *sāstraic* terms. The sources of the citations are traced in the appendix. The subject matter of the text is brought out in a short and compendious form, and will be helpful in understanding the subject-matter to those scholars of Kannaḍa who are not familiar with Sanskrit.

H. SESA AIYANGAR

Adhyātmasūktimañjarī of Śivānanda Sarasvatī, translated by Y. Subba Rao. Published by the Adhyātmaprakāśa Kāryālaya, Bangalore City. Pages 6, 68. Price As. 6.

The present work is a rendering in Kannaḍa of the *Spiritual Lessons* of Śivānanda Sarasvatī, originally published in the *My Magazine*. In forty-five sections the author shows that the truths of *Vedānta* could be understood only by *anubhava* and not by mere study under teachers or through books. Yogic practices, *dhyānas*, *Nirguṇa* and *Saguṇa upāsanās* and allied topics are well explained, so as to be understood even by those who do not know the philosophical texts. We congratulate the author on these three short and interesting booklets.

H. SESA AIYANGAR

Tirumurukāṟṟupadai, edited by N. S. Ramachandra Aiyar, B.A., L.T., Muthialpet High School, Madras. Pages x, 33; 1937. Price Annas 4.

The little book under review is divided into two parts, the former containing a preface in Sanskrit, a study in English and a *Nāttam* in Tamil. In the latter part, the text is printed side by side with a paraphrase in Tamil. The poem is ascribed to Nakkirar

one of the great poets of the S'aṅgam Age and the President of the Third S'aṅgam. His courage and faith in his own convictions were proverbial. The story goes that he refused to modify his opinion about a literary composition brought to him, in spite of the threat of Lord S'iva himself to open his third eye.

The poem treats of the famous places of pilgrimage of S'ri Subrahmaṇya; of these, six are of importance and they are treated in the book. Beginning with Tirupparankunṇam near Madura, the author takes his route in the *pradakṣiṇa krama*. Tirucendur is the next shrine described. It is situated 36 miles east of Tinnevely in the Tinnevely District. It is significant to note that the name of the shrine is given as Tirucīralaivāi. In later times, the name Tirucendur is held to have been derived from the name of a Paṇḍyan king Jayantan. The presiding deity here is Ṣaṇmukha with twelve hands, each face and hand having a particular function assigned to it.

The third of the series is *Tiruvāvinankuḍi*—or modern Pazhaṇi. It is held that Lakṣmi, Kāmadhenu, the Sun, the Earth and Indra worshipped Subrahmaṇya here. The *mūrti* here is *Devādideva* distributing favours to his devotees. Tiruveraham, the identity of which is somewhat in dispute between Udipi and Svāmimalai—as both are equally held to be identical with Tiruveraham—comes next. Muruha is here the *Guru* explaining the orthodox form of worship. The last of the series is Alagarkoil near Madura. The book concludes with a few stanzas under the name *Tani Venbākkaḷ*, as a separate section (pp. 28-9).

Mr. Ramachandra Aiyar, as a devotee of S'ri Subrahmaṇya, has, in his English study, appended his personal method of approach to the god. His Tamil paraphrase will be found to be of great help to the large numbers of the devotees of Ṣaṇmukha. The explanation of the difficult words in pages 31-3 will be found useful and appreciated, as not all could understand the poems of the S'aṅgam Age.

OUR EXCHANGES

- The Adhyātma Prakāś'a.
The Āndhra Sāhitya Pariṣat Patrikā.
The Annals of the Bhandarkar Oriental Research Institute
Poona.
The Annals of Oriental Research, Madras University.
The Archiv Orientální.
The Aryan Path.
The Bhārata Dharma.
The Bhārata Mitra.
The Buddha Prabha, Bombay.
The Bulletin of the Museum of Fine Arts, Boston.
The Bulletin L'Ecole Francaise D'Extrême Orient, Hanoi,
Indo China.
The Bulletin of the New York Public Library.
The Cochin Government Archæologist, Trichur.
The Director of Archæology, Nizam's Dominions, Hyderabad.
The Director of Archæology, Baroda.
The Eastern Buddhist, Japan.
The Federated India, Madras.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Review, Madras.
The Indian Social Reformer, Bombay.
The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette, Ajitashram, Lucknow.

- The Journal of the American Oriental Society, New Haven, Conn., U.S.A.
- The Journal of the Āndhra Historical Research Society, Rajahmundry.
- The Journal of the Annamalai University.
- The Journal of the Benares Hindu University.
- The Journal of the Bihar and Orissa Research Society.
- The Journal of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
- The Journal of the University of Bombay.
- The Journal of the Greater India Society.
- The Journal of Indian History, Mylapore, Madras.
- The Journal of the K. R. Kama Oriental Institute.
- The Journal of the Madras Geographical Association.
- The Journal of Oriental Research, Mylapore.
- The Journal of Parapsychology, Duke University Press, Durham, U. S. A.
- The Journal of the Royal Asiatic Society, Bombay.
- The Journal of the U. P. Historical Research Society, Lucknow.
- The Kalaimagal.
- The Karnāṭaka Historical Review, Dharwar.
- The Karnāṭaka Sāhitya Pariṣat Patrikā.
- Le Monde Oriental, Uppsala, Sweden.
- The Maharaja's Sanskrit College Magazine, Mysore.
- The Mīmāṃsā Prakāś'a, Poona.
- The Missouri University Studies.
- The Mysore Archæological Series.
- The Nāgarī Pracārini Patrikā, Benares City.
- The New Indian Antiquary, Poona.
- The New Review, Calcutta.
- The New Times and Ethiopia News.
- The Oriental Literary Digest, Poona.
- The Philosophical Quarterly, Amalner.
- The Poona Orientalist.
- The Prabuddha Karnāṭaka, Mysore.

- The Progress To-day, London.
 The Quarterly Journal of the Mythic Society, Bangalore.
 The Rama Warma Research Institute, Trichur.
 The Religions, London.
 The Review of Philosophy and Religion.
 The Saṃskṛita Ratnākara, Jaipur.
 The Saṃskṛita Sāhitya Pariṣat Patrikā, Calcutta.
 The Sentamil, Madura.
 The Shri, Kashmir.
 The Suddha Dharma, Mylapore.
 The Theosophical World, Adyar.
 The Theosophist, Adyar.
 The Udyāna Patrikā, Tiruvadi, Tanjore District.
 The Vishvabharati Quarterly, Shantiniketan.
 The World-peace, Calcutta.
 The Z. D. M. G.