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OF THE
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THE VEDANTIN.

A Magazine of Oriental Philosophy conducted under
the auspices of Shri Shankaracharya,
Kolhapur.

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3. To encourage a comprehensive study of such Vedant doctrines as are common to all religions of the world.

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The above association has been formed to meet the requirements of all Truth seekers, by the help of Vedic philosophy.

The object of the association is the enquiry into Truth, by the aid of Advaita Vedânta, to set forth the meanings and pure principles of the ancient philosophic books relating to the Vedânta and to explain the Vedic principles which are common to all religions of the world. The association is non-sectarian. There is no entrance fee and no general subscription, and no special conditions are attached to membership. Members are admitted in the ordinary way by nomination, &c. In connection with the association a magazine is published, called The 'Vedantin,' in which answers to enquiries on the philosophy are published from time to time. Centres are in process of formation in the principal towns in Europe and America at which members can meet and discuss the principle of the Vedic philosophy.

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(ii)

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(By R. V. Khedkar M. D., F. R. C. S.)

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It consists of Demy 8 vo. 283 pages divided into two parts—the first, treats of the principles of the Vedic philosophy, and the second, treats of the Vedic Religion. *Price* including postage:—cloth bound—Foreign, 3s. 6d. ; 85 Cents ; 4 Francs. India, Rs. 2/4. Paper cover—Foreign, 3 s. ; 75 Cents ; 3 Francs and 50 Centimes. India, Rs. 2.

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THE VEDANTIN.

ॐ तत्सत्.

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतं ॥ केन.

He attains strength by Atman and immortality by
Knowledge. *Ken.*

VOL. 3. { OCTOBER 1912. } NO. 5.

EDITORIAL.

In the last month our representatives Mr. G. S. Pishwika and Dr. B. V. Khedkar travelled in the Central Province and gave lectures on the various aspects of *Dharma* in the cities Nagpoor, Akola, Dewas, Baroda and Bombay. They attended the conferences—Sahitya-sammelan of Akola and Aryan Brotherhood conference of Bombay, and put forth their suggestions as to how the awakening of the *Sanàtan dharma* should be made in *India*.

ARYAN BROTHERHOOD CONFERENCE.

This conference was held in Bombay on the 9th November for four days by the strenuous efforts of Sir

Narayanrao Chandawarkar, Mr. Dafatari, Prof. Padhey and others. In this meeting people of various castes took keen interest and showed extreme enthusiasm towards the unity of the people in points of interdining and intermarriage of all the castes amongst the Hindus. All of them agreed to the point that the caste-system has been hampering the progress of the Hindus. In these days of civilization this conference has now gained a permanent footing, and a regular committee was formed to promote the objects of the conference. Several orthodox papers and people are now freely discussing in the papers whether such a conference is desirable, whether it will prove beneficial to the Hindus in preserving their traditional rites and religious sentiments, and whether it is desirable to break down all the castes or to keep up the four men castes only.

Looking to the ancient *Vedic dharm* we firmly believe that the conference has appeared at the right moment for the awakening of the Hindus to consider over their faults in how they have lost the true religion of the *Vedās*, ancient art and literature, vitality and health of people, benefits of sea-voyage and travelling in foreign lands etc. through the fetters of the caste system. This conference is not of staunch opinion that all the castes should be abolished to-day. This was made evident at the time of the dinner given by the conference, when people of various castes were allowed to dine in their respective groups. Of course caste observations were not strictly observed there.

However at the present state of civilization it is right that interdining on vegetarian basis should be freely

allowed. This will slowly shake off the various prejudices from the minds of the people.

The goal of the *Vedic* religion is the unity of all people in *Brahman*: to fulfil this caste system will have to be abolished in course of time when all people will fully realize the Truth. But meanwhile it is a question whether the sub-castes should be abolished and the four men castes should be preserved, or, all the castes should be abolished at once. We do not support the latter view because, at present, most of the Hindus do not know the ancient *dharma* and ethics of the *Vedās*. Some of them though claim to be Brahmans without realizing the state of Brahmā and understanding their responsibility towards each of their comrades, still, as Mr. Natrajan said they are all Shudra.

We do believe in this statement. Under the circumstances, if all the people were to throw away their castes, there will be *Warna-Sankara* and whatever flickering light of Brahmanism is seen existing to-day, will be thoroughly put out and the next generation will be Ati-Shudra. However, to get over this difficulty and the degeneration, if the conference were to declare its attitude towards the adoption of the particular phase of religion, mode of living, and the outlimes of the sacerdotal *samskaras* which are so necessary for the moral progress of the community, there will surely arise some confidence and encouragement for the people to join the conference. If such measures be soon adopted this conference, we believe, will almost be a celestial mission to save the people from the present degeneration. Regarding the necessity of the four caste divisions,

we give our views as below:—Looking to the revelations given by the sages in the shruti it is evident that for complete liberation *Ahinsà* (non-killing) is essential: without universal harmony and love there cannot be any unity in Brahman. India is the house of sages and pious people. Its climate is suitable for vegetarian life. For the sake of spiritual progress if vegetarian diet is essential, it evidently shows that two divisions—the flesh-eating and the vegetarian will have to be kept up.

Again, if the tenets of the *Vedic* religion are to be kept up, it is necessary that religious scriptures will have to be entrusted to a certain class of people. Otherwise, if the religious functions be allowed to be carried out by all people whether of moral or immoral status religious sanctity will be absolutely lost and there will be a probability of all people being turned into heretics. Therefore, if a Brahman caste is to be perpetuated three divisions will be required. Again these three classes shall never do without labourers to help them. So a fourth division is also necessary. Thus reviewing, the peculiar circumstances of Indian life it will be seen that four caste divisions will be the essential factors for certain time.

Notwithstanding, we do believe in the dictum revealed by Shri Krishna that the four divisions should be according to the virtues and the actions of people, *i. e.* freedom should be allowed to people to go from one caste to the other. This is an ideal thing to be achieved, again in India. But looking to the present orthodox people in India, we believe, that they are incredulous to the measures adopted by men of light and leading in the vari-

ous conferences. Therefore, the re-arrangement of the four caste divisions should be enforced by the Shankaracharyas of all the Peethas in India, and the influential priests in whom people have full confidence. Moreover, if the Aryan Brotherhood conference with its ideal rules and regulations be existing side by side, we surely believe that it will awaken the people to promote interdining and inter-marriage relations amongst the four castes and to bring these divisions towards the ideal frame advocated by Shri Krishna.

Regarding the abolition of the sub-castes we fully endorse this view. Their existence debars people from their unity with other castes. Nowadays, most of the sub-caste people try to find out the origin of their castes from some sort of a sage and take pride in calling themselves to be Brahmins of that lineage. From the evidences of the Mahábhàrat, it can be well pointed out that all people were Brahmins to start with; but, in the stages of evolution and spiritual degeneration, they divided themselves according to their Karmas. Now, in this stage of involution and spiritual regeneration all of them are bound to be drawn to a common unity. So, one day, undoubtedly all will be Brahmins. But, at the present moment, to those who are anxious to be called Brahmins it is our duty to point out whether they are going to be *Brahma-jñāni* (adwaitins) in the strict sense of the term; if not, their aspiration for bogus Brahman-hood would lead to nothing but vanity and degeneration. We fully believe that the system of sub-caste division will never lead people to the stage of *advaita*. If it is thus impracticable, why should people then insist upon having the system of sub-caste divisions? They ought to be abolished as early as possible.

The aryan Brotherhood conference has made its start without having with it steady principles to fall upon. It has indeed invited the attention of the young generation at the present moment. We though congratulate it for the same, still we advise the body to do something substantial at once as mentioned above.

Some of the orthodox castes have put those youths, who took inter-dining part in the last conference, into the heavy penalty of ex-communication. The conference should now take up the opportunity and make up a body of such out-castes and add to it some more enlightened people to start its ideal operation for the prosperity of the Hindus.

When such a body is formed with its ideal basic principles well founded, hundreds of people will join it in the further meetings of the conference. Thus, the orthodox people, instead of excommunicating people with common sense will ex-communicate themselves for further ruin. Perhaps, when they see that hundreds of people are joining this society, they will throw away their cloaks of superstitious religion.

In conclusion, we hope that the Aryan Brotherhood conference will do something substantial at this opportune moment and save the out-cast people from further discouragement. It should in no way be called a body of platform-speakers creating sensations only.

SPEECH OF DR. R. V. KHEDKAR M. D.

(At the Aryan Brotherhood Conference.)



Sir Narayanrao, ladies and gentlemen:—

I beg to lay before you the resolution No. IV. It is as follows:—

(a) That this conference, while it notes with satisfaction the desire shown for their progress and betterment by many castes of the Hindu Community, regrets the tendency evinced in the course of their efforts to proceed on such lines of narrowness and sectional interest as are prejudicial to the unity and progress and the welfare of the community at large.

(b) That this conference is of opinion that great service will be done to the Hindu community by the establishment of educational and humanitarian institutions like hospitals, schools, colleges, convents, etc., on the broad basis of humanity with no caste distinctions.

I beg to give my reasons for the approval of this resolution.

Many of the speakers before have explicitly shown how the caste divisions have stopped the progress of the Hindu community. On my part I should point out from Mahábhárata and Bhágawata that there was only one caste of *Bráhma*n in the beginning and the other divisions were made later on according to the actions of the people.

See foot-note No (1) and (2).

Looking to the Shruti also it is mentioned in the Chhandogyya Upanishada that non-dual *Sat* alone was in the beginning of this world.

See foot-note No. (3).

Also it is said in Bhagwad Gita that in the end each individual has to merge into that *Bráhma*.

See foot-note No. (4).

Now, ladies and gentlemen, you will see that there remains one caste in the periods of the beginning and the end. *Advaita Brahma* is one source for the origin and dissolution of the world. It is One without a second, so it is not sectarian in its principles. In the *Bhágawata* time it appears that people were divided into four main castes.

See foot-note No. (5).

But looking to the present condition each caste is divided into hundreds of sub-divisions according to professions, jealousies and petty quarrels. The principles of each caste are almost now fossilized into particular beliefs of tradition and superstition. In the last few years an attempt has been made through conferences to get the people out of their caste-grooves. It is a question whether these caste conferences will do any appreciable benefits.

Those who are in favour of caste conferences bring forth two reasons for their support:—

(1) Each caste by more or less compulsory contribution can educate more children than what a general charitable fund can do.

(2) By education and frequent advices given in meetings, each caste can be well prepared to remove superstitions, to loosen caste fetters, and to bring forth tolerance. Some people give an illustration like this—When sanitation of a town is to be improved it will be done better if each landlord is to keep his own house and street clean than ordering the work to be done by the municipality alone.

Now let us see how far there is truth in these—

Amongst the Hindu community there are only a few castes which are rich and can afford to give education to a number of people of their caste. But there are many castes which are very poor and ignorant and quite unable to raise a fund for the education of their own children. When such castes appeal to rich castes for help they rarely get sufficient help from them, because through caste difference and hatred they grudge to pay any subscription. Some of them put forward the excuse that they have already given the due share to their own caste and cannot afford to pay more for the same purposes. Thus poor castes, now-a-days, do not get sufficient charity from rich castes. Again, looking to the rich castes none of them has raised schools, colleges, technical institutions, hospitals, orphanages, workhouses for the old people, institutes for blind man etc. The reason for the failure is, of-course, want of funds. If all the castes were to unite and raise a general fund for the above purposes, I am sure, some magnificent institutes can be easily raised for the benefits of the Hindus. Thus, their first excuse has no proper value.

As compulsory primary education and higher education cannot be fully given by each caste, so they cannot broaden the minds of their caste people. On the contrary,

by frequent lectures upon the origin of each caste, and how it is connected in relation with some or other Rishis, most of the caste people believe that they are Bráhmans of some or other class. I have also observed that some Dai-vadnya (gold smith) Bráhmans, some saraswat (Shenoi) Bráhmans and some Prabhu Bráhmans think themselves so superior that they cannot interdine even with the Bráhmans of the highest order.

Such caste vanity has been lately evolved by individual caste meetings. Thus, instead of bringing forth tolerance each caste division is widening the gulf between other castes through increase of vanity. In short, the above two reasons are not solid in their ways and beneficial to any caste. Therefore, it is right that Aryan Brotherhood conference should appeal to all the sub-castes to throw away their narrowness. They may try to give more education to their caste men, but the conference suggests that they should allow interdining with other castes on vegetarian principles in order to bring forth tolerance, and to unite people in giving a helping hand in raising charitable institutions for the good of the Hindus at large.

Now, looking to the second part of the resolution a great deal can be said but I should touch upon two points only:—

(1) There should be no caste division in the wards of the hospitals and scholastic institutions.

(2) Sick persons should not hesitate to take food from the hands of any person for saving of their life.

(1) In my travels in North and South of India I have some places where special wards have been reserved

for special castes. Doctors of other caste but Brāhmins are not allowed to enter the Brahman wards. All Brāhmin doctors in each hospital cannot be found to be experts in all branches of medical science. So, it is a pity that patients should not have the benefits of a doctor who is not a Brāhman, but an expert in some or other medical subjects. Again, the money wasted in allotting rooms to individual caste can be well utilised in better equipment of a hospital. Therefore, this conference strongly recommends that caste superstitions should be absolutely thrown out of the hospital and College windows, and pure air of sympathy and oneness should be ventilated into such institutions.

A Brahman patient or student living in one ward should give a helping hand to his *Shudra* neighbour thinking that he is a part and parcel of one *Advaita Brahma*.

II. Regarding diet in hospitals there should be no caste distinction. I have often met with patients, especially Jains, who cannot have liquid mixtures of medicine prepared by a Brahmin compounder. They cannot have water from the hands of anybody except Jains. Serious patients of such temperament succumb to death from superstition and rejecting proper remedies. This is extremely sad !! It is strange that Jains and Brahmins can easily take proprietary preparations of Codliver oil, Bovril and other meat extracts sold in the markets. But, they cannot take fresh mixtures and vegetarian food prepared by other castes for the saving of their lives. Such people ought to value their own life and try to get cured by any easy means. When life is prolonged they can through devotion, if necessary, remove all contamination and dege-

neration. But they should never sacrifice their lives to superstitious beliefs. It is said in Shruti that each person should try first to live long possibly hundred years for communion with God and achieving liberation.

(See foot note No. 6)

Every person ought to have the goal of attaining bliss and liberation rather than wasting time in superstitious ignorance. In conclusion, ladies and gentlemen I hope you will seriously think over these suggestions and support the two aspects of this resolution.

I thank you for the kind attention.

FOOT-NOTES.

- (1) न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्राह्मणाः पूर्वसृष्ट्या हि कर्माभिर्वर्णतां गताः ॥
—महाभारत, शान्तिपर्व, अ० १८६, श्लो० १०.
(Edited by T. R. Krishnacharya of
Kumbhakonam.)
- (2) आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः ।
कृतकृत्याः प्रजाजात्या तस्मात्कृतयुगं विदुः ॥
—भागवत स्कंध ११, अ० १७, श्लो० ९.
- (3) सदेव सोम्य इदमग्र आसीत् ।
एकमेवाद्वितीयम् ।—छांदोग्य.
- (4) अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलयिन्ते तत्रैवाव्यक्तसंज्ञके ॥
—भगवद्गीता अ० ८, श्लोक १८.
- (5) चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः ।
—भगवद्गीता, अ० ४, श्लो० १३.
- (6) कुर्वन्नेवेह कर्माणि
जिजीविषेच्छतं समाः । ईशावास्य. २.

ST. MATTHEW.

Chapter V.

Verse 21—"Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment."

Note—Here is an ancient teaching that non-killing is essentially to be practised by each soul for its salvation.

(Gita—XIII. 7; XVI. 2, XVII. 14.)

Verse 22—"Whosoever is angry with his brother without a cause shall be in danger of the judgment.....
.....whosoever shall say, Thou fool, shall be in danger of hell fire."

Note—As all beings are the part of one Brahman, one cannot despise the other; if he does so, he is liable for punishment.
(Gita VI 29-32.)

Verse 24—"First be reconciled to thy brother, and then come and offer thy gift."

Note—When any blessing is required it is the ancient custom that it should be asked for several people: there should be no selfishness in it. *Gāyatrī Mantrā* is the best hymn as an example for this.

Verse 26—"Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Note—The law of *Karma* is strictly enforced here. Every inch of an action has to be paid for in the form of reaction.
(Gita-III, 5, 33.)

Verse 27—"Thou shalt not commit adultery."

Note—Purity of conduct is extremely essential for salvation. (Gita III. 7.)

Verse 28—"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Note—Here it is shown that a person committing crime in mind is liable through *vasana* to repeat the same in physical body. Thus, he incurs punishment upon himself. (Gita—II. 62.)

Verse 32—"Whosoever shall marry her that is divorced committeth adultery."

Note—Here it is shown how far a person ought to be far-sighted in keeping up the purity of his life.

Verse 34-36—Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his foot stool: neither by Jerusalem; for it is the city of the great King: nor by thy head because thou cannot make one hair white or black."

Note—Swearing is an act which includes anger, hatred, jealousy, false-hood, etc., while swearing, a person pretends to speak the truth and to do good actions; but, on investigation, it is always found that it is full of the above vices. Therefore, swearing is not allowed by all scriptures. A person also should not speak untruth under the colours of heaven, earth, head, etc.

Sanyas Upa. 4 Brihad VI. 4, 12.

Verse 33—"An eye for an eye, and a tooth for a tooth."

Note—Here the law of karma is rigidly shown. Vengeance is of the Rajoguni nature of Prakriti. It does not allow any person who is under its influence to be quiet and tolerant. Gita III. 26-28

Verse 39—"Ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

Note—Here it is shown that a person under all circumstances should be free from the influences of good and evil. Such tolerance and indifference creates soothing influence even in the minds of enemies.

(Gita II. 71. III. 33-34.)

Verse—42—"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Note—Here it is shown that the person should never be selfish. He should be always serviceable to others believing that all people in the world belong to one family only.

(Chapter III, 20. 25.)

Verse 44—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Note—Here it is declared that an enlightened person should have equal sympathy to both good and bad people around him. When he realizes unity with every soul he

cannot curse anybody but he tries to correct the nature of an offender by means of love and prayers.

(Gita. V, 18, 20, 23, 28; VI 9.)

Verse 45 'He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'

Note—Brahma (God) has equal sympathy to all. He does not create special temptations, good or bad for anybody. (Gita V. 14 15 XIII 27.)

Verse 46—"If ye love them which love you, what reward have ye?"

Note—This whole world is the result of love and bound with love. If a person can love another and live with peace and unity with all what else is required? Nothing. (Gita III. chapter 11 XII 13.)

Verse 48—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Note—Each soul is a part of omnipresent God. Through the influence of Avidya (ignorance) he believes to be a person separate from God. He has to throw away this ignorance in the end and to be as perfect as God and one with Him. Gita XIII 26, 21, 16.

(To be continued.)

COMMENTARY ON THE BHAGWAD GITA.

(R. V. Khedkar, M. D., F. R. C. S.)

Second Discourse.

यामिमां पुष्पितां वाचं प्रवदंत्यविपश्चितः ।
वेदवाद्दरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
कामात्मनः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥
भोगैश्वर्यं प्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

Translation:—O Pārth, the determinative *Buddhi* is not concentrated in the practice of devotion (*Samadhi*) of those who are ignorant of the truth, who, rejoicing in the Vedic utterances, say: “There is no other meaning of them but this,” who are drawn to temptations, who have heaven for the goal, who speak in flowery language that the fruit of actions leads a person to be born (for those enjoyments) and that various specific acts are necessary for the attainment of pleasure and power, whose minds are attracted to such speech and drawn to the enjoyments of pleasure and lordship.

Commentary:—

याम् *Yām*—Which.

इमाम् *Imām*—This. (वक्ष्यमाणाम् to be described.)

पुष्पिताम् *Pushpitām*—Flowery, श्रूयमाणरमणियाम् pleasant to be heard; फलाभिसंधिं सूचयन्ती which indicates the promise of the fruit.

वाचम् *Vācham*—Speech.

प्रवदन्ति *Pravadanti*—Speak; समर्थयन्ति assert.

अविपश्चितः *Avipashchitah*—Unwise, ignorant; तात्पर्य-मजानन्तः who do not know the future result or truth.

वेदवादरताः *Vedavādaratāh*—Who take interest in some of the Vedic passages which suit their purposes. बह्वर्थवाद-फलसाधनप्रकाशकेषु वेदवाक्येषु रताः Those who are enamoured of the Vedic passages which recommend a certain precept to be necessarily followed and speak of the evils arising from its omission and which promise the various results and means for the same. एतद्भवतिरेकेणान्यच्छ्रुतित्तात्पर्यं नास्तित्य-भिनिवेशवन्तोऽत एते वादेऽर्थवादे रताः Those who are engaged in the assertion that there cannot be other meaning of the Shruti except what they have declared.

पार्थ *Pārtha*—Oh Arjuna.

न अन्यत् अस्ति इति *Na anyat asti iti*—There is no other version but this. नान्यत्स्वर्गप्राप्त्यादिकलसाधनेभ्यः कर्मभ्योऽस्तीति There is nothing else besides works which are the means of obtaining *Swarga* and other objects of enjoyments.

वादिनः *Vadinah*—Speak; वदनशीलाः who are in the habit of speaking.

कामात्मनः *Kāmâtmanah*—Those who have become slaves to their passions. कामस्वभावाः कामपराः Those whose nature is such as to yield easily to passions. अभिलाषाकुल-चित्ताः whose minds are full of desires.

स्वर्गपराः *Swargaparāh*—Whose goal is heaven. स्वर्गः परः पुरुषार्थो येषां ते स्वर्गपराः स्वर्गप्रधानाः Those who believe that the ultimate achievement for a person is Heaven.

जन्मकर्मफलप्रदाम् *Janmakarmaphalapradām*—Which gives the fruit of the actions in this very life, जन्मैव कर्मफलं

जन्मकर्मफलं तत्प्रददातीति जन्मकर्मफलप्रदाम् which gives a birth as the fruit of the past actions (for enjoyments): जन्म च तत्र कर्म च फलं च प्रददाति ताम् । Which gives birth and action there-in and fruit.

क्रियाविशेषबहुलाम् *Kriyāvishesabahulām*—Which prescribe various acts and means to obtain the various ambitions. क्रियाविशेषा बहुला यस्यां वाचि ताम् स्वर्गपशुपुत्राद्यर्था यया वाचा बाहुल्येन प्रकाशयन्ते । Who speak a great deal of the various rites to be performed for the attainment of heaven, cattle, children, wealth, etc.

भोगैश्वर्यगतिम् *Bhogaishwaryagatim*—Which leads to attainment of luxury and enjoyment. भोगो रम्भादिः ऐश्वर्यं, देवाधिपत्यं तयोः प्राप्तिस्ताम् । प्रपा.

प्रति *Prati*—Towards. साधनभूता which is the means.

भोगैश्वर्यप्रसक्तानाम् *Bhogaishwaryaprasaktānām*—Those who are drawn to enjoyment and luxury. भोगैश्वर्ययोरेव प्रणयवतां तदात्मभूतानाम् *Shankara*. Those who are longing for luxury and enjoyments and have become fully engrossed in them.

तया अपहृतचेतसाम् *Tayā aparhita chetasām*—Whose minds are drawn by it. तया पुष्पित वेदवाण्यापहृतचेतो येषां तेषाम् । प्रपा.

व्यवसायात्मिकाबुद्धिः *Vyavasāyātmika buddhiḥ*—Determinative reason. सांख्ययोगे या बुद्धिः That reason which is required in the practice of *jñāna yoga*. शास्त्रानुसारिण्या विवेकप्रज्ञया *Anandgiri*. That reason which follows the *shastras* and illuminates true knowledge.

समाधौ *Samādhau*—In concentration. परमेश्वराराधनैकाग्रये *Prapakāra*. While concentrating mind upon the meditation of God; In *samādhi*.

न विधीयते *Na vidhiyate*—Is not attained; नोत्पद्यते Does not arise, न भवति Does not become.

PHILOSOPHICAL MEANING:—

In these verses three points are suggested:—

- (1) *Avipashchitah*—Those who are running after all temptations and have not come to thorough repentance for the waste of life and energy, though learned in Vedic Shàstrás, translate the verses in such a way as to support their own misdirected notions. Says Anandgiri, सम्यग्ज्ञानवन्तो न भवन्ति such persons do not approach to the right knowledge. If the mind be kept wandering, it will never be steady and anxious to seek the truth.
- (2) Those who are drawn to passions and enjoyments in heaven are ignorant. *Shankara* says: क्रियाविशेषास्तद्बहुलां तां वाचं प्रवदन्तो मूढाः संसारे परिवर्तन्ते। “Those who talk a great deal about the practices of the various rites, ceremonies, psychic powers, etc., for obtaining the various enjoyments, are fools; they come to rebirths in this worldly life.” The phenomena hunters, in the course of their achievement, generally get vanity for their success and try to delude others; thus, in the long run, they become unhappy for being deviated from the path of *Moksha*.
- (3) The *Buddhi* of such people never becomes steady either in determining the various acts or in the practice of meditation. Such unsteady people can never realize the pleasure and knowledge of

Samadhi. Says Shankara: पुरुषोपभोगाय सर्वमिति समाधिरन्तःकरणं बुद्धिस्तस्मिन्समाधौ न भवतीत्यर्थः ।

In short, it is clearly mentioned in these verses that those who want success in the karma-yoga, should have a firm determination to find out the esoteric truth of the Vedic books, should not aspire for the temporary pleasures both in the heaven and on this earth through the practice of certain sacrifices and occult powers, and should try to get success in the attainment of *samadhi*. It is strictly warned here that *buddhi* and mind should not, in any case, be kept wandering. It is also important to note here that a person cannot enter into *samadhi* unless his *buddhi* is perfectly steady.

Samadhi—It is a state of trance; it is of three kinds:—

(1) In the superficial state a person by the practice of self-control passes into a kind of coma. He is unconscious of the external affairs; he does not respond to stimuli; his heart and respirations are active, but he is conscious within. On his being awake he can tell the events which happened during the period of the trance.

(2) The middle state is called the *samprajñat samadhi*. In this a yogi can stop his heart and respirations and be perfectly still for a period of time, a few hours or a few days. He can tell all the events passing in the distant countries. In this state Yogis help their disciples by giving intuitions or showing miracles to them at any distant place wherever they may be.

(3) The deep state is called *Asamprajñat samadhi*. This is the deep state of trance in which a yogi totally

forgets the world. His body is like a log of wood; he can remain in that state for years and years. He enjoys the absolute bliss and realisation of Brahman. The following passages will show the importance of *samadhi*:

समाधीनिर्धौतमलस्य चेतसो निवेशितस्याऽऽत्मनि यत्सुखं भवेत् ।
न शक्येत वर्णयितुं गिरा तदा
स्वयं तदन्तः करणेन गृह्यते ॥ मैत्र्युप ६-३३

Translation:—That happiness which arises in the self of that person whose mind is cleansed of all impurities and who has entered *samadhi*, is not possible to be described in words. It is to be known by one's own heart.

Maitri vi. 33.

सर्वाभिलाषविगतः सर्वचिन्तासमुत्थितः ।
सुप्रशान्तः सकृऽज्योतिः समाधिरचलोऽभयः ॥

Translation:—He (Brahma) is beyond all kinds of expression, free from all conception, all peace, eternal light, *samadhi*, immoveable and above fear.

Note:—A person who enters into deep trance, becomes Brahma and has the above mentioned potentiality.

—:o:—

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

Translation:—The Vedas treat of the *pros and cons* of the three *gunas* of this world. Oh Arjuna, be thou free from these three *gunas*, beyond any duality, ever confirmed in *satvic* virtues, careless of possessions and full of courage.

Commentary:—

त्रैगुण्यविषयाः वेदाः *Traigunya Visayáh Vedáh*—The *Vedàs* which treat of the three principles of *mâyá* त्रैगुण्यं संसारो विषयः प्रकाशयितव्यो येषां ते वेदाः *Shankara*. The *Vedas* in which the three qualities of the worldly life are fully treated. सत्त्वादि त्रिगुणसंबन्धि यत्फलं तत्रैगुण्यं तदेव विषयो निरूपणीयत्वेन प्राप्तं येषु । *Prapâkâra*. The *Vedas* in which the fruits of the three *gunás* (*satva*, *raja* and *tama*) are fully described.

निस्त्रैगुण्यः *Nistraigunyah*—Free from the three *gunas*.

निष्कामः Free from desires.

भव अर्जुन *Bhava Arjuna*—Be thou, Oh Arjuna,

निर्द्वन्द्वः *Nirdvandwah*—Free from duality or the pairs of opposites. सुखदुःखहेतू सप्रतिपक्षौ पदार्थौ ततो निर्गतः । *Shankara*. Devoid of the pairs of pain and pleasure.

निर्योगक्षेमः *Niryoga kshemah*—Free from the ambition of acquiring any desired object, and free from the anxiety of possessions. अनुपात्तस्यो पादनं योगः उपात्तस्य रक्षणं क्षेमः । *Shankara*.

आत्मवान् *Atmavân*—Full of spirit or courage; cautious धैर्यवान्, सावधानः अप्रमत्तः।

PHILOSOPHICAL MEANING:—

In this verse, Shri Krishna tells Arjuna not to be like those persons described in the last verse, who, having incomplete knowledge of the Vedic philosophy, misinterpret it under vanity. He tells him now the lines of the true conduct to be followed by a *Vedântin*.

- (1) He should be free from the three tempting principles of *mâyá*.

- (2) He should be beyond any sense of duality, and beyond the effects of the pairs of opposites as pain and pleasure.
- (3) He should have his firmness in the absolute Reality and Truth.
- (4) He should be free from all the phantom possessions in the world.
- (5) He should have the firm support of *âtman* within and be bold to face any opposition.

The last point of *Atmavân* is of greatest interest—The object of communion with *atman* is of course for salvation, but it is a distant one. A devotee should have the immediate desire to strengthen his mind to fight against temptations to counteract the influences of the past bad *karmàs* and to get the favour of his omniscient *atman*. In short, he should obtain *Pourusha* (divine energy) for prosperity in life and to march firmly towards liberation. It is said in *Ken Upa.*—*आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् केन २-१२-४* Strength is attained through *atman* and immortality through (true) knowledge.

Vasistha in his advices to Rama gives a great stress on this point and says that by *Pourusha* alone, one can cross over destiny and gain prosperity. His beautiful advices are as follows:—

दैव्य इन्द्रियदुःखार्ता अपि साधो नरोत्तमाः ।
पौरुषेणैव यत्नेन याता देवेन्द्रतुल्यताम् ॥ ८ ॥

Translation:—Oh virtuous Rama, the best men, though weak, poor and miserable, have, by means of manly exertions, become equal to Indra himself.

शास्त्रतो गुरुतश्चैव स्वतश्चेति त्रिसिद्धयः ।
सर्वत्र पुरुषार्थस्य न दैवस्य कदाचन ॥ ११ ॥

Translation:—There are three fold successes derived from the study of books, from lectures of a preceptor and from one's own industry, all of which are dependent on our exertions and not destiny.

पौरुषेण दुरन्तेभ्यः संकटेभ्यः सुबुद्धयः ।
समुत्तरन्त्ययत्नेन न तु मोघतयानया ॥ १८ ॥

Translation:—Wise men escape from great difficulties by means of their exertions, but those who have inertness, do not overcome them by means of destiny.

अनन्तसम्रतानन्दं परमार्थं स्वकं विदुः ।
स येभ्यः प्राप्यते यत्नात्लेख्यास्ते शास्त्रसाधवः ॥ २८ ॥

Translation:—The boundless joy arising from equanimity, is said to constitute one's *Summum bonum*. This blessing also results from a man's diligent application to the Shastras, (and not from his destiny).

यावानर्थं उदपाने सवतः संप्लुतोदके ।
सावान्सर्वेषु घेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

Translation:—That usefulness which is served by a tank is (easily) carried out by a swollen ocean; similarly, all the benefits advocated by all the *Vedas* are easily gained by a person who realises the state of *Brahman*. This verse can be translated also in a different way:—

A devotee, while carrying out the rituals has to use with economy water of a tank; but he finishes them

easily with ample water at sea-shore; similarly a person well versed in the four *Vedas* realises fully the details of the principles advocated in the *Vedas* when he attains *Brahma-jnan*.

COMMENTARY:—

यावान् *Yāvàn*—as much.

अर्थः *Arthah*—usefulness, benefit. स्नानपानादिरर्थः फलं प्रयोजनम् । The object or motive of bathing, drinking, etc.

उदपाने *Udapane*—In a tank. कूपतडागाद्यनेकस्मिन्नुदपाने परिच्छिन्नोदके । *Shankara*. In a limited well, tank and many like these having little water.

सर्वतः *Sarvatah*—In all directions.

संलुतोदके *Samplutodake*—In an ocean.

तावान् *Tāvàn*—So much.

पानपर्याप्तोदके निर्झरपल्लवादी भ्रमणं
कृतवतः पुरुषस्य यावानर्थः सिद्धयति
तावान्सर्वतः सर्वोऽप्यर्थ एकत्र संलुतोदके
महाहृदे सिद्धयति ।

Prapakára.

Translation:—A person can accomplish his object more easily and at one sitting in an ocean than by wandering to find out many streams and pools for sufficient purpose.

सर्वेषु वेदेषु *Sarvesu Vedesu*—In all the *Vedas* वेदोक्तेषु कर्मसु In all the actions prescribed by the *Vedas*. सर्वेषु पूर्वोत्तरमीमांसादिदर्शनेषु कर्मनैष्कर्याद्यर्थो निरूपितः । प्रपाकार. The object of the actions which do bring and do not bring attachment to the world are explained in both the *Purva uttar Meemánsá* of the *Vedas*.

ब्राह्मणस्य *Brámhanasya*—Of a person having *brahma-jñána*. ब्रह्मज्ञस्य पुरुषस्य । संन्यासिनः *Shankara*.—Of that person who has renounced the attachment of the world.

विज्ञानतः *Vijñānatah*—knowing वेदसात्पर्यं जानतः । परमार्थं तत्त्वं विज्ञानतः । knowing the ultimate truth given out by the *Vedas*.

PHILOSOPHICAL MEANING:—

In this verse it is declared that a person should take up a broad and easy path of devotion by which he can realise all the details revealed by the minor paths. Such a path is the knowledge-path (*jñāna-marga*) alone.

If a person were to follow the detailed practices mentioned in the *Purvā meemānsā* and the eighteen *Puranás*, his life will fail short to realize the goal. If all the *Agnihotra karmás* be critically examined they amount to:—

- (1) Purification of one's own self,
- (2) Praying to the deities to remove the further obstacles, and to cool down the past actions which come in the way of salvation;
- (3) Attainment of spiritual energy and psychic powers to advance towards liberation.

Of these the first two are dependent upon the more or less attachments of a person to objects in the *sansara*. To get rid of them he invokes the help of a deity which, in return, keeping his own commission deludes him with the temptations of getting glory for him in heaven. Thus, from the want of his firm determination to remain unattached to *sansara*, he revolves in delusions, and wastes a greater portion of his life for nothing. But, if he can make a

thorough resolve to remain aloof from the temptations in the world, to lower his egoism to nil, and to identify himself with all the souls in the world through universal love, harmony and peace, he will surely realise the first two ideals without the help of any deity, and also realise the third ideal by his unity with all the beings.

Thus, by the path of *Sankhya* (right preception, discrimination and determination), a person can easily reach the goal of realizing himself to be Brahman without wandering into the by-paths for thousands of years.

As a person, in order to learn the art of swimming need not waste his time in a pool of water and should better go to an ocean to get all experiences of swimming against the waves of various kinds; so a person instead of wasting his time in carrying out the rituals of the *karma-marga*, he should better follow the *sankhya* path as told by Shri Krishna to reach the goal earlier.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्माणि ॥ ४७ ॥

Translation—Thy right is only to do an action, never with its fruits; Let the fruit of action not be thy motive, nor may there be in thee attachment to inaction.

COMMENTARR:—

कर्मणि एव । *karmani eva*—In action alone.

अधिकारः ते । *adhikārah te*—Thy authority.

मा फलेषु । *mā phalesu*—Not in fruits (of actions).

कदाचन ।'kadh-chana—At any time, Ever. कस्यांचि-
दप्यवस्थायाम् । शंकर—In any of the three states of consci-
ousness.

Here it is asserted that if a question be raised by Arjuna “why should I not follow the path of knowledge (*jnana-marga*) instead of following *karma-yoga* ?” The answer to it is given here in three senses—

(i) You are not highly trained to be qualified to get higher knowledge. न ज्ञाननिष्ठायां तवाधिकारः *Sankara*.

(ii) As you are in the direct path of self-realisation, so you need not go to perform those actions required for the attainments of heavenly regions. तत्रज्ञानार्थिनस्ते तव-
श्वरकृपया कर्मण्येवाधिकारोऽस्तु परं पलेष्वधिकारो मास्तु । स्वर्गादि-
फलभोगादिकारो मास्त्वित्याशीः । *Prapākāra*.

(iii) As the result of an action is to be determined according to the actions done in the past life, according to the associations and actions of this life, and also according to the fore-sight of the *vijnāna-ātman* (higher self of each person) to guide the lower self towards prosperity, so you should not be anxious to get the immediate fruit of an action to your desired expectation. —*Vasistha*.

मा कर्मफलहेतुःभूः *mā karmaphalahetuh bhūh*—Do not be that person who has desires for the (immediate) fruits of actions.

Again, here it is asserted that if a question be raised by Arjuna. “If I have to follow *karma-marga*, why should I not at least desire for the fruit of actions ?” the answer to it is given below:—

यदा हि कर्मफल तृष्णाप्रयुक्तः कर्मणि प्र-
वर्तेत तदा कर्मफलस्यैव जन्मनो हेतुर्भवेत् । *Sankara*.

Translation—while doing actions, if a person gets thirsty for their results, he is likely to be drawn to series of births.

कर्मफलभोगे हेतुर्निमित्तं मा भव । तव चित्तं कर्मफलसंकल्पोऽपि न स्पृशतु । अथ साङ्गात्कर्मणः फलावश्यंभावनियम इति । *prapakara.*

Trans:—You should not be even an efficient cause for the enjoyment of the fruit of an action: the feelings of the fruit of an action should not even touch your mind. Otherwise you will surely desire for its fruit.

Therefore, Arjuna was warned not to care for the fruits of actions as they would lead him astray from the direct path of liberation.

माँ ते सङ्गः अस्तु । *mā te sangah astu*—Let thou not desire. प्रीतिर्माभूत् । निष्ठामास्तु ।

अकर्मणि *akarmani*—In inaction कर्मकरणे ।

If you do not do the work for the sake of purification of mind and illumination of knowledge, *prakriti* will force you to do the action through passion.

PHILOSOPHICAL MEANING:—

This is an important verse as it shaws definitely what each person has to do in this world. In the 10th, 11th and 12th verses of Chap. III and the 13th of Chap. IV and the 16-17-18-19th verses of Chap. VIII of Gita, it is clearly mentioned how and what for this world is created. When the world is the voluntary play of Brahmā and when an individual has to work therein with non-attachment and to return to Brahman as before, what can he do freely in this world? He cannot. His duty is only to work and

obey the nature with the caution that he should not be attached to anything. As *prakṛiti* forces every one to do an action, so he cannot remain inactive. Therefore, here is a definite statement that a person, while he has life, should work, work and work for the good of himself and the world. He should help nature in carrying the souls from evolution to involution. His work should be free from attachment. In short, Vedānta does not teach a person to be inactive.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ॥
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

Translation:—Being firm in yoga (equilibrium) perform action renouncing attachments, Oh Dhananjaya; and being equal-minded towards success or failure. Equilibrium is called *yoga*.

COMMENTARY:—

योगस्थः *Yogasthah*—योगः परमेश्वरसांनिध्यं तत्र कृतनिश्चयो योगस्थ एवंविधः *Prapākāra*. That person who always believes in the near presence of God; That person whose mind is equally balanced against the pairs of opposites as pain and pleasure.

कुरु कर्माणि *Kuru Karmāni*—Do actions (which are absolutely necessary).

सङ्गं त्यक्त्वा *Sangam tyaktvā* कर्तृत्वाभिनिवेशं परित्यज्य *Prapākāra*. Leaving the earnest desire to do an action. ईश्वरो मे तुष्यत्विति सङ्गं त्यक्त्वा *Sankara*. Leaving off even the desire that God should be pleased to me while doing this act.

धनंजय *Dhananjaya*—धनं स्वर्गादिसुखं जयति तुच्छत्वेन
स्यजति तथाविधस्त्वमसीत्यर्थः *Prapākārv*. Arjuna you are like
that person who despises the happiness of the heavenly
regions.

सिद्धयसिद्धयोः समः भूत्वा। *Sidhyasidyoh samah Bhutvā*—
सिद्धावसिद्धौ वा हर्षविषादरहितो भूत्वा। *prapākāra*. Being free
from delight and dejection, in success or failure.

समत्वम्। *Samatvam*—निर्विकारत्वम्। Disinterestedness.
The state of being free from feelings of all kinds.

योगः। *Yoyah*—Equal-mindedness; equilibrium.

उच्यते। *Uchyate*—Is called.

PHILOSOPHICAL MEANING:—

Here the definition of *yoga* is well given; also it is
told how a *yogi* should behave in the following four
directions:—

- (1) He should think that God is ever present as a witness within, or, near himself watching his actions.
- (2) He should not have even the expectation that God will be pleased by his good acts.
- (3) He should not even care, or, desire for the happiness of the heavenly regions.
- (4) He should be equal-minded both to pain and pleasure, or, to good and bad acts: he should do the acts disinterestedly.

(To be continued.)

VEDANTA PHILOSOPHY.

Monistic Morality.

(R. V. Khedkar, M. D., F. R. C. S.)

Continued from Page 86.

It is needless to say that a society or a person without having a firm stand on a premiss determined by the experiences and revelations of the Incarnations, Sages and Adepts, cannot remain perfectly steady with all the morals required by a State Law. All the above described mono-idealistic and monistic societies do advocate strict principles of morals; but as their leaders frequently change their theories and introduce peculiar dogmas to draw people into their snares of delusion, so they set in a bad example of selfishness to their followers. Besides, when they wish to introduce a new dogma, they do so under the authority of an unknown Master. In course of time, under close reasoning and observations, some of the followers see through a mystic veil the faults and failures of those dogmas, and realise the untruth told by the leaders. Thus, such societies inspire people to speak untruth in an indirect way under the serene garb of morality. It is the common anticipation of all that through morality there ought to be a healthy and a happy progress of each individual; but, looking to the results of the teaching of these societies, it can be easily conceived that they do lead people astray into delusions of some sorts and ultimate unhappiness.

The Dualistic established religions, though, have the fault of inspiring dualism in the minds of the devotees, still, they have the standard and fixed principles of their Ethics which cannot be changed at will by any minister of

a church or a temple. The Dualistic devotees also strictly follow the principles of the Ethics either under some fright of punishment or with the temptation of a reward. The progress of such staunch devotees is certainly healthy and happy. In the long run they are turned to the real truth of the Adwait Vedant either by the help of some mystic persons or the revelations given by their personal Deities.

As the monists have no firm belief in both Deities and human adepts so they have no guidance from any reliable source to correct their mistakes from time to time. They are always driven by the delusions of mind, and they get into the habit of believing in the reality of any phenomenon which they can reflect by the hallucinations of the mind. Such a progress leads to unsoundness of mind and physical distress.

In short, it is enough to say that however charming and decorative Ethics, the Monists and the Mono-idealists may propound, still they cannot show brilliant results in bringing perfect peace, knowledge and power to any individual as Adwaitins can.

Now reviewing the philosophy and the ethics of both the Dualism and Monism, readers will be convinced that they are not satisfactory. However, as there are people in the world with the various grades of intelligence, so these religions and religious societies are necessary to satisfy their needs. But the interesting point is this that the principles of Monism and Dualism were introduced first to simplify the philosophy and the religion of the Adwait Vedant, the ancient religion of the Aryans; but, instead of

doing this, both of them have, in a way, destroyed the true sense of the oldest religion. The Dualism has destroyed the purpose and the goal of the realisation of one's own true state of Brahman. The forms of its worship have become so complicated that a layman has to be entirely into the hands of the priest to carry out all the rituals. Nevertheless, the prescribed form of worship takes away a lot of time and does not conduce to the proper concentration of mind and communion with Atman (Deity). Thus, the devotees thereby remain ignorant as ever, and get into a bad habit of being entirely dependent on a personal Deity without making the least attempt to cleanse the impurities of their minds and to practise non-attachment to the objects in the world. Whereas the Monism makes the religion too simple and leaves the people into utter darkness of the knowledge of their original Nature (Brahman). Their practice of worship leads them into a role of reciting recognised hymns and prayers attended with music. The followers thereby do not get the fruit of proper concentration and meditation to realise the ultimate Bliss and Reality. As there is nothing definite in Monism to go by, so the followers get into an unsteady nature.

For these very reasons, the Bhagawat Gita says in the 35th verse of the chapter III, as quoted before, that Paradharmā *i. e.*, the religion leading to duality, is dangerous. The philosophy of the adwaitism, though, is difficult to understand and devoid of false promises; still, it is clear, attractive and most satisfactory if properly understood. Its advices regarding the yoga practice, *i. e.* the practice for the control of mind and for the dawn of true knowledge within, are straight and simple.

I should now show you, in brief, the importance of the Yoga and the Ethics of the Advaitism.

YOGA:—

It means control of the self; *i. e.* controlling an ego from running towards subtle and physical objects in both the waking and the dream states of consciousness. When an ego is a part of Brahman and is temporarily engaged in the phantasm of the world, it ought to get itself detached from it in order to realise its original state; therefore, the practice of gradual control upon itself and the renunciation of objects, is the only royal road for it. Dependence upon another phantasmal being—as is advocated in other religions cannot show the ultimate Reality. In short, as realisation is to be experienced by one's own Self, so the self has to try for liberation from the delusion of the world by its own efforts.

Yoga is defined by various authorities as follows:—

Maitri upa. 6 18:— षडङ्गा इत्युच्यते योगः ।

Yoga is said to consist of six practices. (*Prânâyâma, Pratyâhâra, Dhyâna, Dhâranâ, Tarka and Samâdhi.*)

Maitri upa. 6, 25:—सर्वभाव परित्यागो योगः ।

Yoga means renunciation of the conception of all objects.

Kaivalya upa. 2:—श्रद्धाभक्ति ध्यानयोगाद्वेहि ।

You realise (Brahman) by the conjoint means of faith, devotion and meditation.

Gita 2, 48:—समत्वं योग उच्यते ।

Yoga is said to be the equilibrium (of mind, reason etc. towards attachments and temptations).

Gita. 2, 50:—योगः कर्मसु कौशलम् ।

Yoga means skilful behaviour in actions.

Gita 6, 12:—युञ्ज्याद्योगमात्मविशुद्धये ।

Yoga shall be practised for the purification of the self.

Gita 6, 17:—योगो भवति दुःखहा ।

Yoga removes sorrows.

योगश्चित्तवृत्तिनिरोधः ।

Yoga consists of the control of the Vrittis (fancies) of chitta.

The secret of yoga is told by Ken upa. in one line:—

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।

Courage is gained through *atman* and immortality through *knowledge*. Thus Vedanta aims at the attainment of more and more courage to remove the delusion by the practice of *yoga*. It does not encourage a person in any way to enter into the delusions of psychic powers.

As several actions are done through senses at a time automatically, so the senses should be controlled first by shutting them from the external objects and applied to *atman* within by some of the prescribed methods of Yoga. The self-control can not be attained at once, because the natural out-flowing habit of the senses will revolt a great deal; however, success will be gained in the end by practice.

Before practising any of the methods of Yoga, the following essential principles and terms should be clearly understood by every person:—

Happiness is not perfect in any of the regions in the Universe as there are pairs of opposites—pain and pleasure

in each region. There can not be bliss alone in any region; for, to realize it there is a necessity of pain, its opposite. The state of Witness (Brahma or God) is blissful; for, He has the worldly theatre in front, upon which various actors are performing amusing plays. The World is so pre-arranged that the reflection of its manifestation gives blissful happiness to Brahman or God emanent. The diversity of the world is for the investigation of the Reality, Knowledge and Eternity of *Brahman*. All the objects in the world reveal His presence behind them and all the religions also point to Him alone.

As an Ego is a part of God, and is aware of the world being the field for its happiness, it goes with *Ahankár* (egoism) to find it; but, having lost its omniscience by being under a tiny limitation of an earthly being, it is bewildered by the complexity in the world, and is further deluded by the temptations in the world.

The more it gets attached to the temptations, the more it loses its intelligence and cautiousness, and the more it is affected by pains. Under deep penitence it is reminded one day, by the *Vijnána* (Right knowledge) which is within it, of the True nature of the Atman and World. Then, it makes up its mind to return to God. It can not jump at once to Salvation: it has to go through *Samsára* (worldly life), with progress towards spirituality in each life, following the practices of *Sanyás* and Service.

“*Sanyás*” means gradual control of the desires for worldly objects; it does not mean immediate running to the forest life.

“Service” means realisation of oneness with every animal and human being, and the help rendered to them through universal love and sympathy, without any desire for the fruit of such a service.

In the practice of yoga and devotion the lower Self is applied to the Higher Self (Atman), its mind and Buddhi including the senses are merged first into vijñan, next into omniscience of atman and finally into Absolute knowledge of Brahman. By such a practice an Ego (Lower Self) gradually gains illumination *knowledge* and *Courage* to control mind and senses; further, it becomes able to practise renunciation.

For liberation complete non-attachment to the objects in the world and renunciation of Ahankar (egoism) are absolutely required. At the loss of these two limiting principles lower self merges into Atman: and Atman realises its nature of Brahman. Therefore, in “liberation,” an Ego is not added on to *Brahman* which again does not increase in size. For example, when a person dreams of an elephant, his own mind reflects upon the nature of that animal, and when he wakes up that idea of an elephant merges into his mind but thereby, he does not get himself bigger in size.

ETHICS of the Vedanta:—

This subject will be fully discussed also in further issues. Here it is enough to say that it does not comprise of commandments given by any Person and does not entertain any idea of practising charity for obligatory purpose. Thus, Ethics is not of forced nature. A person has to realise his unity and identification with every

thing in the world through the enlightenment of knowledge which he would gain by the practice of yoga. When he would desire for the spiritual prosperity of himself, he would, at the same time, realise that he ought to look after the prosperity of others also. Thus, adwaitism does not teach selfishness; it does not also give false promises of forgiveness. It sets a rigid law of karma that "Action must be followed by Reaction." It is the law of Nature and is equally applicable to all beings and objects. Thereby a person has always to be cautious before doing any action, and to think twice whether that action will lead him to attachments and degeneration. For the progress in life a person ought to do some utilitarian work to a greater or lesser extent according to the possibilities in his each life. He should, in no way, allow himself to be bound for series of rebirths; he should try to cut them short as much as possible and be a steady helper to mankind in the capacity of a Guru. Liberation, in the first stage, means freedom from the pangs of births and deaths and in the second stage, it means the loss of the conceptions of "Me" (individuality) and "Mine" (world). Thereby, it does not mean the loss of existence and going into nothing; but the liberated person realises His original Reality of Brahman.

In short, by the study of the philosophy and the practice of yoga of the Adwaitism, a person realizes the perpetual presence of God (Atman) within himself as the Witness, Judge, Friend and Helper for the spiritual prosperity of himself. Hence he is straight in his character, peaceful in mind, and kind at heart to help his fellow-persons.

Brahman (Ultimate Reality, Knowledge and Eternity) cannot be limited and expressed by any term as One; because, it has been already shown that the two primordial ideas of "I" (Creator) and "My" (the World) are simultaneous in emanence, co-existing in time and simultaneous in merging into knowledge of Brahman. Therefore, Brahman is "Not Two" (Adwedita.)

In conclusion, adwaitism means the realisation of one's own true nature and Reality, and the throwing away of the delusive conceptions (Vrittis) of "Me" and "Mine", the false notions of Atheism and Theism, and the temporary doctrines of Monism and Dualism.

THEOSPHY.

Theosophy means wisdom of God. When God is omnipresent He is present both in the external world and within the soul of each individual. There cannot be a line of separation between God and an animal being. Since a person has conception of littleness to himself, so, he has also conception of greatness existing in the cosmos which is in front of him. He sees an extensive space around him, finds profound knowledge latent in every object, and hears often of the astounding power in the five primordial Elements. To these three principles—Extension (space), Knowledge and Power—he calls God. He has an unflinching reality of the existence of both the world and himself because he is *Brahman*.

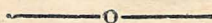
Thus, the two ideas of littleness and greatness which belong to a pair of opposites are mere conceptions of Atman which is a part of omnipresent Brahman. When God is omniscient and omnipotent having the diversity of knowledge and power in each being, it is natural that an ego should aspire to have the complete knowledge of the world so as to be one with the world, or, in other words, to realize his own glory and manifestation in world from the stand-point of Brahman. Thus, the knowledge which is revealed to him or which is investigated by him is called *Theosophy*.

The Eastern theosophy which is known as Shruti is a knowledge revealed directly by *Brahman* to the sages. The Eastern Smriti is a knowledge revealed by Avatars and saints based on logical reasoning, practical knowledge of the world and the experience gained through the practice of meditation and Samadhi. The Western theosophy is based on the knowledge gained by logical reasoning, material sciences and intuition. Thus, the Western theosophy expounded by the philosophers, and theologians has been lacking both in the direct revelation of *Brahman* and practical experience of Samadhi. To fill up this deficiency and to bring to a common level the minds of the people of both the East and West, Madam Blavatsky and Col. Olcott devised a platform to freely discuss and assimilate the ideas of the East. Unfortunately, Madam Blavatsky did not get a full opportunity to study fully the Vedic philosophy. Her teacher saint Kootuhmi being a Buddhist monk gave her all ideas of Buddhist philosophy and religion.

Thus, she published mixed ideas of both the Vedantism and Budhism in her books, Secret doctrine, Isis unveiled, Light on the path etc. Her followers instead of sifting these mixtures of philosophy and finding out the proper truth, went on adding some more imaginary theories and have made it more dogmatic. The Adyar theosophy has gone further in making it a new cult. Thus instead of having a broad, clean and free platform between the people of the East and West there is a chow-chow theosophy having no positive and definite ideas and direction to give final peace and liberation to any thirsty soul. Not a single person can be shown amongst its leaders who can go into deep Samadhi, or, whose mind is absolutely free from the six temptations of the world. Indeed, such a state of affair is very dis-heartening. A free and broad platform is certainly needed to bring harmony and peace between the East and the West. Such a platform can only be raised out of the Adwait Vedant whose principles can be found in Bible and scriptures of semetic religions. Though we are indebted to the Adyar theosophy for its having awakened the Indian youths to study their ancient religion, still, thanks, the chow-chow principles of the theosophical society will not be of an any avail for the prosperity of the Indian soul in the path of Moksha for these reasons.

(To be continued.)

OMAR KHAYYAM.



Oh threats of Hell and Hopes of Paradise !
One thing at least is certain—This Life flies ;
One thing is certain and the rest is lies;
The Flower that once has blown for ever dies.

Note:—Here the poet sneers at the threats of Hell and hopes of Paradise, which are frequently given by all the Dualistic Religions in the world; because, those religions have the same temptations and delusive objects which are present in this world. Sages have often declared that an ego wastes its time by wandering into these regions. They have declared in the Adwait Vedant what this poet says here that “One thing is certain that life flies.” So in order to stop this waste of life a person ought to make the most of his time, in communion with God which is within himself.

In the third line, the poet has boldly declared that all the talks and writings which do not conduce to the realization of one’s own Self to be Eternal Brahman are absolute lies.

In the fourth line, the poet has given the truth that once the mortal frame whether animal or vegetable, is destroyed, it does not appear again in the same form and quality. So, it is an advice here that an ego which has to go through series of lives to realize its goal should never be attached to the mortal body.

EXTRACTS & NOTES.

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(*Continued from page 44.*)

(From *Yoga Vasishtha* translated by Vihari-Lala Mitra)

The possession of the mind is the cause of woe, and its extinction is the spring of happiness; therefore one should practise the abrasion of the essence of mind (or personality) in order to arrive to its utter extinction.

The mind that is beset by the net of the vain desires of the world, is subject to repeated births which are the sources of endless woes. (The world is a vale of tears, and worldli-mindedness is the spring of misery.)

How can we expect the decrease of our distress, as long as the mind is the mistress of the body ? It is upon the setting down of the mind that the world appears to disappear before us.

Know the mind to be the not of all the miseries of life, and its desires as the sprouts of the forest of our calamities.

The nature of the living liberated mind is said to be its intrinsic essence which is replete with its holy wishes and exempted from the doom of transmigration.

The living liberated person being mindless of himself becomes as cold hearted as a plant growing in a frigid climate where it blooms with its mild virtues, likening the blossoms of the winter plant.

Those minds that have freed themselves from all worldly cares and got rid from the province of their thoughts also, are the minds that rove in this state of freedom, as the winds wander freely in the region of vacuum.

Remain quiet and in good cheer with the magnanimity and equanimity of thy mind; and know thyself to be imperishable, and without any change or regeneration.

He who pursues the path of spiritual ignorance by his meditations and contrivances for his temporal welfare must be blind to the future welfare of his soul.

It is possible for the wise as well as the unwise to acquire the power of his flying in the air by the continued practice of *yoga* or some other arts and expedients of *mantras* and the like. But the spiritual man remains quite aloof and afar from these and has no desire for any such thing; he is content with himself, and finds his rest in the supreme soul besides which he has nothing in view. He has neither the aerial journey nor any super-natural power or worldly enjoyment for his object; he is of the form of empty air, and remains with his spiritual knowledge as the idol of his soul.

The unspiritual man who aims at the acquisition of supernatural powers must sacrifice the means of his consummation to the acquirement of such powers.

All things are accomplished by application of their proper means; and what is thus ordained to take place, cannot be undone even by the three-eyed God Siva himself.

All knowledge relating to the properties of things and their application in proper mode and manner for the bringing on of certain ends, is of no good to the spiritualist for his attaining to spirituality.

He who wishes to have supernatural powers may gain them by his long practice; but what need has the *theosophist* of these practices or powers for himself ?

The success which attends or any body in the consummation of his object is entirely owing to his personal exertion, and may be called the fruit of the tree of his own labour. But these successes and consummations are of no use to those great minded men who have known the Knowable One in himself and who have made an end of their worldly desires.

The motion of the body being stopped and the action of the heart having ceased, the humours of the body become as still and inert as the solid mountain of Meru. So the want of fluctuation is seen to cause the steadiness of all things in the world; and hence the bodies of sages are known to be as quiet as the blocks of wood and stone. The bodies of yogis, therefore, remain entire for thousands of years; and like clouds in the sky and stones underneath the water, are neither soiled nor rotten at any time.

THE PANDAVAS AND THE GIANT.

(From *Useful Instruction* by Motilal M. Munshi, B. A., B. L.)

Within the first year or two of the Pândavás' exile they arrive at a town called Ekachakra in the neighbour-

hood of which lived a giant, *i. e.*, a demon who feeds on human beings. They are kindly received by a family of poor Bráhmaṇas who prove to be in great affliction, because it is their turn to furnish a victim for the monster. Whilst reposing in an inner apartment the Pandavas overheard the father, the mother and the daughter, each urging a separate claim to be allowed to suffer for the rest.

The father commences, saying that never would he be so base as to give a victim from his house and consent himself to live; but still he expresses anxiety at not knowing how to provide a place of refuge for his wife, daughter and little son after his removal. He cannot, he says, surrender his faithful wife, the sweet friend given to him by the Gods, nor his daughter whom Brahma made to be a bride and the mother of heroes, nor yet his son: * * * but if he offer himself, sorrow will pursue him in the world to come, and his abandoned wife and children will be unable to live without them.

The wife next speaks and chides her husband for yielding to grief like one of lowly caste; for, whoever knows the Vedás must know that:—

“ Fate inevitable orders;—all must yield to death
in turn.

Hence the doom, th’ irrevocable,—it beseems thee not
to mourn.

Man hath wife, and son, and daughter,—for the joy
of his own heart;

Wherefore, wisely check thy sorrow,—it is I must
hence depart.

'Tis the wife's most holy duty,—law on earth with-
out repeal,—

That her life she offer freely,—when demands her
husband's weal ”

She goes on to argue that he can support and guard the children when she is gone, but that she would have no power to guard and support them without him.

When the daughter overheard the troubled discourse of her parents, she put in her claim to be the offered victim; for, if they died before her, she would sink to bitterest misery: but if she died to preserve them, she would “then become immortal and partake of bliss divine.”

Whilst they were all thus weeping, the little son opened wide his eyes, and lisped out in broken accents:—

“ ‘ Weep not, father, weep not, mother; oh my sister,
weep not so ’

First to one and then to the other,—smiling went he
to and fro.

Then a blade of speargrass lifting, thus is bolder glee
he said:

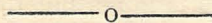
‘ With this speargrass will I kill him—this man-eat-
ing giant—dead. ’ ”

Happily the child's chivalry was not required; for the Pandu brothers went forth and conquered the man-eating giant. —“ Episode of the Mahábhārata. ”

Happy is the man who is steady in the discharge of his duties and is neither overjoyed nor depressed at the fruition or failure of their results. —“Yoga Vasiṣṭha. ”

Act then, and do thine own appointed task,
 In every action my assistance ask;
 Do all with heart and soul absorbed in me,
 So shalt thou gain thine end, and be from trouble free.

—“ Bhagavad Gita. ”



SAYINGS OF SHRI RAMAKRISHNA.

If thou art in right good earnest to be good and perfect, God will send the (Sad-Guru) proper master to thee. Earnestness is the only thing necessary.

Bow down and worship where others kneel; for where so many have been paying the tribute of adoration, the kind Lord must manifest Himself, as He is all mercy.

As the black-smith keeps alive the fire of his furnace by occasional blowing of his bellows, so the mind should be kept burning by the society of the pious.

The sun is many times larger than the earth, but distance makes it look like a very small disk; so the Lord is infinitely great, but being too far away from Him we fail to comprehend His real greatness.

As the elephant has two sets of teeth, the external tusk and the inner grinders, so the God-men like *Shri Krishna* and others act and live like common men to the view of all, while their souls rest far beyond the pale of *Karma*.

When butter is produced by churning the whey, it should not be kept in the same vessel containing the remaining whey, for then it will lose some of its sweetness and cohesion. It should be kept in pure water and in a different vessel. So after attaining some partial perfection in this world, if a man still continues to mix with the worldly and remains in the midst of the world, it is likely that he will be tainted; but he will remain pure if he lives out of it.

If you think yourself mortally weak, sinful and without goodness, you will really find yourself to be so in time. Know and believe that you are of immense power and the power will come to you at last.

Who could have realized the Absolute Brahman if there were no Mâyá and her manifestations ?

The Infinite Reason alone exists in Himself—the finite in Him. In our minds alone has He created a world, or at least that by and through which it becomes unfolded to us. In His light we behold the light and all that it reveals. Great, living Will!—Whom no words can name and no conception embrace! Well may I lift my thoughts to Thee, for I can think only in Thee. In Thee, the Incomprehensible, does my existence and that of the world become comprehensible to me; all the problems of being are solved, and the most perfect harmony reigns. I veil my face before Thee and lay my finger on my lips.

—Fichte.

“ There are two characteristics of the great, like those of a bunch of flowers, which either finds its place on the head of the people or fades away in the forest.

“ Trees droop down with the weight of their fruit, clouds charged with the first rain extend far and wide, the good do not become haughty by the possession of wealth—this is the nature of the doers of good to others”

—*Bhartri Hari.*

The miseries of the world will simply increase if religion is not restored to its proper place.

—The New Reformer, Oct. 1912

“ There has been revealed to us the terrible and painful fact that a great many are giving up public worship and that a large proportion of the people of England pay little attention to religion at all. ”

—The Bishop of Salisbury.

हरिः ॐ

MY IDEAL PICTURE.

“ What in me is dark
 Illumine, what is low raise and support ;

 I may assert Eternal Providence,
 And justify the ways of God to men. ”

Milton.

Deep in the woods of Himalayan Snows
 Where rocks in di'mond gleams of solar rays
 From peak to foot, one beauteous blaze array
 Amidst a thousand hanging beauties gay,
 Where glacier floods the Gangetic streams that crest
 And solemn silence petrolls Yogic rest,
 Where glingling rills united music breathe
 To rock the blissful sage in Ed'nic path,
 Where torpid gales of sandle, cedar, pine
 On busy wings with fragrance wave the scene,
 The homely caves on shelvy sides invite
 The saintly Lords to spend the day and night,
 In Tur'aic sleep, a sleep that knows no world
 Thou bastard name! the seat of mind gross whirled,
 A fowl theatre for mind matter-wound
 Combined with fleeting senses meaner-bound,
 By love and thirst and Eg'ic spell enchained,
 Supreme on steeps of “ I ”, but lowly drowned.
 Up rose with Thee, and played a fongus farce—
 Exempt from thy farcical clash of cares,
 Exempt from MINIC ties of short-lived din
 Among the sorrow-breeding kith and kin,

Removed afar, in short, from seeming world
Sore racked in throes of Gun-a-ic Triad,
Up high on mount above tempestuous sway
Where *chatak* birds for crystal drops e'er stay,
Where heavens open paths angels bright,
And golden silence clasps eternal light,
Adown where Mansarovric lakes, as sheets
Of silver molten broad and wide, form seats
To saints in penance lost and naked clad,
Where lotus full-blown rivals moon full-faced,
There on summit brow of hushe'd Kailas,
The tiger skin outspread on rocks of gloss,
Fast in Padmasan bound, and controlled self,
Left arm on crutch, on knee the right itself,
Telling Gomukhy beads of Tulsy pulf,
Crescent on crest in virgin rays, crowning,
Darkest caves of matted locks upshooting,
With lum'nous gem, the serpent-hood unfurled
Around the neck close in milky coils curled
In sombre shades of down—des-cending beard,
To Indra's throne, as twining vas'ky seemed,
There on airy realms inspiring pure
Guary—Sankar musing sits calm, secure,
A figure gigantic, stately and tall,
In liguid gold embossed, dazzles He all,
As red as infant Sun, His feet appear,
A joy of joys to contrite hearts to bear.
A continual feast for Love to dote.
To stem the tide of blighting sin, a boat.
Among His spiral locks in mountain heaps,
Our hallowed mother Gunga lies and leaps
Into cataclysmal cascades roaring,

And pouring down in floods globe—deluging.
 All this to subject worlds heralds to show
 That Love unclasped, from Sankar's locks lets go
 Her will to promisc'us pleasure riot,
 And purify the earth with pure delight.
 Lo! once our Lord beneath a birching shade
 Rapt in folds of thought, full absorbed Him made.
 His face, the Sun outshines in rad'ent rays.
 His hats bright, the smiling nature sways.
 The tow'ring trees in countless tendrils decked
 Bescem as mates by youthful love henpecked.
 The wide expanse of em'rald green beneath
 New charms inspires with studded copse and heath;
 And hills on hills a serious solemn hold,
 And drown Our Sage in depths of silence gold.
 There tiny lakes, as sparkling di'monds lie.
 With fresh'ning dews and flora sweet they sigh
 Their balmy breeze on glistening waters nigh.
 There antler herds, the pict'resque lawns enchase
 As lightning streaks, in scamp'ring they graze.
 And hosts of wing'ed sirens gay resound
 The silvan scenes with blossoms silvered, crowned.
 In short, with immense joy creation swelled;
 And natures dome in music mute revealed
 In holiest pride "Sivoham" anthem sealed;
 And blade and brooks "Siv-aic" aspect unveiled.

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5. Neue Metaphysische Rundschau. Berlin.
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