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THE ESSENTIAL UNITY OF ALL RELIGIONS

PRESENTED

BY

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TO

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THERE IS NO COPYRIGHT IN THIS BOOK.

Capt. Russell Lloyd Jones, (of Australia, now for some years residing in Greenfield Hill, Fairfield, Connecticut, U. S. A.), who has been most generously spending money and doing other things needful for the widest possible circulation and popularisation of this book and the great Cause of Universal Unity which it represents, and who has already paid for 1,500 copies of the present (third) edition of the book and has consequently been given copyright for 5 years for all countries outside of India, relinquishes that copyright and wishes us to announce that—

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We have great pleasure in making this announcement. We also further beg to announce hereby that, for the sake of the Great Cause the book is calculated and intended to serve, we too relinquish forthwith our copyright for India as well. So—

"There is NO COPYRIGHT in this book. And, anybody anywhere all the world over is free to make, as best he can, the fullest use of the subject matter of this book, without any restriction whatsoever."

JAGAT NARAYAN,
Manager,
Ānanda Publishing House, Benares.

THE ESSENTIAL UNITY OF ALL RELIGIONS

COMPILED

BY

BHAGAVĀN DĀS

(M. A., Calcuttā University ; D. Litt., *hon. causa*,
Benāres University ; D. Litt., *hon. causa*,
Allāhābād University.)

THE ĀNANDA PUBLISHING HOUSE
BENĀRES.

SOLE AGENT :
THE INDIAN BOOK-SHOP,
BENĀRES.

Publisher:
THE ĀNANḌA PUBLISHING HOUSE,
Theosophical Society,
Benāres.

First Edition, 1500 copies, 1932.
Second Edition, greatly enlarged, 4000 copies, 1939.
Third Edition, revised and further enlarged, 2000 copies, 1947.

PRICE:—
Indian, Rs. 7-8-0; Foreign, 15 shillings or 3 dollars.

Printed by
Rāmeshwar Pāthak,
at the Ṭārā Printing Works,
Benāres.

PREFACE

TO THE PRESENT (THIRD) EDITION.

Expression of Gratitude.

(a) First of all must be recorded here the profound gratitude of the compiler of this work to Captain Russell Lloyd Jones (late R. F. A.), Australian-born but resident for some years now in U. S. A. (Greenfield Hill, Fairfield, Connecticut), for his selfless and most generous enthusiasm in the cause of the spread of the very Ancient Message of the Essential Unity of All Religions. He and I have never seen each other in the body. About a year ago, it seems, he happened to see a copy of the previous edition of this work; began buying up all the copies available, from the T. P. H., Ādyār, and the Indian Book Shop, Benāres, the two chief agents for its sale; and presenting them free to leading persons in all countries. His own opinion of the book was expressed to me, in several letters, as below:

"This compilation of texts from all great religions is a work of rare scholarship and tireless research. It is one of the long awaited books of the world, and one of overwhelming importance, in the present crisis confronting mankind.... I regard the book as most valuable to the U. S. and the world at large...The volume is the most infinitely precious on the earth... It is beyond rubies."

The appraisal is just; because it is reverence rightly shown to the Authors of the Great Scriptures of the nations, whose words have been only strung together here. If any commendation is meant for that new way, then the present writer places it on his head in all humility.

The first edition of the book, 1500 copies, issued in 1932 (by the T.P.H., Ādyār, Madrās) was exhausted before the close of 1939. The second edition, 4000 copies, with nearly three times the matter, was printed in Benāres, and

published by myself. Captain R. L. Jones helped to exhaust it, in 1946. Not incontent with this, he has had that edition (which carried no copyright) reprinted in the U.S.A. (fifteen hundred copies) and is distributing these also, free and gratis, in several countries. Yet more. When he was informed that a new and further enlarged edition, of two thousand copies (with about fourteen hundred extracts of parallel texts from the scriptures, instead of 1150 of the previous edition) was being printed by me through the Ānanda Publishing House (A.P.H.), Theosophical Scciety, Benāres, the sole agent of which is the Indian Book Shop (I.B.S.), Benāres, he not only registered order at once for 1500 copies, but even sent on to the I. B. Shop the whole price of these in advance (over 2500 dollars or nearly 8000 rupees), having previously ascertained from the I. B. S. the price at which they would supply.

The present writer assigned copyright in the book for five years only, to the publisher of the present edition, the Ananda Publishing House. But when Captain Jones agreed to purchase 1500 copies of this edition, the A.P.H. decided.to relinquish the copyright in his favour for all countries outside of India. Captain Jones, however, in a letter d/- 29-5-1947, to the Manager, I. B. S., Benāres, has written: "There is no copyright in this book outside of India. I want you to please print and paste in each copy of my fifteen hundred, the following notice—There is no copyright in this book ; the public is invited to reprint, or reproduce in any way, either the whole or any part of it". And, the A.P.H. also has, for the sake of the Cause, decided to relinquish copyright for India as well forthwith.

Capt. Jones has sent me some copies of his reprint of the second edition. Comparing their appearance with the very poor paper and printing of our Benares third edition, one feels a little ashamed and a little sad. Why ashamed, though, when the causes are well-known ? They are the results of the horrible "Wars to end War" ; dabasing, demoralisation, and disappearance of metal-coinage, excessive inflation of printed instead of minted currency, consequence overwhelming increase in costs of

all sorts, especially in the price of things required by presses, f.i., paper, ink, iron, copper, lead (for matrices and types), and machinery of various kinds (whose price has risen twenty-fold and more in some cases). And Benāres, a pilgrim-town, has never rejoiced in rich and highly equipped presses. But Captain Jones will bring out before long, his own splendid reprint of the present edition. So I trust fully. I also hope, though I am to enter my 80th year shortly, that I may see a copy before I pass. Captain Jones has just crossed his 60th, and I earnestly wish him many more, and ever more and more successful, decades of his labor of love and mission of mercy, following reverently in the foot-steps of the Great Lovers of Mankind.

(b) I should also record my thanks here, to Shrī Jagaṭ Nārāyan-ji, Manager, I. B. Shop and A.P.H., for the considerable help he has given me, as a labor of love, in the correction of proofs.

Some special features of this edition.

(a) It has been observed by a western writer (—E. A. Poe, perhaps, in one of his tales—) that, in English, of all words, 'the' occurs most often !

I have eliminated some twenty-five 'the-s' from every page, on an average; that is, about eighteen thousand altogether from the book !

Readers may feel gaps and jolts, now and then, (as I myself do), reading some of those sentences; but I believe that they will shortly become accustomed to do without those 'the-s' (as I myself have become), and may even feel a more rhythmic poetic earnestness appear, now, in such sentences. If I am not mistaken, 'the' appears less frequently in English poetry than in prose. There is no participle corresponding to 'the' in Samskṛṭ, nor in Persian. In Arabic, its correspondent 'al' is tacked on before every noun. Its correspondent in French and other Latin languages has been further elaborated into

separate masculine and feminine forms. I do not know about other European languages. Consider what special significance attaches to 'the'; what portion of its meaning is lost by a sentence, if its 'the-s' are omitted. Where 'the' has a limiting and specifying effect, there it should certainly be used; otherwise it need not be.

The reader may try this method on any sentences taken at random in this book, by adding and again removing 'the-s'.

(b) The text, scripture-quotations, translations, and foot-notes, of the previous edition, have all been reproduced in this; with only verbal alterations, here and there, to clear up obscurity, or read better. New matter has been added to all four.

(c) In translation of Skṭ. words, in the later portion of the book, sandhi, 'coalescence', of sounds, has been replaced more and more by uncoalesced forms. Thus, on p. 1, first words of first Skṭ. verse are Éko Ḍévah; uncoalesced, they would be Ékah Ḍévah. P. 345, l. 9, reads: Aṭra éva svargah, aṭra éva narakah, ('Heaven is here, in us; and so is Hell'). Coalesced, the words would read, Aṭraiva Svargoṭraiva narakah. One main cause of the difficulty of Skṭ. is this running together of letter-sounds and mixing up of words. This is perfectly natural in speaking; and 'rules of coalescence' of vowels and vowels, consonants and consonants, vowels and consonants, and aspirates and nasals with these—all such rules are only explication and multiplication of one simple rule: Pronounce the words quickly, and the sound which results from the merging together of the last of one, and first of the other, is embodied in a formal rule—If this letter is followed by this other letter, the two will be replaced by this third.

Such coalescences and transformations occur inevitably in all languages. In English, if to 'intelligible' we add 'ty', the new word becomes 'intelligib-ility' (not 'intelligib-lety'). For more complicated examples, readers may consult books on 'Phonetics'; or for amusing ones,

may see Bernard Shaw's play *Pygmalion*. In Skṭ., the fact that name and sound of every letter are identical, and the alphabet is scientifically arranged in accord with the vocal apparatus, makes phonetic coalescence and the showing of it in writing, much easier.

(d) Words of a dozen languages, Skṭ., Arabic, Persian, Zend, Pālī, Prākṛṭ, Gurmukhī, Latin, Greek, Chinese, Hindī, Urdū, and we may well include English also in the list, have been transliterated in roman script in this book. That script may, therefore, be rightly regarded as a World-Script in the present epoch of human history. As such, the use of it deserves to be promoted far and wide; of course, without attempting to abolish any particular script which any communities or nations may cling to. A World-Script will powerfully help World-Religion and World-Order, i.e., World Organisation, which would be a World-Order based on and arising out of a World-Religion.

(e) Readers will notice that. in the foot-notes, events of current history are referred to, from time to time, to illustrate the principles and generalisations stated in the text. Literature, even scientific literature, is affected by current events, and, in turn, reacts upon and affects current history. Thus, the invention of the atom-bomb has stopped World-War II in Asia; but the atom-bomb, in turn, has created such insecurity and terror in all nations and countries, that the world is again being divided into two armed camps, one headed by U.S.A., and the other by Soviet Russia; and a third and far more devastating World-War is hovering in the air and spreading a pall of black gloom over the whole human world. That even particular physical sciences are better understood if studied in the light of the history of their development, and should be so studied—this is now a common place of Educational Method. Indeed, is not the *history* of our solar system, from its beginnings in primeval nebula down to this day, the scientific description of its evolution in all its countless aspects?

The whole and sole purpose of this book is to en-

deavour to establish Concord in place of the horrible Discord, which pervades the world generally and India specially, by means of a rational World-Order based on and issuing out of a World-Religion. Therefore references, in the foot-notes, to specific instances of the awful Discord are obviously relevant.

One amazing event of tremendous significance and importance has occurred in the last few weeks, which is described very briefly in the foot-note on p. 545. The success of the step which has been taken, in the shape of the quiet withdrawal of the British Government from India, and the handing over of all power to purely Indian Administration (—completed during the first minute after midnight between 15th and 16th August, 1947—)—the success of this step is, most unfortunately, hampered by an exceedingly serious, indeed disabling, drawback. That drawback is the division of India into a Muslim Pākiṣṭān and a Hindū (or non-Muslim) Hinḍuṣṭān, preceded by ferocious communal riots all over India, between Hinḍūs and Muslims, constituting, in fact, a civil war, than which, as has been well observed, no other war is more intensely inspired by hatred ; which hatred becomes the more bitter when, to politico-economic motives, are added religious fanaticism, as at present in India. (It may be noted incidentally that the Purāṇic ancient name of this country is Bhāraṭa. It was named India by the earlier Greeks, Ionians, Yavanas in Skṭ., when they first saw the river Indus. Yet earlier, the Īrānians or Āryānians—now called Persians—but who have again changed the name of their country from Persia to Īrān—called the river Sinḍhu, as Hinḍhu, because of the special conformation of their vocal organs. The Īrānians are only a branch of the Āryan Race, as are the inhabitants of Eire, Ireland, the Celts, and, indeed, all Indo-Āryans or Indo-Europeans).

The success of this step—almost unprecedented in human history—and removal of the great drawback mentioned above, (and thereby, let us hope, the re-uniting of the two parts into one whole, as before), also depends on the two separate administrations of Pākiṣṭān and

Hinḍusṭān realising that the best, indeed, the only, way, of establishing peaceful life and promoting general welfare throughout their respective dominions and also India as a whole, is to establish a rational Socio-Individual Organisation, based on World-Religion, which will fulfil all the just needs of all persons of all creeds, castes, colors, races, i.e., fill all stomachs, cover all backs, provide roofs over all heads, ensure decent family life, and bring livelihood-giving suitable work and appropriately qualified worker together.

(f) No country is east, no country is west, of any other. All are, by turns, now east and now west, of one another. None the less, *Ex Oriente Lux*, 'Light comes from the East' always, to every country, at Sun-dawn. And Civilisation travels with the Sun. It is therefore in the nature of things that, having reached its culmination in U.S.A., for the present, Civilisation should seek a new life with a new form in China, India, Japan, Russia, and Asia generally. And no other country than India, not even venerable China, provides the fundamental principles, applicable everywhere and always, with suitable modifications of detail in accord with local and national conditions, of a complete Socio-Individual Organisation based on World-Religion.

BHAGAVĀN ḌĀS.

FOREWORD

(TO THE FIRST EDITION)

"The first World Conference on Education was held in San Francisco in July, 1923. Out of this Conference, the World Federation of Educational Associations was born. The Constitution of the Federation provided the following article regarding Conferences: 'The World Conference shall meet in full session at such place and time as may be determined by the Directors: but a meeting of sections, one in Europe, one in America, and one in Asia, may be held in the intervening years."[1]

The first All-Asia Education Conference was held at Benares, from 26th to 30th December, 1930.

Its Conveners[2] desired the undersigned to write a paper on "Unity of Asiatic Thought". The subject took shape in his mind as "The Essential Unity of All Religions". Asiatic thought is deeply tinged with Religion. Asia has given birth to all the great living religions He read the paper to the Conference on December 30.

Members of the audience, belonging to several religions and sects, very kindly expressed approval, and also desire for separate publication. The then General Secretary[3] of the Indian Section of the Theosophical Society, generously printed, and distributed free, over

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[1] Foreword to the Report of The First All-Asia Education Conference.

[2] Through their Secretary, Shrī Rāma Nārāyaṇa Mishra, then Head Master of the Central Hindū School, on the grounds and in the buildings, (donated by the Mahārājā of Benāres), of which, the sessions of the Conference and its Committees, were held. The C. H. School was founded, in 1898, by Dr. Annie Besant and colleagues, as part of the Central Hindu College of Benares, which was developed after-wards, by Pt. Madan Mohan Mālaviya and colleagues, into the Benares University.

[3] Shri Telang.

four thousand copies of it, in a revised and enlarged form, with *Theosophy in India*,[1] the monthly organ of the I. S., T. S. It was reproduced serially in *Theosophist* of Adyar, Madras, in the South, and *Vedic Magazine* of the Ārya Samāj, Gurukula, Kāngri, near Harḍvār, in the north. A brother wrote from Burma, asking consent to reprint. But the Theosophical Publishing House of Ādyār had already arranged to publish it in book form.

It has been revised again, in the time left by many other distracting demands, and enlarged greatly by addition of many more parallel passages, in the hope of making it more serviceable, because of the encouragement received. Even so, a good many passages remain in a note-book, which the writer has not been able to incorporate.[2] There is also a rough draft of a glossary of over five hundred Arabic-Persian words, pertaining to religion, especially Islāmic Sūfī mysticism, with Samskṛt and English eqivalents, (almost all of which will be found in the book, scattered all over, but which are arranged in alphabetical order in the glossary). He wished very much to append it. But it requires careful revising and fairing, and therefore has had to be put off till more favorable times, lest the publication of the book be delayed indefinitely.[3]

If this book is so fortunate as to succeed in giving a taste to readers for discovering identities of thought in the great records of the deepest human experience in different languages, they will be able to see such identities at almost every step, in their further readings in such records, to their great joy, and to the perpetual expansion of their sympathetic appreciation of others.

Some learned scholars essay to prove that religions of later birth have copied from earlier. The question, whether it is so, may have an intellectual historical

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[1]Since then re-named *The Indian Theosophist*.

[2]This was done in the second edition.

[3]It was put in, in the second edition, with many more words.

interest for the learned few. A far deeper, more vital, more human interest is possessed, and for all mankind, by the question, *why* they have done so, if they have copied from one another at all. Is it not because there is only One Eternal Truth for all to copy? New generations are born from old, new nations grow out of colonies from old, new lamps are lighted from old, but the Life, the Light, the Might, which is only embodied in and expressed by ever-changing forms, is beyond them all, is common to them all, is originated by none of them, but originates them all. It is an honor and a duty to copy—if what is copied is Truth; it were a disgrace to be original—if what is originated be False. And there can be 'originality' in only the 'fleeting', therefore the False. There can be no originality in Truth; for only the Eternal can be the Truth; and it can only be, and ought to be, copied, in the large sense, diligently; there can be no 'copy-right' in Truth. But there is no need to 'copy', in the small sense. The River of Life is ever flowing; whoever feels thirsty can dip his bucket directly into it. The same Truth wells up independently in the heart of Seer after Seer, Seeker after Seeker.

While compiling the book and revising it again and again, the compiler has prayed constantly to the Great Masters of all the living Religions, Manu, Kṛshṇa, Vyāsa, Zoroaster, Moses, Isaiah, Laotse, Confucius, Buḍḍha, Jina, Christ, Muhammaḍ, Nānak, and the Spiritual Hierarchy to which they all belong, for guidance of his very feeble fingers in this humble effort to serve his fellow men and women and children of all countries.

He should inform his dear readers that he has no knowledge of Arabic and but a smattering of Persian. But he has a profound conviction that Truth is one and the same, and that all the Great Lovers of Mankind cannot but have said the same true things. He has, therefore, from time to time, asked Maulavī friends to give him texts from *Qurān* and *Haḍīs* (sayings of the Prophet Muhammaḍ), parallel to Samskṛṭ texts whose purport he placed before them. As *Qurān* is a comparative-

ly small-sized book, and many good Maulavīs know it by heart, they were able to supply the needed texts without much difficulty ; in some cases readily. Persian and Urḍū texts are, most of them, quoted from famous and venerated Sūfī-s, like Maulānā Rūm, Hāfiz, Jāmī, Sā'ḍī, Omar Kḥayyām, Gḥazzālī, Mansūr, Chishṭī, Wesālī, Shabisṭarī, Kḥusrau, Sarmaḍ, Fariḍuḍḍīn Aṭṭār, and others. Much helpful information about Sūfism, and many valuable Arabic and Persian texts, have been found in the excellent, very learned and very thoughtful, books of Kḥān Sāhib Kḥājā Kḥān (of Madras), *viz.*, *Studies in Ṭasawwuf*, *The Secret of An-al-Haq*, *Philosophy of Islam*, and *The Wisdom of the Prophets*. Because of the present writer's ignorance of Arabic and slight acquaintance with Persian, there are probably many mistakes in the roman transcript and the English translations. Of course, he has based the English renderings of Arabic texts on explanations kindly supplied by Maulavī friends, and on published translations regarded as standard. Still he may have failed to be accurate. Readers learned in Arabic and Persian will kindly correct. Original texts also have been reproduced here, in roman transcript; translations by themselves do not command complete confidence ; and correction by learned readers will be made easier.

The compiler shall be very happy if friends learned in their respective Scriptures will approve this kind of work and will take it up themselves. Indeed, what is very much needed is that representatives of all the great living religions, large-hearted, broad-minded, copiously-informed, philanthropically-motived, may come together in a small and active Committee, and prepare a series of graded text-books of Universal Religion, expounding main points systematically, and illustrating them amply, for ready reference and obviation of doubts, with parallel passages, in original, from the Scriptures of the several Religions. Such text-books would be authentic and authoritative, carry great weight with all communities, open their eyes to the utterly Common Essentials of all Religions,

and be introduced and studied with pleasure and profit, in private homes as well as public educational institutions, by students and readers of various ages and capacities—to the sure and certain promotion of peace on earth and good-will among men.

It will make the compiler rejoice, and will repay him a thousandfold for such labor as he has been privileged to bestow upon this compilation, if Universities and other educational institutions make it their own ; and issue their own editions of it at cost-price, or free, for the use of their students, after making improvements in it, by omissions or alterations, and, particularly, additions of many more parallel passages, (on the broad principles, as well as on the details of observances, rites and ceremonies, customs and practices), through learned scholars on their staff, who may be specially conversant with the subject, and who may form, in each University, a Committee of Representatives of the several Faiths, such as has been desiderated above—for where else should large hearts, broad minds, and richly stored intellects be found, if not in Universities ? If a single such Committee could be formed, of members contributed by different Universities —that were best of all ; its work would carry greatest weight and be most convincing.

The undersigned should record here his gratitude to the Theosophical Publishing House (Ādyār, Madrās), for having undertaken the publication of the work, on the condition of copyright limited to three years ; and to the Vasanta Press, (of the same), for bearing patiently with his incorrigible habit of making too many alterations and additions in the proofs—greatly aggravated in the present instance by the large use of diacritical types for the Roman transcript.

AUM ! ĀMĪN ! AMEN !

Benāres,
17-11-1932. BHAGAVĀN DĀS.

A LETTER TO THE READER

AS

PREFACE TO THE SECOND EDITION.

Dear Reader,

This book is not by a scholar with any the least pretensions to accurate learning. It has been compiled by a mere seeker, a would-be servant of his kind, and, withal, one who, all his life, has been drawn from within, by inclination, towards study and thinking, and dragged from without, by circumstances, towards executive and miscellaneous work of various kinds. It is, therefore, full of manifold imperfections.

There are printing defects and mistakes, due to inefficient correction of proofs; old eyes lack keenness; also, Benares presses are not rich, and, therefore, not very efficiently equipped. Sentences are probably often dull and obscure, instead of bright and attractive; command over language was insufficient, and ability was wanting to express difficult thought lucidly. Presentation of ideas is often discursive and inconsecutive; an old mind wanders. To many readers, many paragraphs, in larger type, which link up texts quoted from scriptures, will probably give the feeling of a car running over a road strewn with boulders; unfamiliar Samskṛt and Arabic-Persian words have been put in, too lavishly, perhaps, side by side with English equivalents. The compiler can only plead, in exculpation, that the very purpose of the book, (see pp. 67-73, 525-526, *infra*),[1] is, by means of

[1] In the present or third-edition, the corresponding pages are 60-66, 493-494. (It has not been possible to mention the corresponding pages of the third edition, because these pages—(Foreword to the first edition etc.—could not be printed off before the text and Indices had been printed off. But any reader who wishes, will be able easily to trace them now).

such juxtapositions of technical words of the three most widespread living religions, Christianity, Islām, Vēdism (or 'Hinḍuism', including Buḍḍhism and Jainism, which use many Samskṛṭ words in common), to throw into relief, the identities and similarities of their thoughts, aspirations, practices. To those who are acquainted with all three languages, the collocations will, it is hoped, bring the pleasure of gatherings of friends from distant lands, nations, races, meeting and greeting each other with beaming smiles.

And there is much repetition. An old man, at seventy-one[1] years of age, is weak of memory, and garrulous of speech. He forgets what he has just said; so repeats, over and over again. But that is the way of Scriptures also! They too are very old! And this book is just a compilation of their utterances; nothing else. Even the thread, on which those precious pearls are strung, is spun out of material supplied by those Scriptures themselves. There is nothing new in the book; except, may be, error, here and there, in the interpretation of the Great Sayings. It may be said, then, that when the spiritual food is good and wholesome, it is, indeed, worth while to repeat it, day after day, even like healthy and pleasant material food. Not too often, of course; nor in very large quantities; for then it palls; nor to be taken too quickly, without leisurely 'mastication', rumination, reflection, turning over and over in mind, as food in the mouth; for then it does not yield its full sweet taste, and is not duly assimilated.

There are, quite likely, errors in translation of passages quoted from numerous Scriptures. But not many, it is hoped. Original texts, given in roman, will enable the reader to rectify errors; himself, or with help from friendly scholars. Versions are seldom literal. Such, word for word, done with the help of a lexicon, often ruin the real sense. The principle followed here is, that the translator should absorb the 'spirit' of the original

[1]Running the seventy-ninth in 1947.

'letter', and reproduce that 'spirit' faithfully in the 'letter' of the new language.

Renderings have all been done in blank verse; rare exceptions in rhyme. The 'emotional' constituent of religion, now the devoutness, then the solemnity, again the earnestness, or the injunctional impressiveness, and, throughout, the 'holiness', of scriptural utterances, most of which are themselves in verse or rhythmic prose—this can be more truly reflected in verse than in prose. This too has necessitated some deviation from literality. It is trusted, nevertheless, that the *intention* of the original has *always* been correctly expressed. At times, the version has been expanded a little, in the light of the original context of the text actually quoted; very rarely, it has been abridged.

This whole attempt, to bring together parallel text of several Scriptures, to prove identities, and similarities, may, perhaps, fail to satisfy some critics, who would insist that minute differences should be at least as clearly brought out and emphasised as, if not more than, the resemblances. They wonld, no doubt, be quite right, from their own standpoint, and for purposes of accurate intellectual scholarship. The compiler's plea is that 'intellectual' interest is not the only interest of the book; that 'emotional' and 'practical' interests are of at least as great concern in it; that minute differences are already far too much stressed and acted on, to the great harm of mankind; that resemblances are far too much ignored, to their great loss; that even intellectually, what varies with each, deserves to be regarded as of the surface, as *Non*-Essential, and what runs through and is common to all, to be regarded as of the Core and Essence; and that, therefore, essential points, on which all religions agree, should be given far more prominence than they have been hitherto, and be regarded as the very Heart of all Religions, as the very Core of Truth; on the 'democratic principle' of 'majority vote'; and for the very important and truly practical purpose of promoting mutual Good Understanding and Peace all over the earth.

There may be critics of another class; persons of strong belief, of sincere and intense faith. They naturally feel, each, his own particular creed to be unique, 'the one and only', the best. Wish to be thought 'original', 'the first', 'unprecedented', 'unrivalled', is a Nature-ordained and unavoidable preliminary; in all aspects of human life, instinctual, nutritive, acquisitive, conjugal, military, financial, even literary and scientific. It is so, in every course of action, where ambitious competition is involved. And where is it not? All embodied life seems incessant love-and-war, both concentrated in 'jealousy', of great and small degree. This is patent in the worldly 'life of pursuit' of the things of the senses; it is also present, though ever diminishingly, in the 'life of renunciation', until the very end. We may therefore say that wish to be *individually* 'unique' is the first of the two main aspects, Egoist-Altruist, of the Duality which runs through all Life and Nature; as Wish to be *Universally* 'Unique', All-One, identified with All, is the second. Preliminary *Egoist* wish, therefore, invades the regions of Religion also, and very powerfully! 'My creed is the best; and wholly original; different from all others; utterly new; nothing like it ever before; has borrowed nothing from any previous one; and is the final one too; there can never be another equally good, much less better'; even as 'My race, color, caste, sex, is the best; I belong to a chosen people, a divinely privileged caste, a fundamentally superior race, a solar or lunar dynasty; my nation rules the waves; my nation is *uber alles*; my country has the tallest sky-scrapers, finest biggest costliest buildings, largest purse, vastest hoard of gold, is supperlative in everything; on my empire the sun never sets; I am sprung directly from the mouth of Brahmā; I am the son of the Sun'; and so on. It requires much sad experience, before such egoism comes under control; before it is recognised that, while a certain amount of competitive egoism is necessary for growth of the young animal or young nation, more than that amount is a hindrance, is even positively destructive; before the soul turns to genuine *Altruism*,

patient tolerance, understanding sympathy, the Truth of All in All; before it realises that, though, no doubt, distinctions of superior and inferior, senior and junior, stronger and weaker, are facts in nature, yet that they are relative and must not be over-emphasised, that strength must not be boasted too much, nor weakness be too much despised.

No one can say that his physical body is made of matter created out of nothing, originally, for the first time, for him alone; has borrowed nothing from anyone; differs from all other matter. It is fairly obvious that each atom of every 'body' has passed through countless bodies in the past, and will pass through countless bodies in the future; though it is also true that each body is somewhat different in make-up from all others. So too, every thought, emotion, volition, of every 'mind' or 'soul', (whichever word is preferred), has passed, and will pass, through countless other minds or souls; though also with some difference in grouping and manifesting; whereby each 'mind' or soul becomes as 'distinctive' or 'individual' as each body Let us recognise such differences, 'realities', which constitute the 'personal' element or 'personality', by all means; but let us regard them as of less importance, as changing, passing, therefore Non-Essential; and let us recognise more fully, the 'idealities', the 'impersonal' or 'all-personal' element, and regard them as of greater importance, persisting through changes, permanent, and therefore Essential. In other words, we should value, but not over-value, the 'individual', the 'personal'. We should value at least a little more, the 'universal', 'the common consciousness' belonging to all individuals; whereby alone can be 'each for all, and all for each'; whereby alone, social life, collective existence, the feel and fact of the unitive 'we', as distinguised from, and at the same time inclusive of, the feel and fact of separative and exclusive 'I's', is made possible.

Unhappily, most of us are at that stage of 'youth' (of mind) in evolution, in which we take greater delight in feeling 'peculiar', 'uniquely individual', 'original', than in

feeling 'common', 'universal', 'eternal'. Yet the craving for the latter is there, always, in every heart. It is there sub-consciously, not understandingly. No one wants to feel 'uniquely individual' in solitude, away from all fellow-creatures, 'away from the haunts of men', 'far from the madding crowd'; but wants to do so *amidst* other individuals; otherwise *his* 'peculiarity', which is wholly dependent on contra-distinction from *others*, would disappear. Thus does he tie himself to others unavoidably. The craving is present in every heart supra-consciously also; for the reason that every individual self *is* the Universal Self, and yearns in the depths of the heart, to recover consciously its forgotten and lost high status.

Of course, we must not futilely try to abolish wholly, this preliminary wish to feel separate and peculiar, in respect of religions, any more than in respect of individuals. It too has an obvious and necessary place in the evolutionary Scheme of God's Nature, Universal Self's Nature. But we have to moderate it, reconcile it with, slowly transmute it into, its opposite; more and more. This is not impossible; rather, it too is equally ordained by that same Nature.

In the work of reconciling religions, it is very easy to avoid hurting sensitiveness on the subject of originality; by studiously eschewing all attempt to derive any one religion out of any other. It is not necessary at all to make such attempt, so far as the general public is concerned. Scholars who wish to study religions comparatively and historically, may of course do so for themselves, i.e., for their own refined recreation; and also for the enrichment of scientific knowledge regarding human *psychical* evolution, even as biologists trace *physical* evolution. But controversial propaganda should be avoided, in the interests of peace.

Also, if the task of tracing the ancestry of religions is pursued stringently and diligently, with open mind, it must obviously prove to be one without possibility of completion and termination. It will be like endeavouring

to answer the question: 'Is the tree first, or the seed first?' "Veil after veil will lift, but there must be veil upon veil behind". Who can trace the atoms-and-mentations of any individual body-mind through ancestor before ancestor, up to a really first beginning? Metaphysic tells us that there can be no such absolute beginning, in the strict sense. Even if we could go right up to the beginning of our solar system, in primal nebula or invisible 'ether' or 'radiant matter', that would require to be derived from the corpus of a yet earlier system; and so on, ad infinitum. Why not then promote religious brotherhood and peace among the general public, by saying at once, what is utterly true also—that all atoms and all mentations and all religions, of all countless generations of living beings, past, present, future, not only of this earth, but of all orbs of heaven, (each of which has, presumably, its own types of living beings), and all visible and invisible planes of matter, are all equally derived from the Universal, Eternal, Body-Mind, Matter-Spirit, God-Nature, the One Omnipotent, Omnipresent, Omniscient Self, in whose Consciousness "all things live and move and have their being," which pervades them all?

It is better to understand, appraise, appreciate, than to ridicule, belittle, depreciate; better to see the good points more than the bad; better to see the agreements more than the differences; better to make peace than war.

Some students of comparative religion, of a tendency opposite to that which claims unique originality for the creed it favors, may say: "Since there is so much similarity, or even identity in some respects, between all, therefore, each later must have borrowed from an earlier; and, therefore, the 'democratic' test of validity, majority of votes, consensus of opinion, proffered in the book, in respect of 'religion', which test is not a test in 'science' at all, does not hold good. The consensus is not independent. We have only one vote, repeated over and over again, flowing down the river of time; and it may have been given to a falsehood in the beginning."

The reply to this would be: "Even in Science, the

method of *concomitant* variations, used for testing the truth of hypotheses and conclusions, is only a way of proving 'unanimity', through 'uniformity,' or, at least overwhelming 'majority', of votes. Secondly, we have the right to ask, What is the cause of the initial falsehood, if any ? And *why* has mankind given its vote to, and put faith in, *such* a falsehood ; a falsehood of this particular kind ; and generation after generation ? No sufficient answer has ever been offered to this query.

Yet again, some thinkers endeavour to explain away a religion or a philosophy by the peculiar psychological constitution of the individual who started the religion or formulated the philosophy, or by the 'environment', or 'historical accident', or 'economic', or 'geographic', or 'physiographic' circumstances. Such explanations may, no doubt, be justified in respect of variable 'peculiarities' ; which, however, ought to be regarded as 'non-essential', for the reasons mentioned before. They cannot explain the invariable fundamental 'generalities'. Also, the question arises again, and always : *Why* and *how* the peculiar individual constitutions, the historical accidents, the economic and other circumstances, the mutations and variations ?

Every law and fact requires further laws and facts to explain it ; these, yet others ; *ad infinitum* ; until we come to the Infinite Self. Total Consciousness (including the Sub-, Supra-, and Un-Conscious ; waking, dreaming, slumbering), Universal Mind, Anima Mundi, and to Its Will-and-Imagination ; which works by Eonic Plan of Integration and Disintegration of Forms ; according to its own Meta-physical (including physical) Laws of Nature. In this All-pervading All-including Mind and Its infinite Ideation, all Religion, Philosophy, Science, Law, Art, meet and merge ; and from It they all emerge ; in endless repetition. When we come to That, all questions are answered ; all doubts are set at rest ; the Final Synthesis is achieved ; the Final Peace of Mind is gained.

Without achieving such synthesis, the human world cannot attain Happiness, here or hereafter. The religious

and other wars of the past (see pp. 368, 559)[1], the communal riots and pogroms of the present, between Hinḍus and Muslims, between different castes of Hinḍūs, between Shīā Muslims and Sunnī Muslims, in India, (see pp. 565-566, *infra*)[1], Jews and Arabs in Palestine, Jews and Germans in Germany, the vast politico-economic 'riots', wars, of the recent past, the war by Japan upon China now going on for two years and more, since July, 1937, (indeed, since 1931), the European war which started on 1st September, 1939, as the inevitable consequence of the tremendous armings of all the 'Great Powers' (see pp. 569-585)[1]—all these are due, ultimately, to the lack of such Synthesis (see pp. 32-33, 478-489, 599-601).[1]

After such maniacal accumulation of murderous explosives, a war of titans is inevitable. The bursting energies forcibly imprisoned in those explosives must find release. They cannot be kept locked-up thus, for ever. The worst, most powerful, most destructive, most elementary, primary, terrible explosives are the *psychical* explosives, the crassly egoistic evil human passions, lust, hate, greed, pride, fear, jealousy. It is these which manufacture all the secondary *material* explosives. After the monstrous amassing of both has exhausted itself, now that the war has begun in Europe ; after it has left the human world in ruins, in Europe, and in many other countries, (and few, scarcely excepting Russia and the two Americas, are likely to escape being slowly dragged into the maelstrom)[2] ; after that, the need for reconstruction will arise, and be felt acutely by the broken nations.

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[1] Pp 338, 526, in the present (third) edition.

[1][1][1] Pp. 531 ; 434-547 ; 28-29, 446-455, 558-560 ; in the present edition.

[2] As this is being written, the papers (18th September, 1939) announce that the Russian army has also marched into Poland, "to safeguard Russian interests in eastern Europe," and "to take under their protection, the lives and property of the population in wesrern Ukraine and western White Russia."

It is possible yet that wiser counsels may prevail, the war which has begun, may not drag in other nations, may not be fought out to the bitter end; but cease early. May the Mystery which has fashioned and maintains the Universe ordain it so! Thus we must pray, though from Its standpoint of Infinity, the birth and death of whole human races and civilisations can be of no greater import than the growth and destruction of ant-hills. But even if the war ceases early, new adjustments of human relations on a world-wide scale, will be necessary. Otherwise, if conditions and causes, armaments and social structures, are left as they have been so far, the corresponding effects must follow again; in the shape of unappeasable discords, jealousies, hatreds; out of which, worse and worse wars must recur, inevitably, again and again; until armaments have all perished, in one way or another, and war-madness has been all purged and bled out of the body-politic of the Human Race, for some centuries, if not for ever, which is impossible, because of the Law of Duality.

For such re-adjustment, after complete dispersal and exhaustion, either by mutual sincere and far-sighted agreement, or by mutual slaughter, of this vast mass of psychical and physical explosives; a Great Synthesis, a Comprehensive Integration, of all aspects, Spiritual and Material, Individual and Collective, of the Life of the Human Race, will be indispensable.

If the Russian experiment be successful, in all respects, it will naturally be imitated everywhere. If it fail, as is likely, (see pp. 619-620)[1], in important respects, because of lack of Spiritual, 'anti-toxic', trust-breeding, sincerity-and-sympathy-producing, integrative and constructive nourishment; then the alternative will be, (1) a Universal Religion, which will be the Head-and-Heart of all religions; which will unite them all; will provide and promote that Spiritual nourishment, in the shape of ever-growing accumulation, and ever wider spread, of those most powerful *co*-hesives, anti-*ex*-plosives,

[1]Pp. 456-458 in this edition.

anti-*dis*-ruptives, *viz.*, domestic and social affections and strong trusts; and will also provide, as part of that Universal Religion, (2) a rational Scheme of Individuo-Social Organisation which would be in accord with all sciences, and especially with the Science of Human Nature, i.e., Psychology.

Such Universal Religion has been provided for us, by the Scriptures of the Nations; and such a Scheme of Socio-Individual Organisation, by the Vēdic Scriptures in particular, as fundamental part of Religion; because Religion, to justify itself, must be of help and service everywhere, must secure, for the human being, the maximum possible, of Happiness *Here* as well as *Hereafter*; (see pp. 478-516).[1]

Everywhere, today, 'rulers' of nations which are regarded as 'Great Powers', (rulers in the shape of presidents, dictators, kings, premiers, cabinets, influential capitalist and militarist cliques and coteries), are striving to capture yet more 'power' of all kinds than they have already got; and 'leaders' of weaker or subjugated peoples, which are struggling to win back political freedom, are striving to recover the 'power' which their predecessors have lost. But neither those 'rulers', nor these 'leaders' anywhere, (except, perhaps Russia, in a lopsided, 'half-truth', fashion, (see pp. 582-583)[1] are willing to think about *how* 'power' can and should be *used*, so as to *Organise for Peace*, systematically, each nation, each people, and thereby the whole Human Race. They are all intensely and immensely busy with *Organising for War* or for political struggle. 'Let us snatch power, and more power, and yet more power, first; we shall do afterwards, at our sweet will, all the thinking that it may suit us to think, as to *how to use that power*.' Result of this attitude is—wars, in the one case; internal dissensions, jealousies, mutual thwartings, and failures, in the other.

The 'Great Powers' possess 'Self-government'; at

[1]Now pp. 445-486.

least each one says it does. 'Leaders', of the peoples who are struggling for freedom from subjection and serfdom, proclaim that they want 'Self-government.' But, apparently, nowhere is any real effort being made by anyone to think out and expound *what exactly Freedom*[1] and *Self-government mean*, and *how* Self-government can be made *Good-government* also, at the same time; to consider and explain whether Self-government means, and should mean, 'government *of* the people, *for* the people, (a) *by all* the people, (which is obviously impossible), or (b) *by a few* of the *worst* of the people (who may manage, as happens not rarely, to get themselves elected by the now well-known devices of electioneering, racketeering, propaganding, intimidating, deceiving, gerrymandering, disciplining, gagging, grafting, boodling, bribing, etc.,) or (c) *by a few* of *mixed* and *doubtful quality*, (which is the most frequent fact), or (d) *by a few* of the *best and wisest* of the people, (which is very, very, rarely the case in known history). In other words, no one who counts in the world's affairs, today, is (a) actively realising and proclaiming to the world, the fact that Self-government and Good-government can *coincide* only when the governing 'Self' is, *not* the *lower* and baser 'Self' of the People, *but* their *Higher*, nobler, genuinely philanthropic 'Self.' Nor is any such person explaining (b) *how* such government by the Higher Self, 'the kingdom of heaven on earth', may be achieved, i. e., *how* it may be managed that *only* the *best* and the *wisest* are *elected*. It is plainer and more self-evident than any axioms of geometry, that only good and wise laws can promote the happiness of mankind; that good and wise laws can be made and

[1] Every one of the forty odd 'sovereign' states that were directly or indirectly involved in the World Wars, was and is 'self-governing', and uses profusely the blessed word 'Freedom'. But they have all been exercising their 'self-determining' in frantic endeavours to mangle and strangle one another. Freedom has come to mean, in practice, 'freedom to rob and rape and murder'.

administered by only good and wise men and women, who constitute the Higher Self of the People; and that only such persons should be entrusted with powers of legislation and administration. Yet these so self-evident truths are so very difficult for mankind to learn, that it has not learnt them yet, after many thousands, probably hundreds of thousands, of years of most bitter experience of consequences of not acting in accord with them.

Result is that all these warring 'rulers', as much as struggling 'leaders', actuated, not by far-sighted humanism, but by narrow and very short-sighted nationalism, or even by mean and sordid personal ambitions and motives, are wandering in the dark, 'blind leaders of the blind', causing only very grievous harm and hurt to those whom they profess to wish to help.

They cannot say that the Right Way is hidden from them. They are themselves turning their eyes away from it. The Sun of Scriptural Wisdom is flaming, and radiating Light upon it from the heavens, all the time. Rulers and leaders have only to remove from their own eyes, the thick bandages of egoism and nationalism, and put on the glasses of Humanism. They would all, then, see at once, clearly laid out for them, the Path to Peace and Prosperity for all. Scriptures are telling us, all the time, *how* Society can and should be *Organised for Peace*; *how* the *best* and *wisest* of the people can be *recognised*; *how* they and they alone should be *elected* to the places of legislative power.

Problems of 'Organising for War', and for political struggle, may seem more *urgent*; but, surely, in any case, they are not more *important* than the problem of '*Organising for Peace*'. The former are passing; they are concerned with temporary means and aims. The latter is the *Permanent Problem*, concerned with the *Permanent End*. To the far-sighted view, it is much the more *urgent* also, as well as more *important*. For, if it is solved satisfactorily, the former will abate and disappear automatically.

Let us all, then, engage in the work of promoting:

firstly, by helping to spread right knowledge on the subject; and, secondly, in every other way possible; the Organisation of the Human Race for Peace and thence Prosperity.

Dear Reader, I pray you, unless you have found, and made sure of, a better way, to read about the Ancient Way, leisurely, in this book. Endeavour is made here, albeit very imperfectly, to expound, no new way, but the Way of the Ancients, a Way which is time-tested. If you feel satisfied that that Way is worth experimenting with, then I pray you to do all you can to spread, as widely as may be possible for you, this Essential Message of all the Scriptures, as preparation for the great Re-adjustment and Synthesis.

Benares,
19-9-1939.

Your respectful and sincere
Well-wisher,
BHAGAVĀN DĀS.

NOTE

On Texts gathered in this book, and certain other matters

Eleven religions are usually regarded as living and current at present. These, proceeding from east to west, are: (1) Shinṭoism born in Japan, (2) Ṭāoism (or Laoṭsism), and (3) Confucianism, in China; (4) Véḍism (or Vaiḍika Ḍharma, Sanāṭana Ḍharma, Ārya Ḍharma, Mānava Ḍharma, now commonly called 'Hinḍuism'), (5) Buḍḍhism, (6) Jainism, and (7) Sikhism, in Iudia; (8) Zoroastrianism (or Pārsism), in Irān (or Persia); (9) Judaism (or Hebraism, or Israelitism, or the Jewish religion), and (10) Christianity, in Palestine; (11) Islām (or Mohammedanism), in Arabia. Parallel passages have been gathered in this work from the universally recognised Scriptures, and also from some other generally and highly honored writings by revered Elders of these eleven.

The well-known scriptures of Véḍism are four *Véḍa-s* with their *Upanishaṭ-s*, *Manu-Smṛti*, *Gīṭā*, *Mahā-bhāraṭa*, *Rāmāyaṇa*, *Bhāgavaṭa*, and several *Purāṇa-s*. Texts have been taken from these, principally. They are regarded as sacred and authoritative in the order mentioned. But the first four are practically of equal authority, and *Manu*, because of its compact conciseness, comprehensive completeness, high and austere tone, and terse and clear language, is the most frequently referred to, in discussions over matters of religious practice. Véḍism is not connected with any one name as founder's; but the Véḍic socio-religious polity of India has been based, from time immemorial, on 'The Institutes, or Laws, of Manu'. Manu is regarded as Primal Patriarch and Law-giver of Indian Āryans; and as having embodied, in his Laws, all that substance and quintessence of *Véḍa-s* which bears upon orderly planning and conducting of individual and collective human life. The latest rescension

of these Laws, in some 2700 couplets, is current under the name of *Manu-Smṛti*. It is said by critical Orientalist scholars, to be between 2000 and 2500 years old now. But all are agreed that it is based on, and includes, large portions of much earlier texts, *Mānava-Ḍharma-Sūtra*, *Vṛḍḍha-Manu*, and others. These are not now extant, and are known only through quotations and references in available later works. The four *Véḍa-s*, Scriptures proper of Véḍism, on which Manu and all subsequent expounders base themselves, are said, by unanimous Indian tradition, to have been collected, edited, and given their present shape, by Kṛshṇa Ḍvaipāyana Vyāsa, famous as Véḍa-Vyāsa, some 5000 years ago, i. e., about 3100 B. C.; just before beginning of the Kali-Yuga era. But Orientalists say that the oldest hymns belong to about 1500 B. C. New researches and fresh findings are, however, steadily pushing the period further and further back. Véḍa-Vyāsa is also author of *Mahā-bhāraṭa*, in which *Manu* is often referred to and quoted from. Where excerpts are taken from works other than the seven above-mentioned, the names of these are given in full.

Christian Texts have been drawn from the English *Bible*, mostly. Those of the Jewish religion, from the English *Old Testament*, chiefly.

Texts of Zoroastrianism have been taken from J. M. Chatterji and A. N. Bilimoria's edition of the *Gāṭhā*; (see f.n. on p. 39).[1]

Scriptures of Islām. from which passages have been taken, are, principally, *Qurān* and *Haḍīs* in Arabic, and in the next place, the writings of great Sūfis, mostly in Persian. These have been already referred to in the Foreword. The founder of Islām, the Prophet Muhammad was born in 570 A. C., and died in 632 A. C.

Texts of Shinṭoism, Ṭāoism, and Confucianism, the compiler had no access to, in the original. But there is one exception.[2] All the others have been taken from

[1] P. 405 in the present (third) edition.

[2] See f.n. to p. 273, present edition.

various published English translations of that primary scripture of Ṭaoism, *Ṭao Ṭeh King*, ascribed to Lao-ṭse; and of *Shu King*, *Shi King*, *Analects*, and other works of Confucius; many from that marvel of learned industry, *Treasure-House of Living Reliyions*, by Robert Ernest Hume, (pub: 1933, by Charles Scribner's Sons, New York and London). Like Vēḍism, Shinto is not connected with the name of any one person as founder. Lao-tse and Kung-fu-tse, i. e., Confucius, (as also Pythagoras, of Magna Graecia), were older and younger contemporaries of Buḍḍha. 6th century B. C. is remarkable for a great influx of religious thought and aspiration, in many countries, far apart from each other, but, as historical and archeological research is establishing more and more clearly year by year, not without communication with each other.

Buḍḍhist texts have been drawn, in original Pālī, (a 'dialect' or popular form of Samskṛṭ), current among the people in the time of Buḍḍha, mostly from two small books, *Khuḍḍaka Pāṭha* and *Ḍhamma-paḍa*. They are collections, in Buḍḍha's own words, of his most important teachings *Ḍhamma-paḍa* is to Buḍḍhists what *Gīṭā* is to Vēḍists (Hinḍū-s). A few texts in Samskṛṭ have been derived from other works, authoritative in the next degree, like those of Nāgārjuna and Asanga. Of such works, full names are given. The years of Buḍḍha's birth and death are given variously, as 624 and 544 B. C. or 568 and 488 B. C.

[Jaina texts have been derived, in original Samskṛṭ or Prākṛṭ, (a variant of, and contemporaneous with, Pālī), from works regarded as authoritative, whose names have been given in full, after the texts quoted. No teachings of the founder, viz., Mahāvīra Jina, also known as Varḍhamāna Svāmī, (b. 599 B. C., d. 527 B. C.; or, b. 549 B.C., d. 477 B.C.), definitely known to be in his own words, are extant. The earliest collections are by Bhaḍra-bāhu, of 4th century B.C. But in 1942, a small book has been published, with the title *Mahāvīra Vāṇī*, 'The Words of Mahāvira'. It was compiled by Shāṇṭilāl

Vanamālī Shéth, edited by Prof. Béchar Dās Jīvarāj Ḍoshi of Ahmedabad College, and published by Sasṭā-Sāhitya Mandal, New Delhi. It contains 345 verses, which are believed to have been spoken by Mahāvīra himself, on different occasions. These have been arranged in 25 chapters on the lines of *Ḍhamma-paḍa*. The verses are all very significant. The work has been very well done; and may well become a manual and text-book for the Jaina community, such as *Ḍhamma-paḍa* is for the Buḍḍhist. At the insistent wish of Prof. Béchar Ḍās, the present writer contributed an introduction to it. (Specially added for the present edition).]

Texts of Sikhism, whose tenets are practically the same as those of *Gītā*, have been taken mostly from its chief scripture, *Guru Granṭha Sāhab*, in which are collected hymns and teachings of eight of the ten Sikh Gurus. Two did not leave any writings. Guru Nānak, the founder and first Guru, was born in 1469, fourteen years before Martin Luther; Guru Govind Singh the tenth and last, passed away in 1708. He was great teacher, great warrior, great traveller, and great poet. Most of the hymns and teachings are in a language which may be described as the Panjābī form of Hinḍī or Hinḍusṭānī. Many verses of other renowned saints, like Kabīr, have also been included in *Granṭha*; which shows the broad-mindedness of the Gurus. Nānak was also a fine poet and a great traveller and very liberal-minded; he was a scholar of Persian and Arabic, and is said to have visited Kā'ba in Mecca and to have always kept a copy of *Qurān* with him; this copy is said to be still preserved in the Guru-ḍvārā built by Guru Har-sahāya, in Ferozpur, Punjāb.

Prof. R. E. Hume's remarkable book has been referred to. He tells us, in his Preface, that he has gathered in it, "3074 passages...selected...with the utmost care... (from) various alternative translations...the total number of pages actually handled in the preparation of the volume amounting to 106,423." He has classified them into 4 Parts, sub-divided into 51 sections, without any

comment of his own. Elaborate Reference Notes, Bibliography, Table of Citations, and Topical Index have been appended, which greatly facilitate use of the volume.

The subjects treated are: Part I, FAITH IN THE PERFECT GOD—(1) The One Supreme God, (2) The Divine Power and Wisdom, (3) The Divine Goodness and Wonder, (4) The Divine Omnipresence and Inner Presence, (5) Invocations and Calls to Worship, (6) Worship and Prayer, (7) Adoration and Praise, (8) Trust and Guidance, (9) Faith and Faithfulness, (10) Sin and Evil, (11) Confusion and Repentance, (12) Hope, (13) Salvation, (14) Rewards and Punishments, (15) Future Life and Immortality. Pt. II, MAN AND HIS PERFECTING—(16) What Is Man? (17) The Wise and the Foolish, (18) The Perfect Man, (19) Humility, (20) Unselfishness, (21) Self-Examination and Self-Control, (22) Patience and Steadfastness, (23) Fearlessness and Courage, (24) Purity, (25) Simplicity, (26) Thought and Meditation, (27) Thankfulness, (28) Sincerity and Earnestness. (29) Truth and Truthfulness, (30) Temperance, (31) Happiness and Joy, (32) Righteousness and Virtue, (33) Duty, (34) Self-dedication and Divine Benediction. Pt. III, MAN AND HIS SOCIAL RELATIONS—(35) Anger and Hatred, (36) Work and Deeds, (37) Wealth and Prosperity, (38) Giving and Helping, (39) Justice and Judgment, (40) Obedience, (41) The Golden Rule, (42) Good for Evil, (43) Forgiveness, (44) Love, (45) Serving Others, (46) Friendship and Brotherhood, (47) Associates, (48) Home and Family Relations, (49) Peace and War, (50) Summary Duties. Pt. IV, A PROGRAM OF JOINT WORSHIP, arranged as a Responsive Reading.

Another very noteworthy book is Dr. Frank L. Riley's *The Bible of Bibles*, (pub: 1929, by J.F. Rowny Press, Los Angeles). The author says in his Foreword: "It is the concentrated essence of the Bibles of the world, extracted during nineteen years of study from sixty Sacred Books, dating back, according to some authorities, 13000 years". Dr. Riley has included, in his researches, Taoism, Védism, Judaism, Zoroastrianism, Buddhism, Christianity,

and Islām, of the living, and Babylonian-Chaldean, Egyptian, and Miṭhraist religions, of the past. He does not seem to have dealt with Shinṭoism, Confucianism, and Sikhism. He does not tell us the total number of passages he has extracted. They cover 343 pages of fine large print. A rough calculation gives 1400. These are divided into 12 chapters, which cover 387 topics, listed in a table of contents, (which is named Index), at the beginning. The chapters are: (1) God, (2) The Beneficence of God, (3) Creation, (4) The Origin and Constitution of Man, (5) The Problem of Evil, (6) The World, Matter, the Unreal, (7) The Works of the Flesh, (8) The Kingdom of Heaven, (9) The Fruits of the Spirit, (10) The Straight and Narrow Way, (11) Prayer and Healing, (12) Peace-Brotherhood-Heaven on Earth. An Introduction gives brief accounts of the sixty Bibles of of the several religions studied. "A digest, or terse account, of the excerpts from the Sacred Books which appear in" each chapter, averaging about a page and a half in length, is prefixed to it.

The present writer could not make such use of Dr. Riley's book as it deserved. He came across it rather late. The absence of an alphabetical Index, and of page-references in the table of contents, hampered utilisation. Preparation of copy, for the new edition of the present work, from notes previously gathered, on margins and pasted-in slips of a copy of the first edition, was begun in January, 1939, after resigning membership of the Central Legislative Assembly of India. The first batch of 'copy' was sent to press in March, 1939. Thereafter, the compiler had not leisure and vitality to spare nor peace of mind enongh, for hunting up the originals of a score or more of translated passages, quoted in Dr. Riley's book, which appeared very relevant. Throughout that whole month, and the first week of April, very serious communal riots, a small 'civil war', raged in Benares; between bands of Hinḍūs and Muslims, misguided and incited by evil-minded self-seeking politico-religious misleaders; despite all the endeavours of a joint Hinḍu-Muslim

Peace Committee, of which the present writer had been elected Chairman, to his great unhappiness and helpless worry ; the riots resulted in some 50 to 60 deaths, about 400 cases of serious and light hurt, very many cases of arson, loot, wanton destruction of property. (Worse riots had occurred in Benares and Cawnpore in February-March, 1931 ; and six persons, three Hinḍūs and three Musalmans, were appointed as a Committee with the present writer as Chairman, by the Annual Session of the Indian National Congress, then sitting of Karāchī, to investigate causes and report). The Spirit of Hatred, which has been stalking more and more proudly all over the human world, since the beginning of the 20th century, made its horrible presence felt acutely, thus, in Benāres ; and showed that the 'Forces of Good, of Light, of Truth', have to struggle longer and harder against the opposite forces, of the 'Enemy of Mankind', the 'Forces of Evil, of Darkness, of Falsehood', before the latter will be checked effectively. It is very necessary, for many workers, in all countries, to take up the task of establishing religious peace and good-will ; for, from it, and not without it, will come economic and political peace and good-will.

The works of Dr. Riley and Prof. Hume possess not only outstanding merit in respect of scholarly industry, but are very praiseworthy for the philanthropic spirit of all-conciliating all-embracing Human Brotherhood and Solidarity which breathes throughout, in them. Because of lack of knowledge of any European language other than English, and of very limited reading in even that, this writer has not come across any other works using a similar method ; except those which will be mentioned presently. It is to be hoped there are others ; for such, and many such, in every language, are greatly needed to promote Human Brotherhood, true Spiritual Liberty and Fraternity, and Material Equitability. No doubt, a number of books have been written and published, whose purpose also is liberal-minded reconciliation of creeds. A fine recent work of the kind is *World-Fellowship*, edited by

C. F. Weller (pub : 1935, by Liveright Publishing Corporation, New York). But its nature and method are very different. And even such works are too few.

Dr. Riley and Prof. Hume do not give any texts in original; only translations; though these are mostly from the works of recognised scholars. The present work, in its first edition, had only about 450 parallel passages from scriptures of the several religions; and practically none from the three indigenous religions of China and Japan, nor from Zoroastrian *Zend-Avestā*. The present edition brings together 1150 passages, (increased to 1400 in the third, in round figures), and gives the originals, in roman, as well as translations, with the exceptions mentioned before.

Dr. Riley and Prof. Hume do not make it their purpose to trace out and supply any scientific and *organic* Scheme of Universal Religion, Religion in General, running through all religions. All the topics dealt with by them, are dealt with here too; also many others; but they are arranged in a different way; not as a collection of comparatively un-jointed parts, but as forming a system, a single organism, with all its members livingly articulated together, in accordance with the Science of Psychology. Whether the arrangement is successful or not, the reader will decide for himself. The great majority of the topics dealt with by Dr. Riley and Prof. Hume, would be assigned to the chapter on 'The Way of Devotion, or the Emotional (or Ethical) Constituent of Religion', in this work; and they do not touch many of the topics treated here in the chapters on 'The Way of Knowledge, or the Intellectual Constituent of Religion', and 'The Way of Works or the Volitional (or Actional) Constituent of Religion'; (see pp. 85-89, on 'The Three Aspects of Religion').[1]

The present work endeavours to provide, for the parallel passages, a setting of elucidative and connective comment, in the way of interpretation and illustration,

[1]Now pp. 77-81.

so as to interlink them and make of them, all together, a continuous organic entity, without which the work would be only a collection of disjointed texts (or 'sacred bones', as a friend humorously said); a Universal Religion with a definite frame-work; not artificially eclectic, but a natural living growth; which may be readily discerned as present within the outer garments of every religion; even as the main features, the general outlines, of the human form, can be discerned in every human individual, behind his clothing. This Scheme is based on the psychological triad of knowing, desiring, acting, (see pp. 80-90).[1]

EVOLUTION OF THE PRESENT WORK.

This tripartite Scheme of Religion, based on Philosophy or Metaphysic and Psychology, is fundamental part of Indian tradition from time immemorial; (see pp. 270, 420-422)[1]. It was first utilised in the new way, required by the times, in 1904, for preparation of a series of Text-Books of Hinduism, for use in the Central Hindu College and School of Benares, (see footnote on p. v., *supra*).

The first idea was to start a Theosophical College, in accord with the three objects of the Theosophical Society (see pp. 571-572,)[2] in which students would be taught the principles of Universal Religion, and be

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[1] Now pp. 77-81; 73-82; 245, 393-396.

[2] Now pp. 536-537.

[Another work, somewhat similar to Dr. Riley's, was published in 1940, by Kegan Paul, Trench, Trubner and Co., London. It is entitled *The Bible of the World*, and is a compilation by Robert O. Ballow, Friedrich Spiegelberg, and Horace L. Friess. It is a very large volume of 1400 pp. royal 8vo, and of fine large print. Each religion is treated separately, in translated extracts. There is no attempt at scientific comparison, classification, systematisation. But it is a very painstaking collection. The present writer has not found it necessary to take any extracts from it for this new edition of the present work].

brought up in the atmosphere of a nucleus of Universal Brotherhood. But active workers in sufficient numbers were not forthcoming from the folds of other denominations. So it was decided to begin with a 'Hiṇḍū' College, which would endeavour to liberalise and rationalise at least 'Hiṇḍuism', and re-convert it into the ancient Upanishaḍic ('philosophical') and Mānava ('human') Vēḍism ('scientific religion'); would restore to it the main characteristics of 'Universal Religion'; whereby rapprochement with the other religions inhabiting the country would be facilitated; and solidarise the mutually repellant and fissiparous 2000 and odd 'castes and sub-castes' and sects into a real living organic body-politic of interdependent parts.

Very shortly after the founding of the College, need for systematic compendious Text-Books of Hiṇḍuism was felt, inevitably, for teaching purposes. Mrs. (later Dr.) Annie Besant, "that high-souled woman"[1] "the mother of Mother India,"[2] "whose radiant spirit rekindled India's faith in her own ideals and destiny, [3]" "the memory of the magnificent services rendered by whom to India will live as long as India lives",[4] was President of the Board of Trustees and the Managing Committee of the Institution; and the present writer had the high privilege and great good fortune of working with her as honorary Secretary of the two bodies. "If Annie Besant had not been, Mahāṭmā Gāṇḍhī could not be' [5]; "if any three or four of the other great people in India were named, the sum of their achievements, the aggregate of the benefit that they had rendered to this country, would not exceed what stood unquestionably to her credit."[6] The Board of Trust-

[1]This is how Prof. William James, renowned philosopher of U.S.A., speaks of her in his famous boek, *Varieties of Religious Experience.*

[2,3,4,5,6]These words were respectively said, in paying tribute to her, after her passing away, in September, 1933, by Dr. Mohammad Alam (a Muslim), by the famous orator and poetess, Mrs. Sarojini Naidu, by Mahāṭmā Gāṇḍhī, again by Mrs. S. Naidu, and by the Rt. Hon'ble Shrī V. S. Shrīnivāsa Shāsṭrī, P. C. (Hiṇḍūs).

ees appointed a Committee, with Dr. A. Besant and myself as Chairman and Secretary, to prepare the Text-Books. They gave us general directions to the effect that the religious and ethical training, given to the students, should be of "a wide, liberal, and unsectarian character,...inclusive enough to unite the most divergent forms of Hindū thought ;...must be directed to the building up of a character, pious, dutiful, strong, upright, righteous, gentle, and well-balanced—a character which will be that of a good man and a good citizen ; such as can be formed only by the fundamental principles of religion, governing the general view of life and of life's obligations. That which unites Hindū-s in a common faith, must be clearly and simply taught ; all that divides them must be ignored. Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects the differences of thought and practice among Hindu-s, but which also respects the differences of religion among non-Hindu-s, regarding all faiths with tolerance, as roads whereby men reach the Supreme."

The Secretary, the undersigned, placed before the Chairman, a Syllabus based on the ancient tradition as to the three parts or Constituents of Religion. She agreed. That Syllabus, with some slight later modifications, appears as the Table of Contents of the Text-Book.

The Contents, as published, are : INTRODUCTION. Pt. I, BASIC HINDU RELIGIOUS IDEAS : (ch. 1) The One Existence, (2) The Many, (3) Rebirth, (4) Karma, (5) Sacrifice, (6) The Visible and Invisible Worlds. Pt. II, GENERAL HINDU RELIGIOUS RITES AND CUSTOMS, (ch. 1) The Samskāras (Sacraments), (2) Shrāddha (Oblations to the Departed), (3) Shaucham (Hygiene and Purification), (4) The Five Daily Sacrifices (Acts of Service), (5) Worship, (6) The Four Stages of Life, (Planning of the Individual Life, (7) The Caste-system (Social Organisation).[1] Pt. III. ETHICAL TEACHINGS, (ch. 1)

[1] An 8th chapter, on 'The Four Ends of Life', has been added by present writer, in the reprint of the work, by the Theosophical Publishing House, Adyar, Madras, in 1941.

Ethical Science, What is it ?, (2) The Foundation of Ethics, as given by Religion, (3) Right and Wrong, (4) The Standard of Ethics, (5) Virtues and their Foundation, (6) Bliss and Emotions, (7) 'Self-Regarding' Virtues, (8) Virtues and Vices in Human Relations ; in relation to Superiors, (9) in relation to Equals, (10) in relation to Inferiors, (11) Reaction of Virtues and Vices on each other.

With this Syllabus we set to work on 'An Advanced Text-Book of Hindu Religion and Ethics', in Shrinagar (Kāshmir), in the summer of 1901. The Secretary and some other members supplied Dr. Annie Besant with Samskṛt texts; the present writer's book, *The Science of the Emotions*, the first edition of which was published in 1900, supplied the bulk of the material for the third part of the work. She herself gathered some texts from English translations in *Sacred Books of the East Series*; and, great worker that she was, drafted, in English, within two months, the whole of the Text-book, amounting, as subsequently printed with some additions and alterations, to over 400 pp., cr. 8vo.

After approval by the Committee, a hundred copies of the draft were printed and sent to leaders of the Hindū community, Pandits famous for Samskṛt learning, and heads of principal sects, in all parts of the country; and suggestions for additions and alterations were requested. Those that were received were carefully considered by the Committee and duly incorporated. Then the *Advanced Text-Book* was printed off, and introduced in the College classes, in 1904. Shortly after, an *Elementary Text-Book* was prepared by the Chairman and the Secretary, for use in the upper School classes. This was a simplified abridgment of the Advanced; but a large number of illustrative stories from *Mahā-bhārata* and *Purāṇas* were added in the 3rd Part. Then a very small Catechism was drawn up by the Chairman for use in the small children's classes. All these were in use in the C. H. College and

School until 1914, after which the Institution was converted into the Benares University and passed into the hands of a new and elaborately constituted management, consisting of Council, Senate, Syndicate, Faculties, etc. That new management dropped the use of the text-books and catechism. The graded series of Text-books had been welcomed all over India, after publication; translations of the Catechism were published in eleven provincial tongues; and of the Elementary also in two or three.

In 1910-1911, Dr. Annie Besant, as President of the Theosophical Society, published two small volumes, entitled *The Universal Text-Book of Religion and Morals*, on the lines of Part I and Part III of the *Text-Books of Hindu Religion and Ethics*. She says, in the Foreword, that she is doing so " at the wish of the Theosophical Convention of December, 1909;...many friends, all the world over, have helped in the collection of illustrative verses;... the book is sent out with the earnest hope that it may contribute to the recognition of the Brotherhood of Religions, and may be useful as offering the material out of which may be drawn lessons for religious and moral instruction in schools where the scholars are of different faiths". The illustrative texts are in translations, not in the original words.

The contents of Vol. I are: Introduction. (ch. 1) The Unity of God; (2) The Manifestation of God in a Universe; (3) The Great Orders of Living Beings ; (4) The Incarnation of Spirit ; (5) The Two Basic Laws ; (6) The Three Worlds of Human Evolution ; (7) The Brotherhood of Man Of vol. II : (1) The Object and Basis of Morality ; (2) The Relation between Morality, Emotion, Virtues and Vices; (3) Classification of Virtues and Vices, (4) Virtues and Vices in Relation to Superiors, (5) Virtues and Vices in Relation to Equals ; (6) Virtues and Vices in Relation to Inferiors ; (7) Interaction between Virtues and Vices.

These two small books are admirably suited for the purpose intended. It is much to be regretted that they have not been circulated and used much more extensively, not been reprinted over and over again, and not been

translated into all the more widely-spoken languages.

After introduction of *Text-Books of Hinḍuism* in the C.H. College, the Secretary of the Institution, the present writer, was also honorary Lecturer in Hinḍū Religion, in the College Department, for six or seven years, till 1914. With the experience gathered as such lecturer, he published a series of articles, on *The Science of Religion, or the Principles of Sanātana Vaiḍika Ḍharma*, in *The C. H. C. Magazine*, during 1914-1915. These were published as a small book with that title, in 1917. It is a sort of supplement to the *Text-Books*, going over the same ground, in a fresh manner, with many other Samskṛt texts in original; more exposition of the underlying psychological principles; and greater endeavour to interlink all parts; as may be seen from the titles of the 4 chapters of the work.

Those are: (1) The Nature and Constituents of Sanātana Vaiḍika Ḍharma, ('Permanent Scientific Religion'); (2) Jñāna-kānda, Science and Philosophy, or Rationalism, of Religion, (3) Bhakṭi-kānda, Ethics and Morals, or Mysticism, of Religion, (4) Karma-kānda, Sociology (including Eugenics, Economics, and Politics), or Practicalism, of Religion.

The headings of the chapters need not be repeated here. It will be noted that Part II of the *Text-Book of Hinḍu Religions and Ethics*, becomes ch. IV, and Part III becomes ch. II of the above

In October, 1923, the Annual Provincial Political Conference (of the Indian National Congress) was held in Benares. In view of the growing tension and also riots here and there, between Hindus and Muslims, the present writer, as Chairman of the Reception Committee of the Conference, gave an address in which he stressed the Unity, in Essentials, of the two religions, and quoted parallel texts from their Scriptures, in original. The address was well received. A public-spirited frieud, Shrī Ghana-shyām Ḍās Birlā, had ten thousand copies of it printed, in Hinḍī as well as Urḍū characters, page facing page, and distributed free all over the country. The address was subsequently incorporated in a collection

of the Hindī writings of the compiler of this book, which was published in 1928, under the title of *Samanvaya.*[1]

In October, 1924, a Hindu-Muslim Unity Conference was held in Delhi, in consequence of violent communal riots, engineered by political and politico-religious misleaders, which had been breaking out, for some time, in scores of places, all over the country. At that Conference, the present writer proposed that a Committee should be appointed, of learned and at the same time large-hearted, broad-minded, and philanthropic, not narrow, bigoted, fanatic, representatives of all the main religions of India, i. e., eight out of the eleven mentioned at the outest of this Note; (see also pp. 560-562);[2] to draw up a graded series of Text-Books of Universal Religion, with parallel passages from all Scriptures, which would be taught in all the educational institutions of India, spread broadcast, and brought to every home in the land in every way possible. The proposal was not considered feasible. The Confereuce contented itself with 'appeals' for the undefined, unexplained, word 'Unity', without any mention of the 'contents' of the word, its denotation and connotation and significance in concrete terms; as is the case with the words 'Sva-rāj' and 'Self-government' and 'Freedom'; (see pp. xxiii-xxiv and 591).[2] Communal riots have continued to grow worse and worse in India, as politico-economic hatreds and war-'riots' in Europe, and indeed all over the world, in this 'Age of Discord', Kali-Yuga.

The next effort, of the present writer, on these lines, apart from articles in Hindī and English newspapers, was made at the All-Asia Educational Conference, at the close of 1930. The Foreword to the first edition gives the rest of the story of the genesis and development of this work.

Two other books ought to be mentioned here, which

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[1] A revised and enlarged edition is being brought out in 1947.

[2] [2]Now pp. 527-528.

have helped this compiler greatly in understanding something of the obscure, mysterious, puzzling legends in Samskṛt *Itihāsa-Purāṇa* regarding the nature of other worlds and planes of matter, and their denizens, and the eonian course of cyclical, cosmic, inorganic, organic, human and other involutions, evolutions, dissolutions. These matters are just touched in the present work; because the compiler's knowledge of them is very far from sufficient; the general public is probably not deeply or scientifically interested in them; extant scriptures do not supply clearly intelligible and parallel passages about them; and finally, because, though precise and correct knowledge of their details is highly important for the specialist and advanced student of what has been called 'occult science', Yoga, *Sulūk*, yet the features of Religion which are most vitally important for the average human being, are those which are dealt with plainly by all Scriptures, and therefore here, in Chs: II and III.,

The two books, above referred to, are Madame Helena Petrovna Blavatsky's monumental worksa, *Isis Unveiled* (2 vols., 1500 pages), and *The Secret Doctrine* (latest Adyar edition, 5 vols., 2200 pages, plus a sixth volume of Indices, 500 pages). The two volumes of the former are respectively entitled 'The Veil of Isis' and 'Isis Unveiled'. The two parts of the lattes are appropriately entitled 'Cosmo-genesis' and 'Anthropogenesis' respectively. They supply an immense amount of out-of-the-way information about the so-called 'dead' religions; about the 'occult', 'super-physical', side of Religion, connected with other worlds and planes, and the 'subtle' body and 'finer' faculties latent in the normal man, but capable of being developed and made patent by 'mystic' disciplines and special 'education'; and about the details of cosmic and human evolution, through vast eons and cycles, (see p. 448). Two passages from these two works are reproduced below. Members of the Theosophical Society, which she founded, and which now has branches in almost all civilised countries of the world, will readily see that the present work is only a popular

and extended commentary on those two passages, in keeping with the second object of the T.S., (see p. 571-572, *infra*) [1]

"Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius, and Plotinus, founded schools and sowed the germs of many a noble thought, and, disappearing, left behind them the refulgence of demi-gods. But the three personalities of Kṛshṇa, Gauṭama (Buḍḍha), and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity, three religions built on the imperishable rock of ages. That all three...have in time become adulterated, is no fault of ..the noble Reformers. It is priestly self-styled husbandmen of the 'vine of the Lord' who must be held to account by future generations. Purify the three systems of the dross of human dogmas, the *pure essence* remaining will be found to be *identical*" : *Isis Unveiled*, II, 536).

"Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the *root of each* to be *identical* with that of *every other* great religion :" (*The Secret Doctrine*, I. 45.).

This Note on Texts may be closed with a few other striking quotations.

Every Scripture inspired of God is profitable,
for teaching, for reproof, for correction,
for instruction which is in righteousness,
that the man of God may be complete,
furnished completely unto every good work.
(*B.*, 2 Timothy, 3. 16-17., *THR.* p. v.)

We believe in what hath been revealed to us and revealed to you. Our God and your God is One, and to Him are we Self-surrendered. (*Q*, 29., 45.).

"Alcott was the third most conspicuous member of the Concord Orientalists (Emerson and Thoreau being the other two)...As Dean of the Concord Summer School of Philosophy, Alcott worked to promulgate mystic love...He described, in his *Tablets*, the project which was

[1] Now pp. 448; and 535-537.

near his heart all his life: 'Very desirable it were, since the gates of the East are now opening wide, giving free commerce of mind with mind, to *collect and compare the Bibles of the races* for general circulation and careful reading...Of the *Bhāgavaṭa Purāṇa*, Emerson said, 'Ah, this is a book to read on one's knees !'...He used to keep a copy of an English translation of the *Bhagavaḍ-Gīṭā* under his pillow at night...Thorean wrote: 'The reading I love best is the Scriptures of the several nations, though it happens I am better acquainted with those of the Hindus, the Chinese, and the Persians, than of the Hebrews, which I have come to, last'...." Art. 'From Vedic India to Concord, U S. A.', by Dr. Christy and Dr. Canby, reprinted in *Hindustan Times* (New Delhi) of 20. 6. 1944.)

The Heart of Humanity is intensely a-search for the Gospel which embraces all gospels. This book endeavours to present it in the very words of the Speakers of all the Gospels. May They give it their blessing and speed it on its mission of service to Humanity.

SYSTEM OF PRONUNCIATION

THE system of pronunciation followed in the Roman transcript confines itself to the simple differences. The more nice and subtle ones have not been taken account of. Thus, there are three shades of 's' in Arabic-Persian; they are all transcribed by 's' here. So four kinds of 'z,' two of 'h,' two of soft 't,' are rendered by one 'z', one 'h,' one 't'. So two kinds of 'sh' in Samskṛt are both transcribed as 'sh'. Arabic gutturals of e, i, o, u, have also not been marked; that of 'a' has been as 'a''.

Samskṛt letters are rendered as below:

a, as in similar, solar; *i.e.*, the sound of u in fur, cut, shut.
ā, far, car.
i, fit, sit.
ī, elite; the sound of ee in meet, feet, sheet.
u, put; the sound of oo in foot.
ū, flute; the sound of oo in shoot, hoot.
ṛ, somewhat as in iron.
e as in get, jet, fetch.
é, as 'a' in fate.
ai, somewhat like i in might, fight, right.
o, go.
d, daughter, dame.
dh, madhouse
ṇ, (n and d combined in a click-sound).
ṭ, petit, (soft t).
ṭh, think (without the sibilance).
ḍ, there, that (minus the sibilance).
au, somewhat as in how, cow.
am, like um in jump, hump, bumper.
k, king, ken.
kh, buckhorn, inkhorn.
g, get, gain.
gh, big-horn, fog-horn, Birmingham.
ng, bring, sing.
ch, churn, chaste.
chh, rich-house, fetch-him.
j, joy, jam.
jh, bridge-head
ñ, cañyon.
t, tit, talk.
th, get-home.
ph, lip-homage.
b, bless, beam,
bh, hobhouse, abhor.
m, musk.
y, yes, you.
r, run.
l, lamb.
v or w, win.
sh, shine.

ḍh, bid-him (soft d).
n, nephew, niece.
p, pan, pass.
s, sun, son.
h, hand, heaven.

The special sounds of Arabic-Persian are :

kḥ, aspirate of k, like the German ach, or Scottish loch.
a', guttural of a.
gḥ, guttural of g.
f, fun.
q, guttural of k.
z, zephyr.

The aspirate of k, shown here as kḥ, should be shown as ḳh ; so, the guttural of g, as .gh, not gḥ. But the press happened not to have any ḳ or .g ; so we had to use ḥ. After a number of forms of this new edition had been printed off, the press made ḳ ; but it was too late ; so we kept to kḥ.

LIST OF ABBREVIATIONS.

(*B.*), *Bible*, (*O. T.*, *Old Testament*, Hebrew ; *O. T.* and *N. T.*, *New Testament*, Christian).

(*BB.*), Dr. F. L. Riley's *The Bible of Bibles*, published in 1929, by J. F. Rowny Press, Los Angeles. (See pp. xxxii-xxxiii).

(*Bh.*), *Bhāgavaṭa*, one of 18 *Purāṇa-s*, sacred books of legends and traditional histories of the Cosmos and of the Human Race, which form part of the Scriptures of Vaiḍika Ḍharma, or Véḍism ('Hinḍuism').

(*Bu.*), Buḍḍhist Sacred Books.

(*C.*), Confucian Works.

(*Dh.*), *Ḍhamma-paḍa*, a Buḍḍhist Scripture.

(*ERE.*), *Encyclopedia of Religion and Ethics*, in 13 vols., edited by Dr. Hastings.

(*G.*), *Gīṭā*, i. e., *Bhagavaḍ-Gīṭā*, the most widely known of Véḍist Scriptures.

(*Gr.*), *Guru-Graṇṭha-Sāhab*, Scripture of Sikhism.

(*H.*), *Haḍīs*, Sayings of the Prophet Muhammad.

(*J.*), Jaina Sacred Books.

(*Ju.*), Sacred writings of Judaism, Hebraism, or Jewish Religion, like *Ṭalmūḍ* or Commentaries on the *O T.*, and Qabbālāh or Kabbala, a compilation of writings of Jewish Mystics.

(*K.*), Kabbala, i. e., Qabbālah.

(*M.*), *Manu-Smṛṭi*, oldest living law-book of the world, revered by Hinḍū-s like *Véḍa-s*.

(*Mbh.*) *Mahā-bhāraṭa*, 'Great Epic' of the 'Great War' between Pāndava-s and Kaurava-s, which ranks with *Manu-Smṛṭi* in Hinḍū estimation.

(*Q.*), *Qurān*, often written in English as *Koran* ; chief Scripture of Islām or Mohammedanism.

(*R.*), *Rāmāyaṇa*, 'Epic' of the War of Rāma and Rāvaṇa, which is ranked, by Hinḍū-s, with *Mahābhāraṭa* and *Purāṇa-s*. These three make up '*Iṭihāsa-Purāṇa*', *i. e.*, Ancient History of Cosmos and Man.

(*S.*), Sūfī writings.

(*SBE.*), *Sacred Books of the East Series*, edited by Max Muller.

(*Sh.*), Shinṭoism.

(*Si.*), Sikh writings, among which *Guru-Granṭha-Sāhab* is the chief Scripture.

(*T.*), Scriptures of Ṭaoism, among which *Ṭao-Ṭeh-King* of Lāo-ṭse is chief.

(*THR.*), *Treasure-House of the Living Religions*, published in 1933, by Charles Scribner's Sons, New York and London. (See pp. xxxi-xxxii).

(*U.*), *Upanishaṭ-s*, the philosophical and psychological parts of *Véḍa-s*.

(*V.*), *Véḍa-s*; four, *Ṛg-Véḍa*, *Yajur-Véḍa*, *Sāma-Véḍa*, *Aṭharva Véḍa*; the chief Scriptures of Hinḍū-s.

(*Z.*), Zoroastrian Scriptures; *Zenḍ-Aveṣṭā* in pariticular, of whịch the chapters known as *Gāṭhā*, are regarded as direct utterance of the Prophet Zaraṭhuṣtra. *Zend* is regarded as main text, and *Āveṣṭā*, as commentary, but inseparable. 'Zend' has also become name of the language in which that main text is written. Skt. equivalent is chhanḍa, 'metre', 'rhyme'.

Languages of Scriptures

Véḍic, archaic or modern Samskṛṭ (Skt.); Zoroastrian, Zenḍ; Jewish (O.T.), Hebrew; Buḍḍhist, Pālī and Skṭ.; Jaina, Prākṛṭ and Skṭ.; Christian (N.T.), Aramaic; Islāmic, Arabic (Ar.) and Persian (Per.); Sikh, Gurmukhī and one or another dialect of Hinḍī; Laoṭsism and Confucianism, Chinese; Shinṭoism, Japanese.

VERIFICATION OF REFERENCES

After the first edition was published, some friends wrote that textual references should have been given more precisely, by chapter and verse. The difficult conditions, unfavorable to scholarly detail and exactitude, under which this compilation has been made, have been mentioned before, (pp. xi, xii, xxxiii). But the reader, who has the inclination and the leisure, will be able to verify most of the texts quoted, with the help of the following :

Jacob's *Concordance to the Upanishaṭs and the Bhagavaḍ-Gīṭā.*

Vishvéshvar-ānanḍa and Niṭy-ānanḍa's *Alphabetical Index of the Four Véḍas.*

Any good *Concordance to the Bible.*

Concordance to the Qurān (*Miftā-ul-Qurān*), by Rev. Ahmad Shah; or any other good *Kilīḍ-i-Qurān.*

Manu-pāḍ-ānu-kramaṇī, Concordance to the verse-quarters of *Manu-Smṛṭi*, (published by Gyān-mandal, Benares).

J. M. Chatterjee's and A. N. Bilimoria's edition of *Gāṭhā.*

Treasure-House of Living Religions by R. E. Hume.

CONTENTS

(If the reader will glance through the page-headings, he will find much supplementation to this table of contents in them).

	Page
Title-page.	iii
Preface to the present edition.	v
Foreword to the first edition.	x
Letter to the Reader, as Preface to the second edition.	xv
Note on the Texts gathered in this book, and certain other matters.	xxix
System of Pronunciation.	xlix
List of Abbreviations.	li
Verification of References.	liii
Table of Contents.	liv
INVOCATION OF THE ONE SUPREME SPIRIT OF UNITY.	
CHAPTER I	
RELIGIOUS SCIENCE AND SCIENTIFIC RELIGION.	7
Asiatic Thought and European Thought.	7
Unity underlying Both.	11
The One Way to Peace on Earth. ...	12
Scientific Religion.	14
Duty of Educationists.	23
Golden Mean between the Two Extremes.	29
Duality of God's Nature.	34
Need for Scientific Religion.	45
Universal Religion—That in which there may be Universal Agreement.	47
Imperative Duty to Teach Such Uuiversal Religion.	48
Agreement of Religions.	51
Joy of Agreement.	60
The Essential and the Non-Essential. ...	66
Nature of Religion.	70

How Ascertain the Divine Will. 74
Three Aspects of Religion. 77
Their Relation to Education. 81

CHAPTER II

THE WAY OF KNOWLEDGE, I.E., THE INTELLECTUAL CONSTITUENT OF RELIGION. 83
1. God and the Nature of God. 83
Conscience. 96
Great Danger of a Great Misunderstanding. 121
Many Names of the All-Pervading God, the One Self of All. 126
2. Evolution, Phylogenesis, Palingenesis, Rebirth. 149
3. Karma—Reward and Punishment. ... 162
Note on Karma, Rebirths, and Evolution. 176
4. Other Worlds and Planes of Being. ... 177
5. Law of Analogy or Correspondences. ... 190
6. Spiritual Hierarchy 196
7. Goal of Life 203

CHAPTER III

THE WAY OF DEVOTION, OR THE EMOTIONAL CONSTITUENT OF RELIGION. 245
1. Five Principal Virtues and Disciplines. 246
Additional and Farther-reaching Virtues. 252
Control of Tongue, Secret of all Control. 258
2. Reverence for Parents, Teachers, Elders ... 263
3. Golden Rule of Christ. 272
Source of 'constituent' and 'ministrant' functions of State. 272
Egoism not abolished, but made measure of Altruism, by the Rule. 278
Corollaries of Golden Rule. 279
Reason for the Golden Rule. 282
Difficulties ré Golden Rule. 283
4. Immortal Virtues and Deadly Sins. ... 293
Two Main Sins 293

5. Single Seed of Two Root-Sins. ... 294
6. One Seed of All Virtues. 301
7. God in Man. 309
Great Danger of Great Misconception. 321
The One Safeguard. 325
Crowning Virtue of Humility. 328
A Reminder : 'Duty Varies with Circumstance'. 340
Mutual Balancing of Pleasure and Pain. ... 342
Devotion to Duty. 346
A Reminder : 'How Ascertain Duty'. ... 357
Personal and Impersonal Devotion. ... 358
Who is Final Judge. 374

CHAPTER IV

THE WAY OF WORKS, OR THE VOLITIONAL CONSTITUENT OF RELIGION. 393
Resumé : The Triple Path. 396
1, Prayer. 412
2. Repentance, Confession, Expiation. ... 417
3. Discriminate Charity. ... ...
4. Word of God or Revelation. 417
5. Shrines of God ; Forms of Worship ; Pilgrimage. 418
6. Pageants, Processions, Festivals, Lamentations, Holy-days. 434
7. Sacraments. 436
8. Aids to Meditation. 437
9. Litanies and Liturgies, Fasts and Vigils. 437
10. Pure Food and Pure Sacrifice ; Self-sacrifice vs. Other-sacrifice. ... 437
11. Outer Distinctive Marks of Faiths. ... 442
12. Houses of God. 443
13. Calls to Prayer. 443
14. Prayers for the Dead. 443
15. Spiritual Relationships ; Saint and Disciple ; Priest and Parishioner. ... 443
16. Rites and Ceremonies. 443
17. Priests of Many Grades. 443

18. Hermits, Monks, and Monasteries. ... 444
19. Sects. 445
20. Social Structures. 445
Védic Scheme of Social Organisation. ... 449
Fourteen Main Tetrads. 450
(See also Appendix A, pp. 567-570) ...
21. Similarity in Perversity, Corruption, Degeneracy, Evil Practices, also; like Black Magic, Fanaticism, Intolerance, Pride of Superiority, etc. 485
The Great Truth Masked by the Great Error. 487
Great Danger—of Excessive Clinging to Forms and Catchwords. ... ... 49)
Live and Die in and for the Universal Life. 494
Knowledge and Devotion Sterile without Works. 497
"Follow the Spirit, not the Letter". ... 510
God's 'Eternal Memory', Omniscience, Source of All Human Knowledge. ... 513
Mystic, Gnostic, Yoga, or Sulūk Disciplines and Practices. 520

CHAPTER V.

THE ONE WAY TO PEACE ON EARTH AND GOOD-WILL AMONG MEN. 525

CHAPTER VI.

EDUCATION AND THE EDUCATIONIST. 534
Note on Practicality, False and True. ... 540

CHAPTER VII.

CONCLUSION. 561
Appendix A. 567
Index of Books. **571**
,, ,, Samskṛt Words. **580**
,, ,, Arabic-Persian Words. **591**
,, , Subjects. **602**

ADDENDA ET CORRIGENDA

Some mistakes likely to perplex the reader, aud their corrections, also a few additions, are noted below.

Page	*Line*	*For*	*Read*
22	23	Undesirable	Undeniable
78	Read last line of p. 78 and first nine lines of p. 79 as continuation of the foot-note on p. 76		
96	last	H. W. L.	H. U. L. (i. e Home University Library).
132	After last line of f. n., add : See OEAOHOO in *The Secret Doctrine* of H. P. Blavatsky, on pages referred to in its Index.		
176	Line 3 from bottom. After "respected it.", add : Schopenhauer, *World as Will and Idea*, III, pp. 300-306, has a good collection of texts showing prevalence of belief in metem-psychosis or palingenesis in all times and climes.		
189	25	is	in
192	7	maliqa	malign
224	19 After "Lā-ba-sharṭ-i-shay", add "Ba-sharṭ-i-lā-shay".		
303	Page-heading	Course	Curse
	last	*Divine*	*Divina*
339, 341, 343, 345, 347, 349, 351	Page-heading	Ch. II	Ch. III
443	14 After "(*masjid*)" add "*Beth-el* (Heb.)".		
478	Top-line 578		478.

Children of men! The Unseen Power whose eye
For ever doth accompany Mankind,
(Hath sent Man each Religion tenderly)
That he did ever find.
Which has not taught weak wills how much they can?
Which has not fall'n on the dry heart like rain?
Which has not cried to sunk self weary man—
Thou must be born again!

(*Matthew Arnold*).

No man liveth unto himself....We are all parts of one another....God hath made of one blood all nations that dwell upon the face of the earth. (*Bible*).

All creatures are members of the one family of God. (*Qurān*).

Human beings, all, are as head, arms, trunk, and legs unto one another. (*Vêḍa*).

THE ESSENTIAL UNITY OF ALL RELIGIONS.

Invocation of the One Supreme Spirit of Unity.

AUM-ĀMĪN-AMEN.

Éko Ḍévah sarva-bhūṭéshu gūḍhah
Sākshī chéṭā sarva-bhūṭ-āḍhi-vāsah,
Ṭam Ātma-sṭham yé-nu-pashyanṭi ḍhīrāh,
Ṭéshām sukham shāshvatam, n-éṭaréshām.

Sarva-vyāpī sarva-bhūṭ-ānṭar-Ātmā,
Ékam rūpam bahu-ḍhā yah karoṭi,
Ṭam Ātma-sṭham yé-nu-pashyanṭi ḍhīrāh,
Ṭéshām sukham shāshvaṭam, n-éṭaréshām.

Niṭyo niṭyānām, Chéṭanash chéṭanānām,
Êko bahūnām yo vi-ḍaḍhāṭi kāmān,
Ṭam Ātma-sṭham yé-nu-pashyanṭi ḍhīrāh,
Ṭéshām shānṭih shāshvaṭī, n-éṭaréshām.

Éko A-varṇo, bahu-ḍhā Shakṭi-yogāḍ
Varṇān, an-ékān nihiṭ-ārṭho yo ḍaḍhāṭi,
Vi-chaiṭi ch-ānṭé vishvam ādau, sa Ḍévah,
Sa no buḍḍhyā shubhayā sam-yunakṭu. (*U.*)[1]

(The One God hidden in all living beings,
The Living Witness biding in all hearts—
The Wise who seek and find Him in them-Self,
To them, and None Else, is Eternal Joy.

---

[1] Please see the foregoing 'List of Abbreviations'; also the note on the 'System of Pronunciation', as regards the use of diacritical marks and accented types.

The all-pervading Inner Self of all,
Who from His Formlessness creates all Forms—
The Wise who see that One within them-Self,
To them alone belongs Eternal Joy.

Eternity of aeons, Life of lives,
The One who all the Many's wishes sates—
The Wise who Him within them-Self behold
Theirs, and None Other's, is Eternal Peace.

The Colourless, who from His secret store
Exhaustless, countless colours draws, to paint,
Efface, repaint, the worlds upon the face
Of Empty Space with Mystic Potency—
May He endow us with the lucid mind !)

Ṭurfa Bé-rangī ke ḍāraḍ
rang-hā-é saḍ hazār !
Ṭurfa Bé-shaklī ke ḍāraḍ
shakl-hā-é bé-shumār !

Ba nāmé Āṅ ke Ū nāmé na ḍāraḍ,
Ba har nāmé ke kẖwānī sar bar āraḍ,
Ba nāmé Āṅ ke Wāhiḍ ḍar Kasīr asṭ,
Ke anḍar Wahḍaṭ-Ash Kasraṭ asīr asṭ ! (*S.*)

(What marvel ! that a Being Colourless
Displays a hundred thousand hues, tints, shades !
What wonder ! that a Being Void of Form
Enrobes in forms beyond all numbering !—
May we behold Him in all hues and forms !

Thus, in the name of Him who hath no name,
Yet lifts to every name an answering head,
The name of Him who is the Changeless One
Amidst the changing Many, and within
Whose Oneness all this Many is confined,
May we begin our loving work of Peace.)

Aum ! Ṭaṭ Saviṭur-varéṇiyam bhargo Ḍévasya ḍhīmahi, ḍhiyo yo nah prachoḍayāṭ. Agné !, naya su-paṭhā

rāyé asmān, vishvāni, Ḍéva !, vayunāni viḍvān. Yuyoḍhy-asmaj-juhurāṇam énah. Bhūyishthām Ṭé nama-ukṭim viḍhéma. (*V.*)

(Father of all !, may Thy supernal Light
Inspire, illuminate, and guide our minds !
We open them to let Thy Glory in.
Supreme Director ! Lord of Warmth and Light,
Of Life and Consciousness, that knowest all !
Guide us by the *Right Path* to happiness,
And give us strength and will to war against
The sins that rage in us and lead astray !
We bow in adoration unto Thee !)

Bismillāh-ir-Rahmān-ir-Rahīm. Al-hamḍu lillāhi Rabb-il-ālimīn ! Ar-Rahmān-ir-Rahīm ! Mālik-i-yaum-iḍ-ḍīn ! Iyyāka na'buḍū, wa iyyāka nasṭa'īn. Ihḍi-nas-sirāṭ-ul-musṭaqīm. Sīrāṭ-allazzīna ana'mṭa a'laihim, ghair-il-maghḍub-i-a'laihim wa lā-azzālin. Āmīn. (*Q.*)

(Lord of Compassion ! All praise unto Thee !
Creator and Protector of the worlds !
Lord God ! Beneficent and Merciful !
Master Supreme of the great Judgment Day !
Thee do we serve and Thee beseech for help ;
Show us the Path on which Thy blessings rest ;
The *Straight Path* ; not of those who go astray,
On whom descend Thy wrath and punishment).

Apāno ḍarégo jyāīṭīm, ā kshaṭhrém vanghéush manangho, ashāṭ ā éréjush paṭho, yaéshū Mazaḍāo Ahuro shaéṭi. (*Z.*, Gāṭhā.)

(Grant us long life, Great Lord !, and fortitude,
And the right mind, and show us the *Straight Path*,
O'er which Thou broodest, and which leads to Thee !)

Hear, O Lord !, my cry, give ear unto my prayer, that goeth not out of feigned lips. Hold up my goings in Thy *Paths*, that my footsteps slip not. Show me Thy

Ways, O Lord !, teach me Thy *Paths* ; and lead me in Thy Truth. Thou art the God of my salvation. Open Thou mine eyes that I may behold wondrous things out of Thy Law. Quicken Thou me according to Thy word. Remove from me the way of lying. (*B.*, O. T.)

Our Father which art in heaven !, hallowed be Thy name. Thy Kindom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors And *lead us* not into temptation, but deliver us *from evil* ; for Thine is the kingdom, and the power, and the glory, for ever. Amen. (*B.*, N.T.)

O far great Heaven ! We call Thee,
Our Father and our Mother ! (*C.*, *THR.*, 19.)

(Ocean of Mercy ! Ever, in our hearts,
Dwell Thou, and so illuminate our minds
That we may love, serve, worship Thee, Our God !,
Ever Thy Presence may we feel near us !
Thou art our Father, Mother, Teacher, all !)
(*Si.*, *Granṭha*, *THR.*, 31).

DEAR FRIENDS, SISTERS, BROTHERS !

In accord with the time-old traditions of the East, let us begin our work of love thus, in the words of the venerable Scriptures of the several religions ; of the *Vídas* and *Upanishaṭs*, the most ancient available records of passionately yearning and deeply searching human thought ; of the *Qurān*, and of the Sūfis, the most poetical and beautiful exponents of that thought ; of the *Zend-Āvesṭā*, the *Bible*, the *Guru Granṭha Sāhab* ; begin with ardent invocation of, and fervent prayer to, the One Supreme Spirit of Life. That Supreme Spirit, out of its Unity, creates the infinite Many-ness of Nature ; and, at the same time, It imposes Its all-pervading, all-embracing, Unity upon that countless Multitude. By that Unity, It binds atoms and cells into tissues, organs, bodies ; bodies into species, genera, kingdoms ; ties these to planets ; planets to

suns, in solar systems; these to larger systems; chains these into vast star-galaxies; and makes of all the infinite World-process, a Uni-verse. It enters into these dead dolls of bone and blood and flesh that we otherwise are, and endows us with the mind that can encompass all these countless systems. That Spirit, indeed, dwelling hidden in the hearts of all, makes it possible for these dolls to understand, and sympathize with, and help each other, in the difficulties of life. It is the One sole source of whatever Unity there is in all human thought. The realization of It alone, as eternally present, in one-Self and in all-selves, brings deathless happiness and peace, as nothing else can do. May that Universal Life and Light vivify and illuminate our hearts and minds! May It show to us the Right Path, and give to us the firm and Righteous Will to walk on it unwavering! Only after opening our hearts to It, may we commence all work with hope of full success!

Next, let us reverently salute the Ṛshis, Prophets, Buḍḍhas, Messiahs, Nabis, Rasūls, Messengers, Avaṭāras, Tīrṭhan-karas. Arhaṭs, Gurus, the Spiritual Hierarchs of all times. They have given Scriptures, age after age, to race after race, in order to keep alive the light of the consciousness of that Unity in the heart of Humanity. They brood over the Human Race and guide its progress, as benevolent parent-teachers watch over children in an educational home, leading the minds and bodies of the pupils onwards, from class to upper class, along the path of ever upward evolution.

Let us also offer tribute of deep gratitude to all Societies, Associations, Leagues, Parliaments of Religions, World-Fellowships of Faiths, which have been endeavouring to hold up before the world, the need and the possibility of reviving the sincere worship of that Spirit of Unity, (1) by educing more and more clearly, through sympathetic, deep, large-hearted and open-minded, comparative study of the Sacred Books of all religions, the

Essential Unity running through all these religions, past and present, (2) by directing attention to the need for the study of the inner nature, as much as the outer, of the human being as such, and (3) by reuniting the peoples of all countries, without distinction of creed, caste, colour, race, or sex, in a Universal Brotherhood, which alone can give sincerity and real life and fulfilment to the work of the League of Nations. Such Universal Brotherhood alone can do so, by supplying the Spiritual half of that Whole, of which the League of Nations represents only the Material (hence useless) half ; by creating a League of Religions, and linking it with the League of Nations.

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CHAPTER I.

Religious Science and Scientific Religion.

ASIATIC THOUGHT AND EUROPEAN THOUGHT. It is common knowledge that Asiatic thought is eminently coloured by religion; as modern European thought is by science. All the great living religions are of Asiatic origin; also almost all the historical great dead religions. The personal, domestic, and social life of the Hindū is largely governed by the rules of what he regards as his religion. So is that of the Musalmān. So of the Jew. So of the Confucian. So was, and to a considerable extent still is, that of the Christian belonging to the Roman Catholic form of Christianity. Such also is the case with the followers of the other forms and reforms of the Vedic religion, known as the Zoroastrian, the Buddhist, the Jaina, the Sikh; though perhaps the element of ritual is less prominent, and that of ethics more, in the later of these, in accordance with the very principle of reform.[1] Laotsism is mostly a profound philosophy, the same in essence as

[1] "A religion which holds possession of our lives, which directs us at each step which we take, becomes part of our own souls. Unless, in some shape or other, it prescribes a rule of conduct, it inevitably loses its hold. The Catholic System *scarce leaves an hour* without its stated duties; such and such forms to be gone through; such and such prayers to be repeated. Night and day, morning and evening, at meals and in the intervals between meals, the Catholic is reminded of his creed by a set form. Calvinism superseded these formal observances by yet more noble practical observances. It was ever present with its behests in fixing the scale of permitted expenditure, in regulating the dress, the enjoyments, the hours of sleep and labor, sternly cutting short all idle pleasure and luxury; sternly insisting on the right performance of all practical work, the trade, the handicraft, or whatever it might be, as something for every thread and fibre of which a

Vēḍānṭa-Yoga and Ṭasawwuf; its practical side is Confucianism. Shinṭoism, nobly regarding man as naturally virtuous, teaches ritual mostly.[1] In all these, the feeling is prominent, that the human being is under the ever-present influence of Something, is always in relation with Something, which is other than what is perceptible to the outer senses; that the life of the physical body is subordinate to the life of a Mysterious Something, Soul, Spirit, which has a life beyond this life. Indeed, the tendency to what has been called other-worldliness has, in some communities, grown over-pronounced, even to the extent of becoming a disease.[2]

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man would one day be called to account....*Religion* is the wholesome *ordering* of human life; the guide to furnish us with our daily duties in the round of common occupation; the lamp to light us along our road and to show us where to place our steps:" Froude, *Short Studies in Great Subjects*, III, pp. 154, 198.

All religions endeavour, suitably to the conditions amidst which they take their birth and grow, to fulfil this ideal duty; but unfortunately, bye and bye, the custodians of each and every religion begin to do the '*ordering*' too much, become over-conservative, rigid, narrow, domineering, greedy, immoral, despotic, lose elastic touch with changing times, forget the essentials, insist over-much on non-essentials, and thus corrupt the religion by their own excesses. Then 'politics' and 'science' begin to do the 'ordering', and go to perhaps even worse excesses and extremes.

[1] "There is a teaching which, if not confined to Shinto, is at least most emphasised in it, and that is the innate goodness of man...Shintoists...consistently uphold the theanthropic doctrine of *Kan-nagara*, of man being essentially divine:" Inazo Nitobe, *Japan*, (pub: 1931; The Modern World Series), p. 321.

[2] Incidentally, it may be noted that this excessive other-world-li-ness, (in the sense of neglect of this world), with which India is debited, (and not wholly wrongly either, by foreign as well as indigenous writers), has been prominent, mostly only during those periods in which political and economic

Contrary to this, in the West, advanced thought was, until very recently, cutting itself off, more and more, from all concern with the possibility of things beyond the reach of our physical senses; excepting, of course, some very meta-physical 'abstract concepts', which, somehow, indispensably constitute the very roots of the various most positive sciences, and are a perpetual reminder, to the thoughtful, of inseparable connection between physical and meta-physical; concepts like arithmetical 'one, two, three, etc., and zero'; geometrical 'point, line, surface'; dynamical 'force, energy, attraction, repulsion'; physical 'atom, electron'; chemical 'affinity'; biological 'life'; psychological 'ego, I, we, will, memory, expectation, space, time'; and so on. That western thought, going to the

oppression and exploitation have been rampant. Subjected to cruel misery and heart-break in this world, people sought hope of relief from the next, as they have done in every country of east and west, China, Eur-Asia, Europe, in convents and monasteries. Otherwise, India has always been sufficiently 'this-world-ly' to have won the reputation of the land *par excellence* of silver and gold and jewels, wealth and plenty and luxury of all kinds, flowing with milk and honey, filled with corn and cotton and cattle, fruits and silk and wool, tanks and temples and palaces of stone and of marble inlaid with gems —the country whose enterprising merchants supplied, by sea as well as land, the requirements of Persia, Palestine, Egypt, and Rome, in the west, and exchanged things of art with China, Siam, Burma and Japan, in the east. Indeed, it was this wealth and luxury, and this reputation, which led to her degradation, brought invasions, oppression, exploitation, and, worse than all else, despiritualisation and demoralisation. In happier times, India's other-worldliness only illumined and softened, as with moonlight, her this-worldliness, transfigured it, filled it with reverence for God's Nature in all Its manifestations, and made her People see, not the things of the Spirit with the eyes of the flesh, but the things of the flesh with the eyes of the Spirit. To recover those days of peaceful and prosperous happiness, she must first recover her soul by realising anew the Essence of Religion and the Essential Unity of all Religions.

other extreme, from excess of other-wordliness to excess of this-worldliness, brought about the greater disease of mind which resulted in the greatest of historical wars, viz., World-War I (1914-1918) and II (1939-1945), and continues to threaten a still worse.

To find out, then, whether there is or is not any substantial unity in Asiatic thought, we have mostly to concern ourselves with religious thought; as, if we had to investigate whether there is or is not unity in European thought, we would chiefly compare the views of those who have devoted their lives to the various branches of science, mathematical, physico-chemical, astronomical, biological, sociological.

To the cursory view, of the person of one kind of temperament, it might seem that the unity of Western scientific thought is patent[1]; that the whole of what is known as science is a consistent body of theory and practice; that the unity of Eastern religious thought is an equally obvious myth; and that religions are born only to try to annihilate one another, and to induce their respective followers to plague and murder each other.

On the other hand, to the hasty sight of another, it would appear that, *e.g.*, in such a vitally important science as that of medicine, doctors disagree very much; that the more expert and scientific they are, the more intensely they differ; and that radically conflicting systems of treatment kill and cure, with much the same average of results, on the whole. In the system which regards itself as most scientific and up-to-date, theories as to the nature and cause of disease, methods of treatment, and drugs in favour and fashion, change from year to year, In almost all other sciences, pure and applied, old views and appliances are being daily scrapped in favour of new; the greater and more rapid the scrapping, the louder the

[1] See, f.i., works like *Outline of Science*, and *Modern Book of Knowledge*, quite a number of which have been published within the last two or three decades.

vaunt of progressiveness; even in a rock-bottom science like mathematics, self-evident axioms are now in peril of their lives from the attacks of new theories; and in sociological sciences especially, the war of ideas, of words, of 'isms', is maddeningly internecine.

Indeed, Science has its ritual, its etiquette, its sacrosanct formalities, its mysterious technicalities, its sanctums, its oracular pomposity and superior standoffishness, its popish infallibility, its expertcraft, its jingoism and fanaticism, as much as Religion; its controversial animus as bitter as the *odium theologicum*; and, becoming religionless and Godless, it has, as the debased servant of imperialism, statecraft, ruthless diplomacy, caused far more slaughter than Religion, becoming scienceless and reasonless, and degenerating into priestcraft, has done.[1] But all such things are the fruit, neither of true science, nor of true religion, but of the evil in human nature. That evil falsifies and *misuses* them both, for its own selfish purposes.

THE UNITY UNDERLYING BOTH. Here as elsewhere, the wish is father to the thought. Those, who, for temperamental reasons, wish to see Unity, will see Unity. Those, who wish to see Discord, will see Discord only. Those, who wish impartially to examine both sides of the question, will see both justly. They will discern the Truth, which always stands in the Mean between opposite Extremes; *viz.*, the Truth of essential Unity in superficial Diversity, in religious as well as in scientific thought. Such Unity is established by the mediation of Philosophy; and the use of Philosophy, as such mediator, has begun to be recognized, more and more, latterly, by the more thoughtful and widely cultured scientists themselves, as well as by the more thoughtful religionists also. No two faces,

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[1] G. B. Shaw's *Prefaces* (Collected Works, 3 vols., 1938) are full of powerful attacks against the tyranny of modern science, as being much more pervasive and irresistible than the tyranny of religion ever was. See, e.g., *Prefaces* to *The Doctor's Dilemma* and *The Simpleton of the Unexpected Isles*.

no two bodies, no two voices, manners, gaits, tree-leaves, grass-blades, are exactly similar. Even so, no two minds coincide completely. The Principle of Multiplicity in Nature sees to that. But, all the same, there is a broad general similarity too, between all human faces, figures, voices, feelings, thinkings, actings, leaves, and grasses. This alone makes it possible for human beings to understand one another, and to live together as a civilised society. The Principle of Unity, which governs Nature, is the source of such civilised association and sympathy. To recognise that Unity in the Essentials of all Religions, is to promote the cause of Civilisation.

THE ONE WAY TO PEACE ON EARTH. Those who thus discern the Truth, will always make it their duty, as lovers of the mankind of East and West alike, to do their best to maximise and glorify the Spirit of Unity, and subordinate (not abolish, which is impossible) the principle of Multiplicity to It. Such Spirit of Unity, in Europe, is witnessed by common science and culture; and, in Asia, by the fact that our brothers and sisters come from Tibet, Siam, Burma, and distant China and far-off Japan, to worship the holy memory of the Buḍḍha Gauṭama at the Deer-Park in Benares, (which ancient-most of living towns is the most holy place of Pilgrimage for all Hinḍus), and at the Temple in Buḍḍha-Gayā; while pilgrims from all the countries of Asia, and from many parts of Africa, gather at Mecca annually, in obedience to the command of the great Prophet Muhammad [1] Truth-seeing lovers of humanity will always work with all their might, to minimise the spirit of disunion and discord. This spirit of discord, in Europe, has caused the two World Wars, and continues to intensify political, national, and racial jealousies and hatreds there, in worse and worse form, even after the awful bloodshed and agony of those Wars. In Asia, especially in India, it is evidenced by the too well-

[1] Jerusalem, Rome, Lourdes, Kiev, and other towns are similar gathering Centres of Pilgrimage for European Christians also, still.

known caste and creed dissensions, which keep it under all sorts of subjection, domination, and exploitation; whence arises, surely, great material as well as spiritual harm to the exploited, now, and to the exploiter, in the end.[1] The best means of promoting this so desirable peace, harmony, and unity between all countries, and between all sections of their populations, is the proving, and the bringing home to all, of Unity between Science and Religion, and between religion and religion; and, secondly, the placing, before the world, of a Religio-Scientific Scheme of Social Organisation and Planned Individual Life, which will secure, for different temperaments, and different ages in each lifetime, appropriate occupations, and means of livelihood, and the necessaries of life at least, for all. Thus only can indispensable Spiritual Bread, as well as Material Bread, be provided to all.

Some persons, disgusted with religious conflict, speak hastily of abolishing religion to allay that conflict. As well kill the body to cure disease. To uproot religion successfully, they must first exterminate Pain and Death. So long as human beings experience and fear these, they will not cease to crave the consolations of religion. Also, so long as men and women are left, are encouraged, are even positively taught, to believe that religions *differ*, even in *essentials*, so long will they, as followers of such *different* religions, also necessarily continue to *differ*, to quarrel, to fight, to shed each other's blood. If, on the contrary, they are led to see that *all religions are one and the same, in essentials*, they will also assuredly become one in heart, and feel their common humanity in loving Brotherhood.

[1] In India, fierce 'political' dissensions have also grown up between large 'parties', and riots and strikes, engineered by 'leaders' of many sorts, have multiplied, within the last three decades. The armed war of Japan and China (1931-1945), though their religion is, largely, the same, is matter of current history. Civil War is also going on between the Communists and the established Government, in China.

SCIENTIFIC RELIGION. The bringing about, proving, establishing, of such union, between religion and religion, and between science and religion, in place of the conflict which has been raging between them so far, will make the beginning of a new and beneficent era, an era guided and governed by Scientific Religion and Religious Science.

Some signs are hopeful. Slowly, with many setbacks, artificial barriers are breaking down between science and science, between science and religion, between religion and religion. It is beginning to be recognized and said more and more, that sciences are not many, but that Science is one. It is to be hoped that before very long, with the help of that same completely unified science, it will soon come to be recognized that religions, too, are not many, but that Religion is one; and, finally, that Science and Religion are but different aspects of, or even only different names for, the same great body of Truth and its application which may be called the Science or Code of Life. If, formerly, every act was done in the name and under the guidance of religion, and, latterly, has tended to be done in the name of science, there is reason to hope that, in future, it may be done in the name of Spiritual or Religious Science.

History shows that new religions and their characteristic civilizations have taken birth, grown, and decayed, side by side. We may well regard the two as cause and effect. But what is regarded as the birth of a new religion, is really only a re-proclamation, and re-vivification even more, by the extra-ordinary personality, the intense fervour, 'divine fire', en-*thusi*-(*Theos*)-asm, 'God-filled-ness', ṭapas, *jazbah*, self-sacrifice, high heart-compelling example, of the re-proclaimer. It is a fresh declaration, in new words, and a fresh en-live-ning thereby, of the *Essential* Eternal Universal *Religion*; and it is made necessary by the fact that the earlier proclamation had become covered up, beyond recognition, with non-essential, lifeless, misleading, harmful formalisms.

The fresh proclamation, needed for the present time,

seems likely to take the form of Scientific Religion in a pre-eminent degree. And it apparently has to be made on somewhat 'socialist and democratic', rather than 'individualist,' lines; such lines as the Oversoul of the Human Race is taking in other departments of its vast life; that is to say, it has to be made, and, indeed, is being slowly, gradually, almost imperceptibly, made, by the large body of scientific and religious thinkers in co-operation as a whole, rather than by a single individual; though leaders are needed even by the most democratic movements.[1]

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[1]Associations form, now and then, with such religio-scientific objects as those indicated on pp. 5-6 *supra*. Unfortunately, owing to inherent human weaknesses, they repeatedly stray away from principles to personalities, from humanitarianism to sectarianism, and to all the dangers and mischiefs of 'priestcraft' which that implies. They do not keep the main objects steadily in view, as beacon-light to guide all their efforts; do not work single-mindedly and whole-heartedly for the unification of the world's thought and practice in a Universal Scientific Religion, and a sincere *League of all Religions as well as of all Nations*. Varying the proverb, "Man proposes and God disposes", we may say, 'God proposes, and Satan opposes, and, but too often, successfully disposes.'

But there is no cause for excessive regret, much less despair. Instead, there is cause for greater effort in behalf of the Impersonal, and therefore All-personal Truth. For the Principle of Good always re-composes and re-disposes. Schisms, due to 'personalities', due to over-emphasis, with much animus, on the personal element, on *meum* and *tuum*, and consequent violent disputes between followers, as well as violent opposition by persons outside the special fold, have been the experience, in their own life-times, of Kṛshṇa, Moses, Zoroaster, Confucius, Buḍḍha, Christ, Muhammad, Nānak—all; as also of 'leaders' in all other fields of human life. This is but another proof to the peaceful and discerning eye, of 'the *Unity* of all Religions', instead of the opposite, in respect of such unhappy experience too! We also see plainly, that such schisms do not at once destroy all the good work of the main religion. When, bye and bye, they do succeed in undermining

Thus some scientists have been working at 'psychical research' since 1882, when the Society for psychical Research was founded.[1] Sir Oliver Lodge, venerable veteran of wold-wide fame in the realm of science, has said :[2]

"The time will assuredly come when these avenues into unknown regions will be explored by science: and there are some who think that the time is drawing nigh when that may be expected to happen. The universe is a more *spiritual* entity than we thought. The real fact is that we are in the midst of a *spiritual* world which dominates the material. It constitutes the great and ever-present reality whose powers we are only beginning to realize. They might indeed be terrifying had we not been assured for our consolation that their tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love."

Some other older, as also more recent, declarations of faith by eminent front-rank scientists of the time may be cited.

Sir James Jeans, mathematician and astronomer, Cambridge and Princeton, secretary for many years to the Royal Society of Great Britain, says : "The Universe begins to look more like a great *Thought* than a great *Machine.*" And again, "The apparent objectivity of things is due to their subsisting in the Mind...We reach...the concept of the universe as a world of pure Thought...Mind no longer appears as an accidental intruder in the realm of Matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm

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it wholly, then the Principle of Good brings about a re-proclamation and re-viv-al of the Fundamental Truth in new ways. The believers in and servants of Unity must therefore always keep their hearts high.

[1] *Enc. Brit.*, 14th. edn., art. 'Psychical Research', gives a fair and comprehensive account, up to 1928. G. N. M. Tyrrel's *Science and Psychical Phenomena* was published in 1938.

[2] At Bristol, on 7 Sep., 1930. He passed away in 1940, at the age of 89.

of Matter. Not, of course, our individual minds, but the Mind in which the atoms, out of which our individual minds have grown, exist as Thought." The same scientist, in *The New Background of Science* (1933), dealing with "the new knowledge", and surveying "the whole ground, from relativity, continuum, least interval, curved space, to quanta, wave-mechanics, waves of probability, indeterminacy and events—*all concepts which we can neither picture, imagine, nor describe*", says: "The law and order which we find in the universe are most easily described and...explained in the language of *idealism*...At the farthest point Science has so far reached, *much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental.* The final direction of change will probably be away from the materialism and strict determinism which characterised...nineteenth century physics."[1] Again, in the last paragraphs of his book, *The Mysterious Universe*, (1937), he says: "The new knowledge compels us to revise our first hasty impressions... The old dualism of Mind and Matter...seems likely to disappear...through substantial Matter resolving itself into a creation and manifestation of Mind."

Prof. Eve, at p. 65 of *The Great Design*, a symposium edited by F. Mason (1936), says: "Most men today are engrossed in some one particular profession or occupation...It is doubtful if any group of men, except perhaps a few philosophers, is engaged in fitting together the jig-saw or patchwork puzzle of the multitudinous discoveries and theories of all our diverse branches of knowledge; thought is thus divided into water-tight compartments, between which the communications are blocked."[2]

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[1] See Sullivan's *Limitations of Science* (pub. 1938; Penguins), especially ch. vi.

[2] The philosophical, religious, and at the same time scientific *principles*, by means of which all possible, even contradictory-seeming, views and things were reconciled by ancient Indian Seers, and 'scientific determinist causation' as well as 'free-will' explained and combined in 'auto-matism'—these principles, of the ancient Indian thought, are attempted to be

Another scientist of note, Prof. Sir A. S. Eddington, has very recently confessed: "Something Unknown is doing we don't know what—that is what our theory amounts to." Elsewhere he says, "Modern physics has eliminated the notion of substance ..Mind is the first and most direct thing in our experience...I regard Consciousness as fundamental. I regard Matter as derivative from Consciousness." And again: "The stuff of the world is mind-stuff...Consciousness is not sharply defined, but fades into sub-consciousness; and beyond that we must postulate something indefinite, but yet continuous with our mental nature. This I take to be the world-stuff;" *The Nature of the Physical World*, pp. 276-280.

The venerable Herbert Spencer said, in the closing §§ 190-194 of the last revised edition of his *First Principles* (pub. 1900, when he was eighty years of age), that his 'Unknowable' in no way conflicts with, but rather supports, religion. The Teacher-founders of the great religions have all taught, and many philosophers, ancient and modern, Western and Eastern, have perceived, that this Unknown and Unknowable, is our very Self, the all-pervading, Universal, Supreme Principle of Consciousness or Life

The equally venerable Alfred Russell Wallace, co-discoverer with H. Spencer and Charles Darwin, of the Law of Evolution, has, in his book, *Social Environment and Moral Progress*, written when he was nearly ninety years of age, expressly declared his faith in Spirit as governing Matter, and in the fact that the greatest discoveries have been due to special influxes of Spirit, (āvesha-s or avatāras).

In *The Great Design* (1934), edited by F. Mason, with an Introduction and a concluding chapter by Sir J. A. Thomson, great biologist, fourteen renowned scientists have written short articles summing up their life's researches. *All* agree that the world is not a soulless mechanism, and

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set forth in the present writer's *The Science of the Self* (1938) and *The Science of Peace.*

is not the work of blind chance; that there is a Mind behind the veil of Matter, give it what name we will. The scientists are: R. G. Allen, Director of Lick Observatory, astronomer; J. A. Crowther, professor of physics, University of Cambridge; A. S. Eve, professor of physics, McGill University; Baillie Willis, professor of geology, Johns Hopkins University and University of Chicago; C. Lloyd Morgan, professor of psychology, University of Bristol; E. W. McBride, professor of geology, Imperial College of Science, London; C. S. Gayer, Director, Brooklyn Botanical Gardens; H. E. Armstrong, emeritus professor of chemistry, City College, London; M. M. Metcalf, emeritus professor of zoology, Oberlin College, and research associate, Johns Hopkins University; Sir Oliver Lodge (born 1851), emeritus professor of physics, Oxford and Cambridge; Sir Francis Younghusband, retired army-General, traveller, humanist; D. S. Fraser-Harris, emeritus professor of physiology, Dalhousie University, Nova Scotia: Hans Driesch, Professor of Philosophy, Leipzig; and Sir J. A. Thomson, Emeritus Professor of Natural History, Aberdeen.

The following extracts, of other famous living scientists' opinions are taken from J.T. Sunderland's article, "Is Modern Science Outgrowing God ?", in *The Modern Review* (of Calcutta), for July, 1936.

Albert Einstein, Mathematician, world-famous originator of the Theory of Relativity: "I believe in God... who reveals Himself in the orderly harmony of the universe. I believe that Intelligence is manifested throughout all Nature. The basis of scientific work is the conviction that the world is an ordered and comprehensible entity and *not* a thing of Chance." Again (in U.S.A., in 1930) he said: "The religious geniuses of all times have been distinguished by this cosmic religious sense...It seems to me that the most important function of Art and Science is to arouse and keep alive this feeling in those who are receptive," quoted by Dean Inge, in an art. on 'The Philosophy of Mysticism', in *Philosophy* for October, 1938.

J.B.S. Haldane, physicist, Oxford and Birmingham Universities: "The Material world, which has been taken for a world of blind Mechanism, is in reality a Spiritual world seen very partially and imperfectly. The *only real* world is the Spiritual world...The truth is that, not Matter, not Force, not any physical thing, but Mind, personality, is the central fact of the Universe."

Sir Arthur S. Eddington, astronomer, Cambridge: "The old atheism is gone...Religion belongs to the realm of Spirit and Mind, and cannot be shaken."

Kirtley F. Mather, geologist, Harvard: "The nearest approach we have thus far made to the Ultimate, in our analysis of Matter and of Energy, indicates that the Universal Reality is Mind."

Arthur H. Compton, physicist, Chicago University: "An examination of the evidence seems to support the view that there is *no* very close correspondence between brain-activity and consciousness. It seems that our thinking is partially divorced from our brain, a conclusion which suggests, though it does not prove, the possibility of consciousness after death." (As said in a theosophical scripture, *The Mahatma Letters*, p. 267: "The flame is distinct from the log of wood which serves it temporarily as fuel.")

Robert A. Millikan, physicist, Institute of Technology, Pasadana: "God is the *Unifying Principle* of the universe. No more sublime conception has been presented to the mind of man, than that which is presented by Evolution, when it re-presents Him as revealing Himself, through countless ages, in the age-long inbreathing of life into constituent Matter, culminating in man with his Spiritual nature and all his God-like powers."

The sentences with which Sir J.A. Thomson closes the book above referred to, viz. *The Great Design*, may be quoted here: "Throughout the World of Animal Life there are expressions of something akin to the Mind in ourselves. There is, from the Amœba upwards, a stream of inner, of subjective, life; it may be only a slender rill, but

sometimes it is a strong current. It includes feeling, imagining, purposing, as well as occasionally thinking. It includes the Unconscious. Whether in the plant it dreams, or is soundly asleep, or has never awakened, who can tell us ?...The omnipresence of mind in animals gives us a fellow-feeling with them. With Emerson we see 'the worm, stirring to be a man, mount through all the spires of form.' We see the growing emancipation of mind, and this gives Evolution its purpose...In a continuous process, there can be nothing in the end which was not also present in kind in the beginning; we are led from our own mind, and the story of its enfranchisement, back and back to the Supreme Mind 'without Whom there was nothing made that was made.' Facing, every day, things in the World of Life, around which our scientific fingers will not meet, what can we do but repeat what is carved on the lintel of the Biology Buildings of one of the youngest and strongest of American Universities · 'Open Thou mine eyes that I may behold wondrous things out of Thy Law'."

The (monthly) *Indian Theosophist* (Benares), for April, 1937, quoting from the (daily) *Leader* (Allahabad) reported : "The Court of the London University, after much discussion, has recently accepted a very valuable library, of Psychical and Magical books, collected by Mr. Harry Price, from all over the world, which is almost unique, and is one of the most comprehensive of its kind. In giving it to the University, Mr. Price, long keenly interested in the subject, said he hoped to stimulate a desire on the part of University authorities for a fully equipped department of Psychical Research to be installed in the new London University Buildings...It is a fact that a number of individual scientists, in many parts of the western world, have been for years past making serious investigations of *psychic phenomena*, and that the Universities of Bonn, Leyden, Leipzig—to name only a few on the Continent—are taking a serious interest in the subject. It is stated that in Leyden, a recognised department dealing with psychical research is already established. If the pheno-

mena are proved to be facts—and only the ignorant will deny their occurrence—then as facts they must be studied...The new series of evening University Extension Lectures...comprise a course of ten lectures on 'The Literature of the Occult'. They start with the main principles involved in occult study, and roam over the subject from the Egyptian 'Book of the Dead', and medieval Chinese occult lore, to Yoga and modern spiritualism."

Thus is modern Science, fathered in its infancy, and persecuted in its youth, by Religion, in Europe, now endeavouring to repay the kindness, after having retributed the injury, by renovating Religion in what, let us hope, will be a finer, scientific, non-superstitious form.

A short and effective way of settling the whole dispute over 'Spirit' (or 'Mind') and 'Matter', seems to be this: You say, 'Matter-Chance' creates 'Spirit-Mind-Purpose; not the latter, the former. Very good. Let it be that way. But what does that mean? Does it not mean only this—that the attributes, properties, faculties, powers, which have been so long associated, by mankind, with (the *words*) Spirit — Mind — Intelligence — Life — Consciousness — Will — Purpose — Design (—all undesirable *facts*, remember—), *should now be* attached to (the *words*) Matter—Unconsciousness — Inanimacy — Deadness — Chance — Blind Force — Inertia, etc.; that instead of the (*word*) Subject ideating, imagining, cognising, desiring, conating, moving the (word) Object, (—all these functionings are *facts*, remember—) the (*word*) Object, chance-ates, determines, knows, wishes, acts on the (*word*) Object? Very well. By all means have your wish. The old way of speaking has become hackneyed; let us change it, by the simple process of *reversing* or *ex-changing* the *meanings* of the words, the *facts* remaining unchanged and unchangeable. The powers and functions we now ascribe to (the word) Spirit, we shall, in future, ascribe to (the word) Matter! God did not create Matter; Matter created God! Very well. But the duality and opposition of the *two Things* will *not* be *abolished* that way. The transcendence,

reconciliation, of that difference and polarity is the subject of Metaphysic.[1]

With the breaking of the fences between science and religion, and by fuller scientific thought, will come the breaking of the hedges between religion and religion; then it will be possible for the artificial political boundaries, only which now separate country from country, to be obliterated, (for natural physical boundaries have been nullified by radio and aeroplane), and the barriers to be cast aside which divide nation from nation in head and in heart. Then may the new civilization dawn, dreamt of by the poet and the socialist, and idealized and also practicalized by Manu; then may be realized the Parliament of Man and the Federation of the World, the Organization of the whole Human Race in one vast Joint Family and Brotherhood, of which the League of Nations (now converted into the U. N. O. or United Nations Organisation, in 1946) has been the first small step and very feeble, because not quite sincere, not endowed with a soul in the shape of a League of all Religions integrated with it.

THE DUTY OF EDUCATIONISTS. Educational institutions ought to take a leading part in the ushering in of this new proclamation of Scientific Religion and of the consequent new era of human history.

Many, if not all, of even the statesmen and the generals who were busiest in promoting and conducting the World Wars have been saying that war is not a glorious business at all, but, besides being horrible, is also something very useless, senseless, mean, sordid, shabby, and shameful, altogether due to the most evil motives. A Field-Marshal of England, one of the prominent figures in the First World War, said in a public speech[2]:

"War as a means of settling international disputes is now more universally condemned as a failure than ever before, and every day it becomes more evident that there

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[1] See the present writer's *The Science of Peace* or *The Science of the Self.*

[2] Sir William Robertson, at Leeds, on 10th Dec., 1930.

are really no foreign nations, but that the interests of all are so closely interwoven that if one nation suffers all will suffer to some extent. Undoubtedly, the maintenance of great and costly armaments is not the first essential measure required to prevent war. By far the most important requirement is *less Jealousy* and *less Selfishness* in the conduct of international affairs. That spirit is, we may hope, now gradually appearing, and when it is adequately forthcoming, and not till then, disarmament will follow rapidly and easily enough, and the nations will be at last on the road to peace and goodwill."[1]

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[1] Such hopes were shattered by the second World-War. Another soldier, Brig.-General F.P. Crozier, C.B., C.M.G., D.S.O., trying to inaugurate a movement called *The Imperial Peace Crusade*, in 1929, wrote: "The World is slowly moving towards the desired goal of substitution of methods of Peace for methods of War...The future prosperity of the World depends on the formation of a World-opinion which will enable people to form a habit of always thinking in terms of Peace instead of in terms of War. Having studied the matter very closely, it is my desire to encourage and stimulate this mode of thought. Having spent most of my life in War, or preparing for war, I desire to devote the remainder of my life to the service of Peace." General Eisenhower, Supreme Commander of all Allied forces (except Russia's), and Marshal Montgomery, Commander-in-Chief of all British forces, were honored, after the fall of Germany, in May, 1945, by the Soviet, with an Order of Victory. Marshal Zhukov pinned the stars to their coats, on behalf of Stalin. In their reply to Marshal Zhukov's address, they both said that they would have been much happier if the war had not occurred, and they had not been recipients of war-honors. General Douglas MacArthur of the U.S. Army and Supreme Commander of all Allied Operations in the Pacific, after the fall of Japan in August, 1945, addressing the Allied Council for Japan, in Tokyo, on 5. 4. 1946, said: "The Nations' Organisation can survive to achieve its purpose and aims, only if its members *abolish war as a sovereign right.* Such renunciation must be simultaneous and universal. It must be all or none. It must be effected by action, not words alone. With development of modern science another war might blast mankind to perdition,

These are the words of a modern war-worn veteran. *Jealousy* and *Selfishness* are the important words in his speech. Kṛṣhṇa, who had probably more personal experience of war than even a modern Field-Marshal, said long ago that: "Lust, Hate, and Greed form the triple gateway into hell:" (*Gītā*). There can be no worse hell than war, and these three open the triple gateway into it.[1] In accord with the realization of this fact, which is indeed obvious to eyes not blinded by those same evil motives, youth movements were started in many western countries. They were intended to bring up the new generation in the purer moral and spiritual atmosphere of internationalist and humanist feeling, in place of nationalism. This 'nationalism,' useful while simply defensive and self-

but still we hesitate, and in spite of the yawning abyss at our feet, cannot unshackle ourselves from the past" This shows how 'war-hardened' soldiers are no longer 'hardened' but 'softened'. They no longer gloat in war-medals and titles, but are thoroughly sick of it all, especially of the diplomats who persist in keeping the shackles on. Miss Muriel Lester, philanthropist worker, of London, visiting India in January, 1939, spoke to press interviewers, in Calcutta, to the effect that "the present calamitous state of the world, when all the Powers are running a mad race in armament, preparing feverishly for a far worse World-War, is due to its ignoring the fact of God; that fact of God is the foundation which kept the world together. When it was knocked away, the peoples floundered. They recognised nothing, no power greater than themselves; there was nothing left by which to regulate their lives. They had only themselves to please. They became bored with themselves; afraid of solitude and quietness. Many became obsessed with sex; and self-indulgence made them sick. They turned to any sort of dictatorship, the stricter the better, as a relief from self. There is also the evil of the present economic system." As some western writer has said: "If God did not exist, we should have to invent Him, for our own safety." God, or belief, sincere belief, in God, i.e., a Spiritual Power, is man's only saviour from mutual destruction. Fortunately Science and Philosophy are combining to show anew to man that *God does exist, within him* even more than *without.*

helping, and while duly subordinated to 'humanism,' has degenerated into something very offensive, aggressive, other-harming. Indeed it is now nothing else than vulgar bullyism on a huge scale, inherently barbarous and unregenerate, and provocative of more and more murderous conflicts. It means lust-hate-greed on the nation-wide scale, instead of the small individual scale. Because this fact has come home to them, it is being suggested, very rightly, very wisely, by influential persons in that same West, that the tone and the nature of the teaching given in schools and colleges should be changed ; that war-glorification and national boasting, self-conceit, contempt and decrial of other nations, and expression of triumph over them should all be eliminated from that teaching ; that, instead, there should be diligently inculcated the more truly refined and civilized spirit of 'humanism,' which began to manifest itself in the higher thought and feeling of the best and wisest persons of all nations, as a reaction against the horror of the senseless butchery of the first World War. Moral disarmament must precede physical disarmament War can be abolished or reduced only in direct ratio to the abolition or reduction of War-Mentality. This is possible only by systematic cultivation of Peace-Mentality and 'Organising for Peace '[1] That can be done only through diligent Right Education, of youth as well as the general public Right Education is the foundation of all well-being, all good

Educational institutions should not be subservient to political jingoism. Instead, they should aspire to direct politics into the path of righteousness The scientist-priest,

[1] As regards 'Organising for Peace,' see the present writer's pamphlet, *Psychological Principles of Social Re-Construction*, *The Science of Social Organisation*, and *Ancient vs. Modern Scientific Socialism*, (Theos: Pubg: House, Adyar, Madras). For a fuller exposition of the inseparable connection between Religion and Social Organisation, see the present writer's *World War and Its Only Cure—World Order and World Religion*, which may be regarded as a supplement to this work.

the custodian of the Spiritual Power, ought to guide, nay, to command, and compel, the ruler-soldier, the repository of the Temporal Power, into the right uses of all civil, military, political power. All such institutions, therefore, should regard it as a sacred duty to help forward, to the best of their ability, this most desirable change of tone and teaching. Here comes the use of *well-planned Religious Instruction* as the *most potent instrument* for the *Moral Regeneration* of mankind. Humanism, inter-nationalism, inter-religionism, go together, are only aspects of each other.

Men, according to their temperaments, may, with their head, their intellect, either admire great military heroes and conquerors of history, or condemn them as predaceous marauders and butchers; probably none will offer the reverence of their heart to them. But there are few who will not offer reverent homage, with their heart, to those truest and greatest educators of mankind, by precept and by example, whom we know as the Founders of the great Religions; who have ever reproclaimed the One Eternal *Truth* of the Unity of all; who have illustrated by their lives, the *Beauty* and the *Goodness* of the concomitant Love and Sympathetic Self-sacrifice of human beings for one another.

Genuine Educators, who realize that it is their high spiritual duty to be the Missionaries of the Supreme Spirit on this earth; who spend themselves in constant endeavour to uplift their fellowmen to the plane of Righteousness, and help to usher in anew, and maintain, the era of Peace on earth and Goodwill among men; such cannot do better than give to the teaching of the Essentials of Universal Religion, by example as well as by precept, a foremost place in their courses of instruction to the younger generation, and inculcate, in their hearts, the habit of seeking and practising 'In Essentials, in Principles, in great things —Unity; in non-essentials, details, small and superficial things—Liberty; in all things—Charity'.[1]

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[1] Viscount H. Samuel, President of the British Institute of Philosophy, in his lectures, in the Senate House, Calcutta,

The dining-hall of the great Feeder supplies edibles suited to all tastes; sweets for those who love sweets, salts for those who like salts, acids for those who want acids. Let all satisfy their tastes, each his own. Why quarrel with another for not having the same taste as mine, when his taste does not interfere with my enjoyment of mine? But we all have to drink water and breathe air in order to dissolve and assimilate our respective special foods. Even

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on 9.1.1938, and in the University Buildings, Allahabad, on 15.1.1938, said; "Bernard Shaw has declared that Civilisation needs Religion, as a matter of life and death...We all recognise that the mind of man, in our times, is confused. The present generation is beset by anxieties and perils Our escape, our rescue, from these, depends upon our finding a new *Synthesis* between *Philosophy* and *Science* and *Religion* ...Philosophy, coming out of its phase of classicism, Science coming out of its phase of materialism, Religion freeing itself from its servitude to dogmas that are outworn, may join in constructing a spiritual and intellectual framework for the future...Hegel said that ideas had hands and feet. There should be some Philosophy which would *guide the nations*. .Conflict of religions could be solved by appeal to Philosophy. ..The philosopher could go to the different creeds, one by one, and ask them to *Emphasise the Common Points* and not the differences. Philosophy would help to bring the religions together The World Fellowship of Faiths is working in this direction. Its first Conference was held (in Chicago, in 1933, its second) in London, in 1936, then in Oxford in 1937. We must *Emphasise the Points of Agreement between the Religions*, rather than the points of difference....What the world needs today, above all, is a Synthesis of Philosophy, Science, and Religion "

Véḍ-ānta, 'the final knowledge', Brahma-vidyā, 'God-Science', Ātma-vidyā, 'Self-knowledge', the traditional Ancient Wisdom of India and of all countries, *is* just such a Synthesis. For a very brief but comprehensive presentation of it in modern terms, the reader may, if he is interested, see the present writer's *The Science of the Self*. The present work may also be regarded as such a Synthesis, though indirectly. Its main and direct purpose is to "Emphasise the Points of Agreement between the Religions".

so are the *Common Essentials* necessary for even the due enjoyment of the *Separate Non-Essentials*.

THE GOLDEN MEAN BETWEEN THE TWO EXTREMES. In the minds of some individuals, among some sections of some communities, or even perhaps in a large portion of a whole nation, there may be revolt against religion for special reasons. The Soviet Government of Russia is said to have set itself to abolish religion from the face of that country. But this policy was changed some years ago. It was found that great masses of the people were clinging to their ikons and their churches, and refused to part with them despite grievous persecution. The Soviet Government has decided to 'let alone' and 'let be'.[1] All this only means that revolt against religion, as commonly understood and practised, may be local and temporary, due to special causes, as *reaction against priestcraft and abuse*, but that permanent eschewal of Religion is impossible for the vast bulk of humanity.

The poet complained that "the world is too much with us night and day." Thoughtful Asiatics have good reason to complain that so-called religion has been interfering with our lives, private and public, far too much. But we also see that law, and science often misapplied by

[1] M. Maisky, Soviet Ambassador, speaking in London, in September, 1941, said: "The Soviet Union considers that religion is a private matter for each citizen. Despite what is thought by many, religion in my country is not persecuted, every citizen having the right to believe or not, according to his conscience. Article 124 of the Stalin Constitution (of 1936-7) reads: 'In order to ensure the citizen's freedom of conscience, the Church in Soviet Russia is separated from the State, and the School from the Church. Freedom of religious working (? worship) and freedom of anti-religious propaganda is recognised for all citizens.' In 1940, in Soviet Russia, there were 30,000(?) independent religious communities of every kind, over 8000 churches, and about 60,000 priests and ministers." ('30,000 independent religious communities' seems to be a reporter's mistake for 300 ?)

law, are now trespassing excessively upon our daily life and into our very homes, from birth to death; and that almost greater horrors are being perpetrated in the names of science, art, and law, than ever were in the name of religion.

Especially is so-called 'law' much too much with us, in private as well as public life. There are far too many laws already, and more are being manufactured every day by legislators who feel they must justify their existence thus. Every human being in a 'civilized' country to-day (and the more 'civilized' it is, the more is this the case) goes about in constant fear for his pocket and his liberty, through fines and jails, if not also for his life through the gallows, as a consequence of a chance infringement of any one of a thousand local, special, general, municipal, sumptuary, social, fiscal, executive, procedural, substantive, civil, criminal, etc., laws, which envelope his life as the tentacles of an octopus its victim. And the 'public servants', ('servants' forsooth !, 'public masters' and 'monarchs of all they survey', rather !), of a hundred departments of the 'benevolent' state are ever on the watch to grab a victim, with, and quite as often without, even the merest technical cause. The behaviour of the 'myrmidons of the law' is now much more arrogant and troublesome than that of the 'myrmidons of religion'. A western statistician has calculated that one out of every ten, another that one out of every seven, human beings in a country like England, passes through the clutches of one penal law or another, and pays a fine or serves a term in jail. Surely this cannot be a mark of health in a civilization. Too much religion kills God, the God in Man; enslaves him to fear-pervaded trembling superstition, instead of bringing him Freedom from all fear. Too much law kills peace of mind and body; enslaves man to bureaucraft and expertcraft, instead of giving him ordered liberty.

All this only means that excess of even a good thing is bad. Indeed, *Excess is the one Sin of sins*; and *Moderation, the following of the middle course, the one Virtue*

of virtues; in all the concerns of life. The way that the Buddha taught is expressly and particularly known as the *Majjhima Pati-paḍā*, (Skt. maḍhyama pari-pāṭī) the Middle Path. One of the schools of philosophy that arose later, among his followers, is known as Māḍhyamika, the 'Middle Way School'. One of the treatises of his contemporary, Confucius, is entitled, *The Doctrine of the Mean*, (the actual compilation of which is ascribed by tradition to his grandson, Kung Kei)[1]. A Samskṛt proverb says:

Āshrayén maḍhyamām vṛttim, aṭi sarvaṭra varjayéṭ,
(Follow the middle course; avoid extremes.)

Kṛṣhṇa expounds it thus:

N-āṭy-ashnaṭas ṭu yog-osṭi, na cha-ćkāṇṭam an-ashnaṭah,
Na ch-āṭi-svapna-shīlasya, jāgraṭo n-āṭi cha, Arjuna!;
Yukṭ-āhāra-vihārasya, yukṭa-chéshṭasya sarvaḍā,
Yukṭa-svapn-āva-boḍhasya, yogo bhavaṭi ḍuhkha-hā. (*G.*)[2]
(He who avoids extremes in feed and fast,
In sleep and waking, and in work and play,
He winneth yoga, balance, peace, and joy.)

Tasmāḍ viḍvān bhavaṭi n-āṭi-vāḍī. (*U.*)
Aṭi-vāḍāṅs-ṭiṭikshéṭa. (*M.*)
(The wise man ever studiously avoids
Extremes in speech and act, himself; and when
Others press to extremes in heated speech,
He passes by, in quiet, answering not.)

Lao-tze says:

Continuing to fill a pail after it is full, the water will be wasted. Continuing to grind an axe after it is sharp, will wear it away. Excess of light blinds the eye. Excess of sound deafens the ear. Excess of condiments deadens

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[1] Lin Yutang, in his book, *My Country and My People*, calls him Chung Yung.

[2] *Charaka* and *Sushruṭa*, best known and most studied works of Skt. Āyur-Véḍa (Medicine) devote special chapters to the injunction: 'Eat *measured* quantities', māṭrā-ashiṭīyam, 'eat within strict limits'. The Persian phrase is *ṭahaffuz-i-huḍūḍ*, 'observance, maintenance, of limits'.

the taste. He who possesses moderation is lasting and enduring. Too much is always a curse, most of all in wealth. (*T., Tao Teh King.*)

Confucius says:

Commit no excess; do nothing injurious; there are few who will not then take you for their pattern. ...The will should not be gratified to the full; pleasures should not be carried to excess. (*C., Shi King; Li-ki.*)

Muhammad has said:

Khair-ul-umūré ausaṭoha. (H.)
(Only those acts are good and safe to do,
The golden mean which studiously pursue.)

The Bible says:

Be not righteous over much; neither make thyself over wise...Be not over much wicked; neither be thou foolish. (*B.*, Eccles.)

Give me neither poverty nor riches; feed me with food sufficient for my wants; lest I be full and deny thee, and say, who is Jahveh?; or be poor, and steal, and profane the name of my God. (*B.*, Proverbs.)

A Latin proverb says: *Summum jus, summa injuria*, 'excessive justice is excessive injury'. Other proverbs like 'Extremes meet,' 'Pride goeth before a fall', 'Too much wit outwits itself', illustrate the same fact. Another Latin maxim is: *In medio veritas*, 'Truth is in the middle'.

Shintoism embodies the same principle:

It has ever insisted on *ma-gokoro*, by which it means freedom from inordinate passions...All appetites are natural, hence divine gifts; and the *temperate* enjoyment of them is a divine power. If man oversteps the limits of *moderation*, he pollutes his body and mind. To be god-like is to be natural; to be natural is to follow Nature... (i.e., to keep) within the limits set by instinct and reason... This is the fundamental conception of *Due Measure.* (*Sh.*, Inazo Nitobe, *Japan*, 321, 322).

As the teaching of Buḍḍha is known as the *Majjhima Patipaḍā*, so the Jaina way, taught by Mahāvīra Jina, is known as the *An-ék-ānṭa-vāḍa*, the Doctrine and the Way of Non-Extremism.

Ékén-ākarshanṭī, shlaṭhayanṭī vastu-ṭaṭṭvam iṭaréṇa,
Anṭéna, jayaṭi Jainī nītir, manṭhāna-néṭram iva gopī.
(AMṚṬA CHANDRA SŪRI).

(E'en as the dairy-maid, pulling and slacking
The two ends of the churning-string by turns,
Churns out the golden butter from the milk,
E'en so the sage, working alternately
At both the two inevitable sides
Of every question, finds the perfect Truth.)

Muhammad enjoins the same:

Lā ṭa'ṭaḍu inn-Allāhā lā yohibbul ma'ṭaḍin. (*Q.*)
(God loves not those who go beyond due bounds.)

"Courage is the mean between cowardice and rashness; discriminate liberality, bet. stinginess and extravagance; ambition, bet. sloth and greed; modesty, bet. humility and pride; honest speech, bet. secrecy and loquacity; good humour, bet. moroseness and buffoonery; friendship, bet. quarrelsomeness and flattery; self-control, bet. indecision, and impulsiveness:" these thoughts are ascribed to Aristotle by Will Durant in his *The Story of Philosophy*, p. 86 (pub. 1938). Durant adds, on pp. 87-88: "...This doctrine of the mean.. appears in almost every system of Greek philosophy. Plato (speaks of it as) harmonious action...The Seven Wise Men had the motto, *meden agan*, 'nothing in excess', engraved on the temple of Apollo at Delphi."

A Greek philosopher has said: "Strive to acquire proper balance—courage without rashness; caution without timidity; mercy without weakness; justice without vindictiveness; silence without deceit; shrewdness without cunning; courtesy without fawning; firmness without obstinacy; deliberation without dilatoriness; patience without carelessness; friendship without favoritism; ambition without selfishness."

Mahā-bhāraṭa, Shānṭi-parva, ch. 70, says: "Be religious, not bigoted; virtuous, not self-righteous; devout, not fanatical; gather wealth, not cruelly; enjoy, without elation; speak gently, not insincerely; be brave, without

boasting; be generous, not wasteful; give, not indiscriminately; speak boldly, not harshly; make friends, not with the ignoble; fight, not with friends; seek information, not from the unreliable; serve your interest, without hurting others; ask advice, not from the unwise; praise virtues, not your own; trust, but not the evil; punish, not thoughtlessly; love and guard the spouse, without jealousy; be refined, but not supercilious; feed delicately, not unwholesomely; enjoy conjugal pleasure, not overmuch; honor the worthy, not proudly; serve, without deceit; propitiate, without fawning; be clever, not out of season; be angry, not without strong cause; be gentle, not to the mischievous; worship Deity, without display."

Every question has two inevitable sides. Wisdom consists in reconciling the two, by just compromise between them, in accord with the requirements of time-place-circumstance.

THE DUALITY OF GOD'S NATURE. There are these two sides to every question, because:

Sarvam ḍvam-ḍva-mayam jagaṭ.
Śarvāṇi cha ḍvam-ḍvāni. (*U.*)
Ḍvam-ḍvair-ayojayaṭ ch-émāh
Sukha-ḍuhkh-āḍibhih prajāh. (*M.*)
(The world is made of pairs of opposites;
All things occur in pairs of two and two;
Tha Maker fused Duality in all;
Sorrow and Joy foremost of all these pairs.)
Khalaqna min kulle shayīn zaujain. (*Q.*)
(I, the Supreme and Universal Self,
Have made all things in pairs of spouse and spouse).
Male and female created He them. (*B.*)
Ishq-bāzī mī kunaḍ bā khwésh-ṭan;
Shuḍ bahānā ḍar-miyāné marḍ o zan. (*S.*)
(To play at Love the better with Him-Self
He put on separate masks of man and wife.)
Sa Ékākī n-āramaṭa; Sa Ātmānam ḍvéḍhā apāṭayaṭ;
Paṭish cha Paṭni ch-ābhavaṭ; āpayaṭo vai ṭāv-anyonyasya kāmān sarvān. (*U.*)

(Lonely He felt, and all unsatisfied;
So into Two He did divide Him-Self,
To have a Play-mate; Man and Wife He was;
All wishes of each other they fulfil.)

Chiṭṭa-naḍī nāma ubhayaṭo vāhinī; vahaṭi kalyāṇāya, vahaṭi cha pāpāya. (*Yoga-bhāshya*).

(The mind-stream in two rival currents flows,
Heading to virtue and to vice it goes).

Bahr-e-ṭalkẖ o bahr-e-shīrīṅ ham-enāṅ,
Ḍarmiyāṅ 'shāṅ barzakẖ-é lā-yubgẖiyāṇ. (*S.*)
Qāyaman bil qisṭ. (*H.*)

(Oceans of Sweet and Bitter surge abreast;
Between them rests the razor-line of Rest.
The Being of Godhead rests a-midst the Pairs,
Maintaining balance betwixt Joys and Cares.)

Yaṭhā shīṭ-oshṇayor maḍhyé
n-aiv-aushṇyam na cha shītaṭā,
Taṭhā sṭhiṭam paḍam shāṇṭam,
maḍhyé vai sukha-ḍuhkhayoh. (*Mbh.*)

(There is a middle point, nor hot nor cold,
On the two sides of which spread cold and heat;
So, of the Middle point, where there is Peace,
On the two sides, surge seas of Pain and Joy.)

Dvau ́éva chinṭayā mukṭau, param-ānanḍé āpluṭau,
Yo vi-mudho jado bālo, yo guṇébhyah param gaṭah.

(Two are the 'free from care' and steeped in bliss—
The child with mind ungrown, and also he
Who goes beyond the threefold attributes
Of Nature and beholds the God of Nature,
While in between the two, the staging Soul,
Struggles with joys and sorrows, pleasures-pains.)

Ichchhā-ḍvésha-samuṭṭhéna
ḍvam-ḍva-mohéna, Bhāraṭa!,
Sarva-bhūṭāni sam-moham
sargé yāṇṭi, paran-ṭapa!.
Yéshām ṭu anṭa-gaṭam pāpam,
janānām puṇya-karmaṇām,
Ṭé ḍvam-ḍva-moha-nir-mukṭā
bhajanṭé Mām ḍṛḍha-vraṭāh.

Nir-māna-mohāh, jita-sanga-doshāh,
adhy-ātma-nityāh, vini-vrtta-kāmāh,
Dvam-dvair-vimuktāh sukha-duhkha-sañjñaih
Gachchhanti amūdhāh padam Avyayam Tat. (*G.*)

(They only who love Me with steadfast mind
Can cross this glamour of Duality;
And they who rise above this Dualness
They only know Me as the One Sole Truth.
Crossing beyond this ever-battling Pair
Of Joy and Sorrow, mind now Proud now Low,
Elation and Depression, they attain
The state of Peace that knows not any change.)

Nir-dvam-dvo nitya-sattva-stho
nir-yoga-kshémah Átma-vān;
Jñéyah sa nitya-sannyāsī
yo na dvéshti na kānkshati;
Nir-dvam-dvo hi, mahā-bāho !,
sukham bandhāt pra-muchyaté.
Samah siddhau a-siddhau cha,
dvam-dvā-tīto vi-matsarah,
Yad-rchchhā-lābha-san-tushtah,
krtv-āpi na ni-badhyaté. (*G.*)

(Who is content with what lot brings to him,
Who is not envious, who has passed the Pairs,
Who in success and failure stands the same,
His acts, being only duties, bind him not.
Renunciation endless is his, who
Neither desireth aught nor hateth aught.
He who flings off the ever-wrestling Twins,
With ease he breaketh all his bonds of soul.
The Duads that take birth with Love-and-Hate—
Intoxicate with these, all beings rush
Into the whirlings of this wheeling world.
They who with Virtues balance up their Vice,
They leave them Both behind, and pass beyond
Into the restful realm of deathless Peace.
They who have cast aside all Pride and Fear,
Conquered lusts of the flesh, its Loves and Hates,

And tied their hearts to Me, the Self of All,
They thrust aside the glamorous warring Pairs,
Whose primal name and form is Pleasure-Pain ;
They come to Me, the Universal-Self,
And enter into My eternal Peace.)

To *realise in mind*, that the very nature of the World-Process, of all life, of separate individuality, is *necessarily*, unavoidably, inevitably, a mixture of joy and sorrow, good and evil, that we *cannot* have gains without pains, nor pains without gains, so long as we feel identified with separate bodies ; thus realising, to experience and bear both joys and sorrows with 'equable' mind, with 'peace' at heart ; and to go on discharging duties without craving for selfish recompense ; this is to transcend Duality, "to fling off all Twins," and the threefold guṇa-s, functions of the mind, cognition, desire, action, in which primal Duality is inherent and which in turn are inherent in Duality.

Yasmin vi-ruḍḍha-gaṭayo hy-anisham paṭanṭi
Viḍyā-ḍayo vi-viḍha-shakṭaya ānu-pūrvyā
...Tasmai sam-un-naḍḍha vi-ruḍḍha-shakṭayé
Namah Parasmai Purushāya Véḍhasé. (*Bh.*)
(In whom opposéd Forces ever swirl
Against each other, whirling the whole world
Unceasingly, Him we adore in heart.)

Prakṛṭh ubhaya-koṭi-sparṣhīnī ;
Purushah maḍhyasṭhah. (*Bhāva-Prakāsha*).
(Nature doth ever swing between Extremes,
Holding the Balance, stands midway, Her God.)

An English poet has caught the idea well :

Joy and woe are woven fine,
A clothing for the soul divine ;
Under every grief and pine
Runs a joy with silken twine,
It is right it should be so ;
Man was made for joy and woe ;
And when this we rightly know,
Safely through the world we go.
(William Blake)[1]

[1] "The two inscriptions on the Delphic Temple, (in Greece)

Zaraṭhuṣṭra says :

Aṭ ṭā maīnyū po-uruyé Yā yémā khafenā asravāṭém manahi chā vachahi chā shya-oṭhano-i Hī vahyo-akém chā, āos chā huḍā-onghaho. Érésh vīshyāṭā no īṭ duzha-ḍā-ongho.

Aṭ chā hyaṭ ṭā hém maīnyū jasa-éṭém paurvīm ḍazḍé ga-ém chā ajyā-īṭīm chā. Yaṭha chā anghaṭ apémém anghush achishṭo drégvaṭām aṭ ashā-ūné vahishṭém mano.

Hamém ṭaṭ vahishṭā-chīṭ yé ūshurayé syas-chīṭ dahmahyā, kshayāns, Mazhaḍā Ahurā !, yéhyā mā ā-ithīsh chīṭ ḍva-éṭhā ; hyaṭā a-énanghé ḍrégvaṭo é-é-ānū īshyéng anghahyā. (*Z.*, Gāthā, 30. 3, 4 ; 32. 16).[1]

—'Nothing too much' and 'Know thyself'—were complementary. If you have too much of anything, you cannot know yourself...The moral equipoise—the Golden Mean—is the attainment of god-head. Freedom and restraint, the 'Do-s' and the 'Don't-s' in the moral world, act like the centripetal and centrifugal forces in the physical, to keep a balance :" Inazo Nitobe, *Ibid.*

[1]The Samskṛṭ form of these, in prose order, is :

Aṭha yau paurvyau [purāṇau] manyū yamau svaphaṇau [sva-ṭanṭrau iva] ashrūyéṭām, ṭau manasi cha vachasi cha syoṭhané [sāḍhané, karmani] cha [sṭah]. Ṭau vahīyas [varīyas, puṇyam] cha, agham [pāpam] cha. Anayoh su-ḍhāh [su-ḍhīh] ṛsh [ṛṭam, saṭ, saṭyam] vīkshaṭī, no it dur-ḍhāh [ḍur-ḍhīh].

Aṭha cha yaḍā ṭau manyū paurvīm samajaséṭām (sam-asajaṭām or sam-ajasaṭam, taḍā) gayam cha ajyātim cha (? cf. rayim cha prāṇam cha, vāk cha prāṇah cha) ḍaḍhé (ḍadhaṭé). Yaṭhā (yaḍā) cha asoh apamam (? asu-bhṛṭsu, jīvéshu, upaiṭām, ṭaḍā ṭau) ḍrug-vaṭām (ḍhrug-vaṭām, ḍroha-vaṭām) achisṭam (anishtam), ashāvaṭī (ashā-vaṭām, ? shubh-āshā-vaṭām, ushā-vaṭām, jyoṭish-maṭām) vahisṭam (vasishtham, varishṭhām) manah āsaṭ (āsṭām).

Hé Kshayan Ahura Mazḍa !, (? A-kshaya', asūn prāṇān rāti ḍaḍāṭi īṭī Asurah; Mahaṭ, Buḍḍhi-ṭaṭṭvam, Bṛhaṭ, ṭam Mahāntam ḍaḍhāṭi, iṭi Mahā-ḍhāh), samam ṭaṭ chiṭ (syāṭ) Vahisṭam, yaṭ swasya ḍambhasya (ahamkārasya) īshwarah

(These two Primordial Principles in One,
Of Light and Darkness, Good and Ill, that seem
Apart from one another, yet are bound
Inseparably together, each to each—
In Thought, in Word, in Action, everywhere
Are they in operation; and the wise
Walk on the side of Light, while the unwise
Follow the other until they grow wise.
These ancient Two, in mutual wrestle-play
Give birth to Twin-Desires, high and low,
That shape as Hate-Mentality in some,
In others as the Better Mind of Love.
O Mighty Lord of Wisdom, Mazaḍā !,
Supreme, Infinite, Universal Mind !,
Ahūrā !, thou that givest Life to all !,
Grant me the power to control this mind,
This Lower Mind of mine, this egoism,
And put an end to all Duality,
And gain the reign of One—as is desired
Unconsciously, by e'en the graceless ones,
The evil sinners, in their heart of hearts.)[1]

The fact of this all-permeating Duality is signified pre-eminently by the very Names, in opposed Pairs, given to God in Islām as well as Vaiḍika Ḍharma. He is Al-Awwal and Al-Ākhir, Āḍi and Anṭa, First and Last, Alpha and Omega; Al-Bāṭin and Az-Zāhir, Avyakṭa and Vyakṭa, Inner and Outer, the Un-manifest and the Mani-

chit (syām), yaṭra mé ḍvaiṭasya aṭih (iṭih, anṭah, syāṭ); yaṭ énasā ḍruga-vanṭah (api) asunā (prāṇéna, hṛḍayéna) evam éva ishyanṭi (ichchhanṭi).

[1]All the *Gāṭhā* texts have been taken from the very painstaking and illuminative edition of the *Gāṭhās*, with Samskṛṭ, English, Gujrāṭi translations and notes, by J. M. Chatterjee and A. N. Bilimoriya; (Cherāg Office, Navsari; pub : 1932).

The words within square brackets, in the Samskṛṭ version above, have been added by the present writer, as suggestions; the English translation is a free version of that by J. M. Chatterji, but care has been taken to preserve the same sense.

fest, the Uni-versal Un-Conscious, Sub-Conscious, Supra-Conscious, and the Individual and Particular Conscious, the seed of the tree and the tree of the seed; Al-Bāḍī and Al-Jāmī, Srashtā and Samharṭā, the Spreader-out and the Gatherer-in; Al-Muhiyy and Al-Mumīṭ, Bhava and Hara, the Giver of Life and the Giver of Death; Al-Samaḍ and Al-Muhaimin, A-Kāma and Sarva-kāma, the Ever-Perfect and Desireless and Creator and Satisfier of all Desires;[1] Al-Muzil and Al-Hāḍī, Māyī and Ṭāraka, the Mis Leader, Mis-Di-Rector, Tempter, Degrader, Tester, and also the Guide, Leader, Teacher, Rector, True-Di-Rector, Cor-Rector; Al-Qahhār and Ar-Razzāq, Ruḍra and Shiva, the Angry Overwhelmer and the Auspicious Nourisher; Al-Ghazzāb and Al-Ghaffār, Yama and Kshamā-vān, the Punisher and the Forgiver; Al-Jabbār and Al-Karīm, Ghora and Ḍayālu, the Severe and the Compassionate; Al-Jalīl and Al-Jamīl, Shāsṭā, Prabhu, Ishvaṙa, and Maḍhu, Maḍhura, Sunḍara, Kānṭa, the Lord, Ordainer, Sovereign, Awesome, Terrible, and the Beautiful, the Beloved, the Friend of All.

The vibhūṭis, glories, guṇas, attributes, *ṣifāt*, of the Supreme are all in pairs of opposites, classifiable under the two main categories of aishvarya and māḍhurya, *jalālī* and *jamālī*, lordliness and sweetness, awesomeness and beauty, majesty and mercy, sovereignty and parentity; Saura-ṭéjah and Saumya-ḍīpṭi, Chāṇḍra-masa-jyōṭih, Sun-like blaze and splendour and Moon-like softness and radiance; kalyāṇa guṇa-s and bhīma guṇa-s, beneficent and terrific (punitive) attributes.[2]

[1] Sir Ahmad Husain, Amin Jung, M.A., LL.D., CI.E., K.C. I.E., (of Hyderabad Dn) has suggested the following renderings: Al-Muhiyy, the Supreme Maker (Brahmā); Al-Muhaimin, the Supreme Mender (Vishṇu); Al-Mumīṭ, the Supreme Ender (Ruḍra); Al-Samaḍ, the One Eternal Becoming (Sanāṭana or Shāshvaṭa).

[2] In the Jewish Kabala (Qabbālah), the attributes of the Supreme Being, which correspond to the types or aspects or kinds of creation, are called the ten Sephiroth, the emanations of Aḍam Kadmon (Āḍam-í-Qaḍīm), the Ancient Man, the

Confucius says :
Yang and Yin, male and female, strong and weak,

Eternal and Infinite Macrocosm. The ten are: The Crown, Wisdom, Prudence, Magnificence, Severity, Beauty, Victory, Glory, Foundation, Empire. Wisdom is called Jeh or Jāh ; Prudence, Jehovah ; Severity, Elohīm ; Magnificence, El ; Victory and Glory, Sabaoth ; Empire or Dominion, Adonai. Other names and aspects are mentioned, as, Sephira, the Androgyne (Ardha-nārī-Īshvara, in Skt.); Hakama, Wisdom; Bīnah, Intelligence ; Hesed, Mercy ; Geburah or Eloha, Justice ; Tiphereth, Beauty ; Netzah, Firmness ; Hod, Splendor ; Jesod, Foundation Hakama, Hesed, Netzah are the three male Sephiroth, known as the Pillar of Mercy ; Bīnah, Geburah, Hod, are feminine, and named the Pillar of Judgment ; the four Sephiroth of the Centre, Kether, Tiphereth, Jesod, and Malkuth, are called the Middle Pillar. (H. P. Blavatsky, *Isis Unveiled*, II, 205, 213, 215).

From the Zoroastrian scriptures, especially the Ahura Mazada Yasht, the learned have made up lists of twenty, fifty-three, eighty-one, and one hundred and one, names of Ahurā Mazadā, which is the most famous name ; as Allah is the most famous of the hundred names of God given in the Qurān. Some of the more eminent names are : Frakshtya, the Sustainer (cf. Vēdic Su-prksh) ; Avi-tanya, All-pervading, (*V.* Abhi-tanya) ; Vīspa-vohu (Vishva) All-Good ; Asha-vahishta, Supreme Truth ; Khratu, Supreme Knowledge, (*V.* Kratu, Persian Khirad) ; Chishti, Supreme Wisdom or Consciousness, (*V.* Chit) ; Spāna, Supreme Holiness ; Sévishta, Almighty ; Avanemna, Invincible ; Vīspa-hishas, All-seeing ; Dātā, Creator (Skt., Dhātā) ; Thrātā, Preserver (Trātā) ; Dūrae-darshtā (Dūra-drashtā) Far-seeing ; Spashtā, Watcher ; Pātā, Saviour ; Znātā, (Jnātā) All-knowing ; Isé-Kshathroyotéma, Omnipotent Ruler ; Vispa-van, Conqueror of All ; Vispa-tash, Architect of the Universe ; Ahurā, Lord of Life (*V.* Asu-rah) ; Mazadā, Lord of the Great Creation, Lord of Ideation and Wisdom (*V.* Mahat-dhā) ; and so on. These Zoroastrian names, corresponding Skt. words, and Eng. explanations, have been kindly supplied by Dr. I. J. S. Taraporevala, Principal of the M. F. Cama Athorvan Institute, Andhéri (near Bombay).

Other epithets for the Mystery, that are to be found in the old books are : Lā-Sharīki-lah, A-Dvitīyah, Without-Another ;

rigid and tender, heaven and earth, sun and moon, thunder and lightning, wind and rain, cold and warmth, good and evil, high and low, righteousness and humaneness,...the interplay of Opposite Principles constitutes the universe[1]...The final principle of an undivided One is Tai Chi, 'the great ridge-beam ; out of it develope Yang and Yin'.[2]

Ri is reason or law, Ki is matter ; the two give rise to all phenomena, physical and spiritual...There are two phases of Ki—Yin and Yo (Chinese Yang). The latter is

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Lā-niḍḍi-lah, A-Samah, the Without-Equal ; Lā-Misli-lah, A-Saḍṛshah, the Incomparable ; Lā-Ziḍḍi-lah, A-Praṭi-ḍvam-ḍvah, A-Sapaṭnah, An-Anyah, A-Praṭi-pakshah, Without-Opponent; Al-Ghanī, Atma-Ṭṛpṭah, A-Sahāyah, Self-sufficing, Self-complete, Unsupported, Non-dependent ; Al-Hayy, Chinmayah, All-Consciousness ; Al-Qayyum, Nityah, Shāshvaṭah, Ever-lasting ; Al-Kul, Sarvah, All ; Chaiṭanyam, Pure Awareness ; Prâṇah, Life in and of All ; Shuḍḍhah, Khālis, Pure ; Al-Aḥḍ, Ekah, the One.

All these names, that have been given to the Supreme Spirit, the Mystery which runs the Universe, by the various scriptures, are mentioned here to draw attention to the identity of thought of all the religions, as to the attributes of that Mystery, the Eternal, Infinite, Universal Principle of all Life and Consciousness, give it what name we may. Indeed, all names, in every language and every religion, are His.

Yār-é mārā har Zamān
nām o nishāné dīgar asṭ.
Kulle yaumin hūfi-éshāṅ,
yak nishāné ḍīgar ast. (*S*)
(In new and splendid state
He shines forth every day,
Bearing new names and forms
Seeming opposed, yet One),
Navo navo bhavati jāyamānah
ahnām kétuh. (*V.*)
(Ever New is He born who makes the day.)

[1] Suzuki, *History of Chinese Philosophy*, 15, 16, (pub : 1914)

[2] Wilhelm and Jung, *The Secret of the Golden Flower, a Chinese Book of Life* (1931), 12, 13.

light, positive, active, male; the former dark, negative, passive, female All phenomena owe their origin to the action, reaction, interaction, and counter-action of these forces...Sometimes Yin is spoken of as water, Yo as fire;"[1] in Skt., agnī-shomīyam jagat, 'the world is made of fire and water, heat and moisture.'

Laotze says:

Tao is divided into a *principal Pair, of Opposites*, Yang and Yin. Yang is warmth, light, masculinity; also heaven. Yin is cold, darkness, femininity; also earth. From the Yang force arises *Schen*, the celestial portion of the human soul; from the Yin force arises *Kwei* or *Poh*, the earthly part. As a micro-cosm, man is in some degree a *reconciler* of the Pairs of Opposites. "Heaven, Earth, Man" (God-Nature-Man, Īshvara-Jada-Jīva) "form the three chief elements of the world, the *Sa-tsai*" (Samsāra, World-Process).[2]

The Greek philosopher Empedocles (circa 440 B.C.), "extolled by antiquity as also orator, statesman, physicist, physician and poet, even as prophet and worker of miracles", expressly enounces Love and Hate as the two ultimate dynamic uniting and separating principles.[3]

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[1] Inazo Nitobe, *Ibid.*, 345.

[2] C. G. Jung, *Psychological Types*, 267, quotes this from Lao-tse's *Tao-teh-king*. He also quotes Goethe's *Faust*, to illustrate the familiar idea of man's dual nature, his two selves, higher and lower, altruist and egoist:

Two souls, alas!, within my bosom dwell;
The one doth hanker after love's delights,
And clings with clutching organs to the world;
The other, mightily, from earthly dust
Would mount on high to the ancestral fields.

Many other Eastern and Western poets have expressed the idea more powerfully. The *Upanishads* speak of dvā suparṇā..., *'two* birds dwelling in this *tree* of life,' the human body.

[3] Schwegler, *History of Philosophy*, (translated by J. H. Stirling), art. 'Empedocles'.

Another, earlier, Heraclitus (circa 500 B.C.) says :

God is Day-Night, Winter-Summer, Love-Hate, War-Peace, Repletion-Want, Heat-Cold, Death-Life, Youth-Age, Waking-Sleep, Creation-Destruction.

Har kamālé rā zawālé, har zawālé rā kamālé.
(Persian proverb).
(Every virtue has its vice ;
Every vice its virtue, too)

Subūṭ-i-shay ba ziḍḍ-i-shay. (Persian philosophical maxim).
(Each thing is proven by its opposite.)

Omnis determinatio est negatio.
(All determination is negation of the opposite.)

Sarv-ārambhā hi ḍoshéṇa
ḍhūmén-āgnir-iv-āvṛtah. (*G.*)
N-āṭy-anṭam guṇa-vaṭ kin-chiṭ,
n-āṭy-anṭam ḍosha-vaṭ ṭaṭhā. (*Mbh*)
(As fire doth carry smoke within itself,
So every action carries a defect ;
Naught is there wholly good or wholly bad.)

Life is a perpetual choice between endless pairs of 'rival ills.' Right choice, which will, in any given time, place, and circumstance, bring most happiness and least pain, which will reconcile antagonisms, is the choice inspired by the Spirit which stands permanently in the Middle between the two extremes of Nature ; which impartially 'tastes and tests all things. and holds fast that which is good,' most good, *viz.*, It-Self ; which always avoids excess, excessive attachments, by loves or by hates, to the objects of the senses, things other than the Universal Self. Such seems to be the teaching of all religions and all sciences.[1]

[1]If the reader cares to pursue the question—*Why* and *How* Duality, Trinity, etc', arise within the One ; Multiplicity in Unity ; Change within the Changeless ; he may look into the present writer's *The Science of Peace*, or, for briefer statement, into the second and third chapters of *The Science of the Self*. Endeavour is made there to expound the ancient teach-

INSUPERABLE NEED FOR SCIENTIFIC-RELIGION. Religion is as necessary as Science. As said before,[1] so long as human beings suffer from, and fear, pain and death, and look before and after, and think about such things, so long will the human heart and head demand, and will not be denied, the solace that only religion can give. When anguish wrings the heart, then we overwhelmingly realize that it shall not profit a man anything if he gain the whole world but lose his own soul. If they are not given true and scientific religion by the philanthropic and the wise, then men will inevitably swallow false and superstitious religion given to them by priestcraft.

Only those who cannot 'look before and after', who cannot think at all about such things, as the animals, such have no craving for religion. Also those who have thought very deeply and very far; examined all the before and all the after; seen all there is to see; found the Eternal Now and the Infinite Here, the Ever-present and the Omni-present, between the Before and the After; found the secret in their own Infinite Self—they also no longer crave religion. They have achieved the purpose of Religion. The perfection of Religion can alone abolish the need for it. At the present stage of human evolution, such perfected souls are not many. The vast mass of mankind feel that need acutely, intensely, perpetually. That is why Religion survives. If it decays and dies in one form, it forthwith takes a new birth.

Yas-ṭu mūdha-ṭamo loké,
yash-cha buḍḍhéh param gaṭah,
Ḍvau imau sukham édhéṭé,
klishyaṭ-yanṭariṭo janah.

(He who is wholly dull, without a mind;
He who has gone beyond the reach of mind,
And found that which gives being to the mind,
And is established in the Mid twixt Pairs;

ings, on the subject, in the terms of modern western philosophy and psychology, as far as possible.

[1] See pp. 13, 29, *supra*.

These two are well ; those restless, 'tween, are ill.)

As a western writer has observed, "mankind has one innate, irrepressible, craving, that *must* be satisfied...the yearning after the proof of immortality."

The end of Religion is to transcend Religion. When the end has been found, the means are dropped :

Nis-traı-guṇyé paṭhi vicharaṭo
ko vidhih ko nishéḍhah. (SHANKAR-ĀCHĀRYA).
(The soul which finds the path that goes beyond
The 'three' that bind, knowledge-desire-and-act,
It hath no further need for 'Do-s' and 'Don't-s').
Rab ras Rab shuḍ, ṭamām Rab rā Rab nīsṭ ;
Har jā Khurshéḍ asṭ, āṅ-jā shab nīsṭ.
Sūfī shuḍ nīsṭ, nīsṭ rā mazhab nīsṭ ;
Bā Yār raṣīḍah ḍīgar maṭlab nīsṭ. (*S.*)
(Who findeth God becometh wholly God ;
And unto God there is no other God.
Where the Sun shines, can there be any night ?
The 'knower' is *non-est* ; his lower self,
Of low desires, has been effacéd now ;
To such 'non-est', Religion is 'non-est.'
He who hath found the Loved One, hath no more
Craving or need for any object left.)

If it be true, as it obviously is true, that the human heart has an ineradicable conviction that there *is* something beyond this life, and yearns to know about it and its relation with this life ; if it be true, as it evidently is true, that science is for life, and not life for science ; then surely man cannot and will not accept as final, the view that any possible conflict between Science and Religion is incurable. Such a view means that Truth is self-contradictory, that Science is not consistent in all its parts. But this cannot be. It must not be. Truth, Science, Véḍa, *Ḥāqīqaṭ, Mā'rifaṭ*, Gnosis, Jñāna, (all meaning the same thing), must be all-inclusive, all-explaining, all-reconciling. Otherwise, it is not Truth. This common conviction shows forth from behind the most hostile-seeming words.

The man of modern style piques himself on eating, drinking, bathing, sleeping, dressing, housing, travelling,

doing all things, in short, in the name of Science and Law. The man of older style has been trying to do all these same things in the name of God and Religion. Yet the two modes are not antagonistic, not even really different. 'In the name of God' means, among other things, 'In the name of God's Nature'; and, therefore, of the *Laws* of that Nature in *all* its departments, physical as well as superphysical or psychical; whereas 'in the name of science and law' means, at present, 'in the name of the laws of only the physical department of Nature as recognised and utilised in man-made laws'. Science, in the limited sense of physical science, is imperfect religion, is one part of religion. Religion, in the full sense, is larger science, is the Whole of Science. We owe debts and duties not only to our own and our fellow-creatures' physical bodies, but also to the 'souls', the 'superphysical bodies'. The rules of Religion, *i.e.*, of the Larger Science, enable us, at least ought to enable us, to discharge all these wider debts and duties. They should also secure to us, all sinless joys which are rightly due to us.

Yaṭo Abh-yuḍaya-Nis-shréyasa-siḍḍhih, sa Ḍharmah.
(*Vaishéshika Sutra*).
(Religion, Ḍharma, is that which brings Joy,
In the Life Here, and the Hereafter, too.)

Religion has been described as 'the Command or Revelation of God'. This only means, in other words, 'the Laws of God's Nature,' as revealed to us by the labours, intellectual, intuitional, inspirational, of the seers and scientists of all religions and all nations: The obeying of these should obviously bring happiness in this life as well as the life beyond this life.

UNIVERSAL RELIGION-SCIENCE—THAT IN WHICH THERE MAY BE UNIVERSAL AGREEMENT. We have heard of the three R's long enough. This fourth R', of genuine Universal Religion, is more important than them all, and ought to be added to them everywhere, in every school aud college. But it has to be carefully discovered and ascertained first. It behoves all sincere educators to

help in this work, by applying the scientific method of ascertaining 'agreements amidst differences.' What are the elements common to the great living religions? What are the agreements between them?

We may also call that method, in terms of the democracy in vogue at present, the method of majority-rule. Those truths which all the great living religions vote for —they should be prominently taught to the younger generation.

IMPERATIVE DUTY TO TEACH SUCH UNIVERSAL RELIGION. Some people, bewildered by the rival bigotries, fanatic cries, and bitter hostilities, indulged in by misguided persons, in the name of religion, ask: What right have we to impose upon our children, such evil things, such religions as create enmity between man and man, darken and make foolish the minds, and blind the eyes, of all? If religion were dispensable, the question might be answered readily in the negative: We have no right. But it is not dispensable, as indicated before.[1] We have therefore to answer the question by saying that we have as much right, nay, as much imperative *duty*, to teach religion, as we have to teach arithmetic, geography, history, science. Nay, more right and duty; for these other things, however desirable, however useful, are not so indispensable for comfort of soul. We teach these other things to our children for their good, out of our love for them. And we try to teach what we have ascertained, by our best lights, to be good and true and useful for them. If we make mistakes, it is because we are human and liable to err. Because food now and then disagrees, we cannot stop all eating. We must make only greater efforts to ensure its healthiness of quality and quantity. So in Religion we must make the greatest efforts to ascertain what is most indubitable, most in accord with the best science, and, more than all else, is most approved and agreed in by all concerned, and most likely to promote good-will and active sympathy between all human beings.

[1] See pp. 13, 29, 45, *supra*.

This is the very and only way to allay those dazing and amazing cries and bigotries and hostilities.

Let us examine the matter in another fashion. It is indisputable that the vast majority of human beings are born into their religions, inherit them, and cling to them exactly in the same way and for the same reasons as they do to inherited property. If a new-born Muslim child and a new-born Hinḍū child were exchanged and brought up, the one in Hinḍū, the other in Muslim, surroundings, they would grow up and feel and think and behave as Hinḍū and as Muslim respectively, and not as Muslim and Hinḍū. The same would be the case if the landholder's baby were exchanged with a banker's or a peasant's. At the same time, it is equally indisputable that anyone and everyone can withdraw his faith from any religion and put it in any other, whenever he likes; can put off one and put on another at will. Yet also, the vast majority of human beings crave, indeed everyone in the secret depths of his heart somewhere yearns, for religion in its deepest sense—of contact with, assurance of, support by, refuge and rest in, the Immortal. All this clearly signifies that Religion is necessary to man; that no *particular form* of religion is indispensable; that there are two alternatives open to us, either to reject all religions or to accept all religions; that both are impracticable; and that, therefore, the only practical, as also the best, most satisfying, and wise course, is to sift out the elements of *Essential Religion* from the non-essential (though, for their time, place. and circumstances, useful) forms, of all the great particular religions extant, and feed the younger generation with those vital grains, instructing them that the husks are useful only for preserving and storing the grains in, and not for eating and assimilating.

Some others hold that the work that Religion did, or was supposed to do, in the past, and did badly, if at all, has been taken up and is now being done by Philosophy, Science, Law, and also Art, in three or four separate departments of life; and, therefore, no Religion, old, reformed, or new, is needed any longer. The reply to

this is that man is not a trinity only, in three separate parts, but is essentially a Unity; something is needed to co-ordinate, to unify, to organise, to articulate with each other, Philosophy, Science, Law. That is Religion, *'re'* and *'legere'*, to bind together anew, again, the hearts of all, to each other, and *back* again to God, from Whom the temptations of the earth cause those hearts to stray away. Veḍānṭa-Ṭasawwuf-Gnosis is all three; it is a Religion which includes the essentials of Philosophy, Science, Art; or, if we prefer it so, it is a Philosophy which synthesises Religion, Science, Art. We should call to mind again, here, that the latest speculation of the most renowned scientists tends to reduce all matter to atoms and super-atoms, p a r a m-ā ṇ u s, electrons, protons, neutrons, plutons, positrons, etc.; these to electrical energy; that, finally, to Mind-force; (pp. 15-22 *supra*).[1]

The most passionate advocate of the utmost possible 'liberty' for the younger generation, who urges that it should be allowed to grow up according to its own 'free-will', its own inner promptings, inclinations, likes and dislikes', still unavoidably, helplessly, actively *teaches something* to the young; and that something is necessarily what *he* thinks best and most useful for them to learn! The Bolshevik Communists of Russia are teaching 'Communism to their young, most intensively; the Fascists of Italy, 'Fascism'; the Democratists of Britain, U.S.A., France,

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[1] Aristotle defines meta-physic, *meta-ta-physica*, 'that which is after physics, which transcends, is beyond, the physical or material', as *prote-philosophia*, 'the first and fundamental philosophy'—the same thing as 'the foundation of all sciences'. Obviously the Science of the Infinite ranks before, and is the basis of, all Sciences of the Finite. Compare,

Sa Brahma-Vidyām sarva-vidyā-pratishthām
Aṭharvāya jyeshtha-putrāya prāha. (*Up.*)
(Brahmā declared unto his son Aṭharva,
The Science of the Self, the Infinite—
Foundation, source, and synthesiser too,
Of all the sciences of finite things.)

'Democratism'. Each, in words, professes 'liberty' for youth; but largely relies for its success, on imbuing youth with its own ideas! The element of truth, in the plea that 'the younger generation should be allowed to grow up, in liberty, freely, according to its own inner promptings, inclinations, likes and dislikes'—the truth in this, and a *very* important truth it is, is that, *each* individual of the new generation, should be not only allowed, but carefully educated and trained, for the *vocation* which is most in accord with its particular temperament, its likes and dislikes, its tastes and interests.[1] But over and above this *special* education, there should always be, for *all* the individuals of the new generation, the *general essential* cultural education in the four R's. Of course, after the new generation has attained its majority, and stands on its mental as well as physical feet, it will be at liberty to change, modify, discard, forget, replace with something else, any or every part, essential or non-essential, general or special, which it has been taught during its minority. As a fact, we see hundreds of persons changing their religions everyday; as they change their 'minds' and 'parties' and 'schools of thought', in politics, history, science, philosophy, art, etc. Indeed, the changes have become so numerous and so frequent that we have a maddening welter of 'isms' today. The reason is that, in all these departments of thought and life, clear and definite, deliberate, knowledge of the *essentials*, of the psychological and philosophical basic *principles*, the fundamental facts, laws, needs of *human nature*, has been largely lost sight of. To revive memory of the Essentials is the only cure everywhere.

AGREEMENT OF RELIGIONS. It has been said before that the new proclamation, of Universal Religion, has to be made on 'democratic' lines, i.e., the lines of 'majority-rule', speaking broadly and generally, (though not quite fully and with scientific exactitude, which will be attempted later). On these lines, those truths and

[1] Fuller exposition of this subject is attempted in *The Science of Social Organisation*, by the present writer.

practices which receive, not only the greatest number of, but unanimous, votes from the living religions, those beliefs and observances on which all are agreed, should obviously be regarded as constituting Universal Religion. That there is agreement between the great religions, that all teach the same essential truths, their promulgators themselves are all agreed. We have their clear assurances on this point.

The *Upanishaṭs* say :

Gavām anéka-varṇānām
kshīrasya asṭi éka-varṇaṭā ;
Kshīra-vaṭ pashyaṭé Jñānam,
linginas ṭu gavām yaṭhā. (*U.*)
(Cows are of many different colours, but
The milk of all is of one color, white ;
So the proclaimers who proclaim the Truth
Use many varying forms to put it in,
But yet the Truth enclosed in all is One.)

Jāma-é saḍ-rang z-ān kḥumm-é safā
Sāḍa-o yak-rang gashṭaḥ chūṅ ziyā. (*S.*)
(Jesus put many cloths of many hues
Into one jar. and out of it they came
With all their hues washed off, all clean and white,
As seven-colored rays merge in white light.)

Kṛṣḥṇa says, and not once but twice :

Mama varṭma anu-varṭanṭé
manushyāḥ, Pārṭha !, sarvashaḥ. (*G.*)
(To but One Goal are marching everywhere,
All human beings, though they may seem to walk
On paths divergent; and that Goal is I,
The Universal Self, Self-Consciousness.)

Aṭ ṭurqu il-Allāhi kan nufūsi banī Āḍama. (*H.*)
(As many souls, so many ways to God.)

Ṭrayī, Sānkhyam, Yogaḥ,
Pashupaṭi-maṭam, Vaishṇavam, iṭi,
Prabhinné prasṭhāné, param
iḍam, aḍaḥ paṭhyam iti cha,

Ruchīnām vai-chitryād,
ṛju-kutila-nāna-paṭha-jushām
Nṛṇām Éko gamyas-Ṭvam asi,
payasām arṇava iva. (*Shiva-Mahima Stuti.*)

(Véḍa, and Sānkhya, Yoga, Shaiva-view,
And Vaishṇava, and many others such,
Men follow as they variously incline;
Some thinking this is best; some others, that;
Yet thou art the One Goal of all those ways,
Some straight and easy, others crooked, rough,
As of the countless streams, the one great sea.)

Yaṭh-éndriyaih pṛthag-ḍvāraih,
arṭho bahu-guṇ-āshrayah
Eko, nānā īyaṭé, ṭaḍ-vaṭ Bhagavān,
shāstra-varṭmabhih. (*Bhāg.*, III. xxxii. 33.)

(E'en as the several senses apprehend
The different qualities of the same thing,
So, many lines of searching sciences
Show aspects, numerous, of the One Lord.)

Yaṭhā naḍyah, syanḍamānāh, samuḍré
Asṭam gachhanṭi, nāma-rūpé vihāya,
Ṭaṭhā viḍvān, nāma-rupāḍ vimukṭah,
Parāṭ param paḍam upaiṭi ḍivyam. (*Up.*)

(As streaming rivers pass into the sea,
Abandoning all separate name and form,
So he who sees the One casts off all name
And form, and merges in the State Beyond.)

Buḍḍha said, on one occasion :

(Just as, O monks !, the rivers Yamunā
And Gangā, Achiravaṭi, Sharabhū,
And Mahī, when they fall into the Sea,
Lose distinct names and forms, and are, thence-forward,
Known as the One Ocean only; even so,
All men of all the four classes, when they come
Into the Doctrine and the Discipline
Of the Taṭhā-gaṭa who knows the Truth,
And pass from many homes to Homelessness,

They lose distinctive names, clans, nāma-goṭra.
And are, thenceforward, known as Bhikshu only.)[1]
Uḍāna, V. 5.

This is "the one far-off," yet also always very near, "divine event to which the whole creation moves" perpetually.

*Z*oroaster teaches:

And we worship the former religions of the world devoted to righteousness. (*Z.*, Yasna, XVI. 3; S.B.E., xxi, 255-6.)

Aṭ ṭoī anghén Saoshyanṭo ḍasyūnam. (Gāṭhā, 48. 12)
(Even the ḍasyus, tribes uncivilised,
Will have Saoshyanṭas, apostles, sent
To give them teaching and look after them.)

Kung-fu-tse (Confucius) was a younger contemporary of Lao-tse. Buḍḍha lived and taught in India, the younger sister of China, in those same days. China has adopted Buḍḍha together with Lao-tse and Confucius as her trinity of great Teachers. Confucius says:

I only hand on; I cannot create new things.

Buḍḍha and Jina speak of past and future Buḍḍhas (i.e., the Enlightened Ones) and Ṭīrṭhan-karas (i.e., 'the makers of the fords or bridges' by which men may cross safely to salvation) who reveal the same fundamental truths, again and again, for the benefit of humanity, only revivifying, confirming, enforcing them by the fire and fervour of their lives. The *Bible*, O.T., says:

Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us...There is no new thing under the sun. (*B.*, Eccles.)

Christ (i.e., 'the anointed with Divine Wisdom') says:

I come not to destroy the law or the prophets, but to fulfil them. (B.)

Every Scripture inspired of God is also profitable, for teaching, for reproof, for correction, for instruction,

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[1] One of the Sūfī names of Allāh is Lā-Makān, the Homeless, i.e., not limited, by any house or walls. Bhikshu, 'beggar', 'ascetic', stands for the Bhikshu-Sangha, 'community of ascetics,' Buḍḍha's followers.

which is in rghteousness, that the man of God may be complete, furnished completely unto every good work. (*B.*, 2 Timothy.)

The great teachers confirm, at most supplement, not supplant. one another.

Kṛṣhṇa says that the teaching he is giving to Arjuna was given by Vivasvān to Manu, by Manu to Ikshvāku, and then by many Ṛshis, age after age. All is always present in the Memory of God, the Omni-scient, Omni-potent, Omni-present Universal Self, the One Principle of all Life and Consciousness.

Êvam param-parā-prāptam imam rājarshayo viduh ;
Sa év-āyam Mayā, ṭ-édya, yogah proktah, paranṭapa !
(The royal saints, the king-philosophers,
Of ancient days, from one unto another
Did pass this Wisdom on, from age to age ;
That same eternal Yoga, Ancient Wisdom,
Have I declared to thee, this day, to strengthen
Thy mind and heart for Life's perpetual Strife.)

Muhammad (the 'praise-worthy', Paigham-bar, 'message-bearer', Rasūl, 'sent' by the Spirit) says :

Innahū la-fī zubūr il-awwalīn ;
Le kullé qaumin hād ;
In min ummaṭīn illā khalā fī hā nazīr.
Lā nofarriqo baīnā ahadim min rusuleh.
Wa mā arsalnā min qablikā mir-rasūlin Illā nūhi ilaihé annahū, lā ilāhā illā Anā, fa'budūn. (*Q.*)
(This that I am now uttering unto you,
The Holy Qurān—it is to be found
Within the ancient Seers' writings too :
For Teachers have been sent to every race.
Of human beings no community
Is left without a warner and a guide.
And aught of difference we do not make—
For disagreement there is none 'twixt them—
Between these Prophets. All that have been sent,
Have been so sent but One Truth to proclaim—
"I, verily the I Al(l)-One, am God,
There is no other God than I, [the Self,

The Universal all-pervading Self],
And I alone should be adored by all".)

The Qurān makes this further quite unmistakeable :

Wa mā arsalnā mir-rasūlin bi-lessāni qaumehī.

Wa kazālika auhainā ilaika Qurānan A'rabi-yal leṭunzera umm-al-qorā wa man haulahā.....We lau ja-a'lnaho Qurānan a'jamiyal la qālū lau la fussilaṭ āyāṭohu. (Q.)

(Teachers are sent to each race that they may
Teach it in its own tongue, so there may be
No doubt as to the meaning in its mind.
An Arabic Qurān is thus revealed,
That Macca and the cities round may learn
With ease the Truth put in the words they know.
For had we made them in a foreign tongue
They surely would have made objection thus—
"Why have not these revealings been made clear ?")

The obvious significance of this remarkable text is that the essentials are common to all religions : that Truth is universal and not the monophly of any race or teacher ; that non-essentials vary with time, place, and circumstance ; that the same fundamental truths have been revealed by God in different scriptures, in different languages, through different persons born in different nations.[1]

And the Prophet adds the positive counsel :

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1 Muhammad calls previous revelations, through earlier prophets, also by the name Qurān (from *qara*, to speak, to cry ; Skt. kr, to do, cre-ate, express by word-sound). He is said to have declared, *khātim-un-nabūat*, 'I am the last of the prophets.' Others read the word as *ḳẖātam* 'seal'. Some over-zealous fanatical persons, with their usual tendency to excess and extremism, interpret the expression as 'the closing seal', signifying that the line of prophets is closed, that there is to be no other prophet at all in future. The true meaning, in view of the other declarations of Muhammad (Q. and H.), above-quoted, whether we read the word as *khâṭim* or *ḳẖāṭam*, is obviously this, viz., 'I am only the last, *at the present time*, of a long line of prophets, and I only put the seal of confirmation upon what my predecessors in prophetship have declared and taught; I do not say anything new. As Jesus the Christ said, 'I come only to fulfil the law and the prophets'.

Kul ṭā'lau elā kalemaṭin sawāim baīn-anā wa baīna-kum. (Q.)
(Let all of us ascend towards, and meet
Together on, the common ground of those
High truths and principles which we all hold.)

Inn-allazīnā āmanu, w-allazinā hāḍu, wan-nasārā, was-sabīnā, man āmana b-Illahe, wal-yaum-il-ākḥira, wa ā'mela sālehan fala-hum ajruhum inḍa Rabbehim, walā ḳḥaufun alaihim wa lāhim yahzalūn (*Q.* ii-62).
We do believe that which has been revealed
To us, and also what has been revealed
To you. Your God and our God is One,
For sure ; and unto Him we both submit (*Q.* xxix. 46).
(Verily, all who faithfully believe
In God, and Day of Judgment, and do good,
Be they Jews, Christians, Sabians, or Muslims,
They shall have their reward from the Lord God.
There is no fear for them, nor shall they grieve.)

Wa ṭasému ba hubba Ilāhī jamīyan,
wa lā ṭafarraqu. (*Q*).
(Cling, all, to the strong rope of Love Divine
—Love for each other, and of the One God—
And do not think of separation ever.)

So too does the Veḍa enjoin on all ;
Samānī va ākūṭiḥ, samānā hṛḍayāni vah,
Samānam-asṭu vo mano, yaṭhā vah su-sahā-saṭi.
Samānī prapā, saha vo anna-bhāgah,
Samāné yokṭré saha vo yunajmi,
Samyancho Agnim saparyaṭa,
Arā nābhim iva abhiṭah.
San-gachchhaḍhvam, sam-vaḍaḍhvam,
Sam vo manāmsi jānaṭām. (*V.*).
(Your heart, mind, object—may all these be One,
So shall you prosper, all, and live in peace ;
In common be your food and drink and work ;
God harnesses you all to the same yoke ;
The sacrificial Fire of Spirit tend
Ye all with one intent, as spokes the nave.
Walk ye together on the Path of Life,

And speak ye all with voice unanimous,
And may your minds all know the Self-Same
Truth.)

Be ye all of one mind,
(*B.*, Peter, First Epistle.)

We, being many, are one bread and one body for we are all partakers of that One Bread. *(Eucharist Ritual).*

Seek to be in harmony with all your neighbours; live in amity with your brethren. *(C., Shu King.)*

Be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded, not rendering evil for evil, or reviling for reviling, but contrariwise blessing...Be of one mind, live in peace. (*B.*, Corinthians.) God is no respecter of persons. But in every nation he that feareth Him, and worketh righteousness, is accepted with him. (*B.*, Acts.) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. (*B.*, Galatians).

He that doeth the will of God, the same is my brother and my sister and my mother (to whatever creed or race he may belong). (*B.*)

Christianity, through the mouth of Justin the Martyr, declares:

Whatever things have been rightly said, among all men, are the property of us Christians.[1]

Sūfis say,

Faqaṭ ṭafāwaṭ haĭ nāma hī kā
Dar asl sab éka hī haiṅ, yāro !
Jo āb-i-sāfi ke mauj méṅ hai
Usī kā jalwā habāb mén hai.
(But the names differ, beloved !
All in Truth are only one !
In the sea-wave and the bubble
Shines the lustre of one Sun !)

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[1]Quoted by J. E. Carpenter, *The Place of Christianity in the Religions of the World.*

Rūh bā a'ql o i'lm ḍānaḍ zīsṭ,
Rūh rā Ṭāzī wa Ṭūrkī n-īsṭ. (*S.*, ATṬĀR).
Rūh bā a'ql-asṭ o bā i'lmasṭ yār,
Rūh rā bā (Hinḍu o Muslim) che kār. (*S.*, RŪMI)

(By loving wisdom doth the soul know life.
What has it got to do with senseless strife
Of Hinḍū, Muslim, Christian, Arab, Turk ?

Véḍic Scripture repeatedly declares that the soul has no creed, caste, color, race, or sex.

Indeed only the names, the words, differ. The thing meant is the same. Allāh means God, Akbar means greatest; Īshvara or Ḍéva means God, Parama or Mahā means greatest; Allāh-Akbar literally means Param-Éshwara or Mahā-Ḍéva. The Zoroastrian Ahura-Mazḍāo (equivalent to the Samskṛṭ Asura-Mahaḍ-ḍhā), also means the 'wisest' and the 'greatest' God. Rahīm and Shiva both mean the (passively) Bene-volent and Merciful; Rahmān and Shaṅkara both mean the (actively) Beneficent. Ḍāsa and Abḍ both mean the servant; Qāḍir and Bhagavān both mean Him who is possessed of *Quḍraṭ*, Bhaga, Aishvarya, Might, Lordliness; Bhagavān Dās is absolutely the same as Abḍ-ul-Qāḍir, the Servant of God the Almighty.

Such is a very simple but very clear illustration of the fact that differences between religions are differences only of words, names, languages; or of non-essential superficial forms; and sometimes of emphasis, on this aspect of the Truth, or of Virtue, or of Duty, rather than another; never, of Essential Ideas. The Founders of Religions, *i.e.*, the Re-proclaimers, in new forms, of the One Universal Religion, have laid greater stress, now on this, now on that other, aspect of the One Religion, as needed by the special times, places, circumstances, in which they lived. The essential Religion, Viḍyā, *Irfān*, Wisdom, is eternal, universal, im-personal, all-personal, unchanging, in *substance*—like the facts and laws of mathematics; the ṭapas, 'fire and fervour', 'blazing heart-energy', 'passionate compassion', 'ascetic glow and inspiration', of the 'magnetic personality' of each Re-pro-

claimer, is new, is his fresh 'personal' contribution, and gives a new *form* to the eternal *substance*.

In other words, the Founders, so-called, of *new* religions, are really only *Re*-proclaimers of the same Essential Truths, in new languages, new *forms*, amidst new settings, new conditions of life. Hence they may be said to be *Re-form*-ers only. There is never any really new Religion (in the singular); but always only the One Eternal Universal Religion, which is the Common Core and Essence of all particular religions. These are new religions (in the plural) in this sense, that, after each Re-proclaiming Re-former, his followers have gradually built up new rites, ceremonies, forms, around that core-teaching, in consequence of new conditions of new times. Thus each particular religion has put on the appearance of newness; and the more so because the *new ritual* gradually overpowers, covers up, hides away completely, the Ancient Core; so that the Means swallow the End, and begin themselves to pose as the end. The case of new civilisations, which grow up and decay side by side with new religions, is the same. The language, dress, food, housing, social conventions, manners-and-morals, marriage forms, domestic ways, art-forms, receations, etc, of each, are more or less different from those of others; yet the essential urges, needs, appetites, mental and bodily faculties, which are exercised in, and satisfied by, each, are the same. The God in Man, and in all Living Beings, fulfils Him-Self in ever-varying ways; in every way is He Him-Self fulfilled.

THE JOY OF AGREEMENT. To some minds, the work of pursuing, discovering, clasping to their heart, such agreements, is a great joy; and the opposite process of dwelling upon the differences alone, a sheer pain.

Khush-tar ān bāshad ke sirré dil-barān
Gufta āyad dar hadīse dīgarān. (*S.*)
(It is a great delight to find
One's own thought in another mind—
The secret of the Lovely One,
Disclosed in others' narration,

Giving Him meed of highest praise
In delicately worded ways).
Iṭi nānā pra-sankhyānam
ṭaṭṭvānām kavibhih kṛṭam ;
Sarvam nyāyyam yukṭi-maṭ-ṭvāṭ,
viḍushām kim asāmpraṭam. (*Bh.*)
(In varying ways the sages have described
The same unvarying and essential truths ;
There is no real conflict twixt them all ;
The knowers know the way to reconcile.
Many the words and ways in which the wise
Have tried to teach One Truth to all Mankind.
Each way, each word, is right in its own place.
There is no conflict twixt them all at all.
The sages see and say the Same in each.)

The most beautiful face cannot see and appreciate its own beauty until it looks into a mirror. As the Sūfis say, God had to look into the mirror of Non-Being, *A'ḍam*, A-saṭ, Shūnya, in order to behold and realise the infinitely varied beauties that lay hidden in Him-Self. *A'yniyaṭ-i-haqīqī*, Āṭm-āḍvaiṭa-saṭṭā, the Truth of the Self's Oneness, Ownness, is realised only by means of *Ġhairiyaṭ-i-éṭabārī*, Iṭar-ābhāsa, Ḍvaita-miṭhyāṭva, the Falsehood, the Illusion, of hypothetical, suppositional, Otherness, which has no *real* existence.

Ḍar āyīna gar-che kḥuḍ-numāī bāshaḍ,
Paiwasṭa ze kḥwésh-ṭan juḍāi bāshaḍ,
Kḥuḍ rā ba libās-i-ġhair ḍīḍan a'jab asṭ,
K-īn̈ b-ul-a'jabī kār-i-Kḥuḍāī bāshaḍ. (*S.*)
(The vacant looking-glass doth show the Self,
Yet in that Self there is an Otherness !
Marvel ! In mask of Other to see Self ;
This shining miracle of miracles
Than God's Own Self None-Other can achieve !)

The Play, Krīḍā, *Laīb* and *Lahw* of God is an Inter-play of love, *Ishq-bāzī*, Rāsa-līlā, between God's Self and His reflected image, an-Other ; the same yet not the same ; indeed reversed. We cannot realise the full significance of our own thoughts until we see them

reflected in another mind. That is why speakers wish to be heard, authors wish to be read, artists wish to be appreciated, by others. To cognise an idea through the veil of one language only, is to see it with one eye only, as it were, from one standpoint, in one perspective only. To see it through another language also, is to see it with both eyes from many angles of vision, through a stereoscope. A new fullness of meaning breaks out from the two sets of words, and stands forth in clear relief, almost independent of all words. Communion between two friends brought up in two different cultures, but able to realise the underlying identity of the spirit of refinement and enrichment of life, is more interesting than that between friends brought up in the same culture. It has the charm of a more diverse-sided novelty, of travel in a new country, full of friendly hospitality, with scenes, foods, drinks, dresses, manners, flowers, fragrances, as beautiful, as tasteful, as delicious, as gracious, as those of one's own, yet also different. That is why God's L-one-ly Self, to vary the mono-tony, broke forth into infinite multi-tony.[1]

Ṭaḍ éva rūpam ramaṇīyaṭāyāh
Kshaṇé kshaṇé yan navaṭām viḍhaṭṭé.
(Shri-harsha, *Naishaḍham*)

(Beauty, True Beauty, doth appear, new, fresh,
E'er different, ever splendid, every day.)

To be able to recognise the Dearest of Friends only if He is clothed in one dress and no other, is not to know the Friend at all, but only the Dress. Beloved! I will dress you in many dresses; in the kimono of Japan, the mandarin coat of China, in the ava-sīya and uṭṭarīya, upper and lower wrap, the golden shāta-pata, sāri, of India, in the shawls of Kashmere, in the *abā* and *choghā* of Persia, in the *burnous* of Arabia, in the multiform hats, blouses, jackets, coats, petticoats, gowns, shirts, shorts, trousers, kilts, of the several countries of Europe, in the plumes of the Amer-indian, the toga of the departed

[1] See f.n. (p. 42 *supra*), *Yār-i-mārā*...

Roman, the mail of the medieval knight of Asia and Europe! Beloved! will you not be able to recognise your own True Self, your own Beautiful Face, your own Gracious Goodness, in all these disguises, when a mirror is placed before you, each time your garments are changed? Beloved! you must recognise your own voice and your own meaning, surely, whether you speak in Samskṛt, or Arabic, or Hebrew, or Greek, or Latin, or Chinese, or Japanese, or Zend, or Pāli, or Prākṛt, or Gurmukhi, or any of the thousands of languages you yourself are always inventing, and forgetting from time to time, in order to fashion newer others for your Infinite Play and Pas-time!

Underneath, soaked through and through, permeating, pervading, holding fast together, all Multitude, remains ever the Unity. This is the One Fact to be remembered always.

Pots, pans, jugs, jars, tumblers, decanters, kettles are many and of many shapes; the water in them all is one. Lamps and lanterns and electric bulbs are many and of many shapes; the light is one. Wood, coal, oil, fuels are many and of many shapes; the fire is one. Living organisms are many and of many shapes; the life in all is one. Religions are many and of many forms and formalities; the Universal Religion is One.

"In China, when strangers meet, it is the custom for each to ask his neighbour, 'To what sublime religion do you belong?' The first is perhaps a Confucian, the second a Taoist, the third a disciple of the Buddha. Each then begins a panegyric on the religion *not* his own; after which they repeat in chorus, 'Religions are many, reason is one, we are all brothers'."[1] The critic of one temperament will exclaim, "Hypocrites!"; of another, may burst out, "Old fogeys, marionettes, idiots!"; of a third, unfortunately rarer perhaps, to-day, would say, "Just, wise, and courteous!". Experts of different sciences,

[1] J. Estlin Carpenter, *The Place of Christianity in the Religions of the World*, p. 60.

of different arts, wedded, loyal, faithful each to his own favorite, can yet admire, nay, reverence, if they are real and thoughtful experts and not bumptious quacks, the same oommon factor of genius, skill, unremitting application, manifesting in all.

Those who see good in others, others see good in them. Those who see evil in others, others see evil in them. Those who see both the good and the evil in others justly, others judge them justly also. 'The Science of Emotions'[1] tells us that if we give credit to another for a virtue, even if it be not manifest in him, his mind, his waking mind, is pricked with the idea of it, and thereby we stimulate the seed of that virtue, which is also necessarily present in the sub-and-supra-conscious deeps of his (sleeping) mind to sprout and come to the surface and manifest. If one religion appreciates another, that other will further develope the aspect appreciated, and will also reciprocate, and appreciate the one and help it to develope similarly also.[2]

The saintly statesman, Prince Regent Shotoku of Japan, "one of the best known figures in Japanese history, for whom, when he died in 621 A.D,, the old wept as if they had lost a child, and the young as if they had lost a parent,"[3] reconciled the indigenous religion Shintoism, and the newly come Buḍḍhism and Confucianism, when conflict between the priests threatened to fill the land with dissensions, in this wise : "Shinto is the source and root of the Way, and, shot up with the

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[1] See the book, bearing this title, by the present writer.

[2] Compare the English adage, 'Give a dog a bad name and hang it'. This may be supplemented with, 'Give a dog a good name, and tame it'.

[3] A beautiful little Persian verse says :

Yāḍ ḍārī ke waqṭe Zāḍan-i-to,
Hamāṅ kẖanḍān buḍanḍ o ṭū giriyāṅ ;
Zī chunāṅ ke waqṭ-i-murḍan-i-ṭo,
Hamāṅ giriyāṅ buwanḍ o tu-kẖanḍān

(When thou wast born, all laughed and thou didst cry ;
Live so, that, when thou passest, all shall cry,
And thou alone shalt laugh, rising to heaven.)

sky and the earth, teaches man the primal Way; Classicism (Confucianism) is the branch and foliage of the Way, and, bursting forth with man, it teaches him the Middle Way; Buḍḍhism is the flower and fruit of the Way, and appearing after man's mental powers matured, teaches him the final Way. Hence, to love one in preference to another, only shows man's selfish passion...The introduction of another foreign system of faith will add a new cubit to the stature of the Nation's mind, without depriving its predecessors of their authority; indeed each new creed enlightens the old."[1]

The poet has well said :

Mockery is the fume of little hearts,
And noble manners come from noble minds.

And again,

Let knowledge grow from more to more
But more of reverence in us dwell,
For fear divine philosophy
Should shoot beyond her mark and be
Procuress to the lords of hell. (TENNYSON.)

" 'The teaching of sects,' said Lu Shun Yan, a distinguished Buḍḍhist scholar, 'is not different. The large-hearted man regards them as embodying the same truths. The narrow-minded man observes only their differences'... The wisdom in all ages, entering into holy souls, maketh them friends of God, and prophets".[2]

Ṭafraqā ḍar nafs-i-haiwānī buwaḍ;
Rūh-i-wāhiḍ rūh-i-insāni buwaḍ. (*S.*)
(Separatism, difference, exclusiveness,
Characterise at once the animal mind :
The soul of oneness is the soul of man,
The soul of all-inclusive Sympathy.
Of Unity and of non-separateness.)

The Arabic-Persian word for man, *insān*, (from *ins*,

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[1] Dr. Inazo Nitobe, *Japan*, 61, 370, (pub : 1931, The Modern World Series); and *Enc. Brit.*, 14th edn., art : Japan, 930c.

[2] J. E. Carpenter, *ibid*, 66, 67.

uns, sympathy), means etymologically 'the friend of all,' 'the lover of his kind,' the 'gentle-man'. So the Samskṛt word ārya (from *ṛ*, to go) means 'the person to whom others, when trouble befalls them, go for relief,' 'he who is approached for help'.

Sarva-bhūṭéshu yena ékam
bhāvam avyayam īkshaṭé,
A-vi-bhakṭam vi-bhakṭéshu
ṭaj-jñānam sāṭṭvikam smṛṭam.
Pṛṭhakṭvéna ṭu yaj-jñānam
nānā-bhāvān pṛṭhag-viḍhān,
Véṭṭi sarvéshu bhūṭéshu
ṭaj-jñānam viḍḍhi rājasam. (*G.*)

Nivāraṇ-ārtham arṭīnām arṭum yogyo bhavéṭ ṭu yah,
Aryaṭé saṭaṭam ch-ārṭaih, sa Ārya iṭi kaṭhyaṭé.
(Through all forms whatsoever runs One Life,
Immortal, making indivisible
All those that seem divided endlessly—
The higher, *sāṭṭvik*, wisdom seeth thus.
But that which takes the separate-seeming many
As many only, separate for ever —
That sight is of the lower *rājas* mind.)
(He who is worthy to go to, for help,
For persons in distress, and unto whom
Such ever do resort—true Ārya, he.)

THE ESSENTIAL AND THE NON-ESSENTIAL. That all the creeds and practices, all the parts, of any religion, are not equally important, not essential, is patent. All religions themselves make distinctions between the obligatory and the optional, *mohkamāṭ* and *mushābihāṭ*, n i ṭ y a and k ā m y a. That duty varies with time, place, and circumstance, is also obvious, and is plainly stated too in all religions.

Ḍésha-kāla-nimiṭṭānām
bheḍair-ḍharmo vibhiḍyaṭé ;
Anyo ḍharmah sama-sṭhasya
vishama-sṭhasya cha aparah.
Na hi éva ékāṇṭiko ḍharmah ;
ḍharmo hi āvasṭhikah smṛtah.

Nahi sarva-hiṭah kash-chiḍ
āchārah sam-pra-varṭaṭé ;
Ṭasmāḍ anyah pra-bhavaṭi ;
so aparam bāḍhaṭé punah ;
Ăchārāṇām an-aikāgryam
ṭasmāṭ sarvaṭra lakshayé. (*Mbh.*)

There is no single custom that holds good
Always. Therefore doth ḍharma e'er depend
On circumstance. No special law and manner
Hath e'er been found which giveth only help
To all and everyone, and hurt to none ;
Therefore 'tis changed for one that does seem better,
More suited to the different conditions.
Hence do we see the great variety
In laws and customs of humanity.
(*Mbh.*, Shānṭi-parva).

(Changes of time and place and circumstance
Always cause changes in the duties too.
The law for men is one in time of peace,
And quite another in calamity.)

Anyé Kṛṭ-yugé ḍharmās, Ṭréṭāyām, Ḍvāparé, aparé,
Anyé Kali-yugé nṛiṇām, yuga-hrās-ānu-rūpaṭah. (*M.*)

(As men change character and ways of life,
So change the laws their elders make for them ;
Both vary, side by side, from age to age.
One law is for the Golden Age of Truth,
And ready 'doing' of loved Elders' words ;
Another for the Age of infant Sin ;
Yet other for the Age of equal Strife
Twixt well-grown Vice and Virtue ; and a fourth
Is needed for the Time when Discord reigns).

To everything there is a season, and a time for every purpose under heaven ;...a time to be born and a time to die ; to plant, and to pluck up ; to kill, and to heal ; to break down, and to build up ; to weep, and to laugh ; to keep silence, and to speak ; to love, and to hate ; a time of war, and a time of peace. (*B.*, Eccles.)

Inna-kum fī zamānin man ṭaraka min-kum
a'shra mā omera beḥī halaka ; summā yāṭī

zamānun min ā'mela min-hum be-a'shra
mā omera behi naja. (*H.*, Ṭirmizī.)
(Ye now are in an age in which if ye
Shirk even one-tenth of what is ordained
Ye will be ruined. After this will come
A time when he who will do e'en one-tenth
Of what is ordered now will be redeemed.)

The greatest of all Sūfī writers, Maulānā Jalāl-uḍ-ḍin Rūmi, has used strong language in distinguishing between the essentials and the non-essentials, pradhāna and gauṇa amsha, *asūl* and *furū'*, of religion. Describing the purpose of his work, the famous *Masnawī*, which is accepted by the Muslim world generally as next to the Qurān itself in holiness, he says :

Man ze Qur-āṅ maghz rā bar-ḍāshṭam,
Usṭukhāṅ rā bar sagāṅ anḍākhṭam. (*S.*)
(The marrow from the Qur-ān have I drawn
And the dry bones unto the dogs have cast.)

As regards the profound respect in which the *Masnawī* is held among the learned divines of Islām, a verse is current among them :

Man che goyam wasf-i-āṅ ā'lī janāb,
N-īst paigham-bar walé ḍāraḍ kiṭāb.
(How may we well describe this great soul's greatness !
He is not called a Messenger from God,
Yet in his hands he holds a Holy Script.)

Jesus has a blunt saying, similar to Rūmi's, about "casting pearls before swine", *i.e.*, those as yet unable to appreciate them. Kṛshṇa condemns in very plain terms those who are always harping upon outer ritual and neglecting inner wisdom.

Yām imām pushpiṭām vācham
pra-vaḍanṭi a-vipash-chiṭah,
Véḍa-vāḍa-raṭāh, Pārṭha !,
n-ānyaḍ-asṭ-īṭi vāḍinah. *G*,)
(They who are always praising Vedic rites
And ceremonies, saying there's naught else
Worth thinking of, are very foolish men.)

Even the benevolent Masters have, now and then, to use strong, even harsh, language, when it is necessary to shake very heavy inertia !

From another standpoint, for the purpose of gradually leading on the child-soul from the in-essential to the Essential, from the symbol to the Meaning, we are advised to "Give milk to babes and meat to the strong", (*B.*). Even Moses and Muhammad are scarcely able at first to look on the *Nūr-i-Qāhir*, 'the blinding effulgence of the Face of God wholly unveiled.' Even Arjuna trembles when his eyes are first opened for the briefest instant to 'That Glory greater than a thousand suns', 'Light of lights', jyoṭishām jyoṭih, (*Gīṭā* and *Up.*), the Glory of the Universal Self; on beholding which, all small individual self-hood and self-ishness shrivel into nothingness. Therefore,

Apsu ḍévā manushyāṇām,
ḍivi ḍéva manīshiṇām,
Bālānām kāshtha-loshtéshu,
buḍhasya Ātmani Ḍévaṭā. (*Agni Purāṇa.*)
(Child-souls may find their gods in wood and stone;
More grown-up souls in sacred lakes and streams;
The older-minded in the orbs of space;
The wise see Him in all-pervading Self.)

We speak wisdom among the perfect or initiated, not the wisdom of this world, nor of the archons of this world, but divine wisdom in a mystery, secret—which none of the archons of this world know. (*B.*, Paul).

Jesus says:

To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath (the key) to him shall be given, and he shall have more abundance, but whosoever hath not, (or is likely to misuse the key to the sacred secret knowledge), from him shall be taken away even that (which) he hath. (*B.*)[1]

[1]In the minor Eleusinian Mysteries of Greece, a sow was washed to typify the purification of the neophyte, as her return to the mire indicated the superficial nature of the work

THE NATURE OF RELIGION. But in order to make our investigation, very brief and merely suggestive as it must be here, somewhat systematic, we should try first to ascertain, even though only rapidly, the nature of what is called Religion.

The word 'religion', which is in use in the Christian world, is derived from Latin words (*re* and *legere* or *ligare*) which mean 'to bind back'. Therefore it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties; binds them all also to God; endeavours to lead them back to that World-Soul, from Whom their lower nature makes them stray away again and yet again, in too eager following of the objects of the senses; and binds to, and keeps their minds fixed on, that Supreme Principle of Unity, amidst the press of all their daily work, in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another, by the common bond of God, the All-pervading Self, is the power to give birth to, and to nourish and maintain, a high civilization. It is noteworthy

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that had been accomplished: H. P. Blavatsky, *Isis Unveiled*, II, 493. For many quotations from others, see H.P.B., *The Secret Doctrine*, vol. v, section iv (Adyar edition). See also the articles 'Mystery' and 'Eleusis' in *Enc. Brit.* The rites and ceremonies of Vēḍic yajña may be regarded as an earlier form of such 'mystery-initiations'.

These minor and major Eleusinian Mysteries, into which only the select were initiated, are constantly referred to in Greek literature. All the great dead religions had their 'mysteries' and their ceremonial initiations of the worthy into them. They were dramatic ceremonies symbolising the psychical, moral, and also physical trials and tests of the progress of the soul from stage to stage in real evolution, through which the person undergoing initiation was passed. The intention seems to have been to prepare for real life's trials and tests. Sometimes, this preparation was so severe that nothing in real life could be more so; as, today, in the case of the physical 'endurance' and other trainings, tests, and rehearsals of athletes, racers, aviators, swimmers, film-thrillers, and soldiers.

that every historic civilisation has had, and has today, its specific religion, its worshipped ideal. Indeed, the birth of a new religion, i.e., a fresh re-viv-al of the *Spirit* of religion, whence united co-operation, has invariably preceded, and given birth to, a new civilisation.

The corresponding Védic word is Ḍharma, from ḍhṛ, to hold and bind together, which has exactly the same significance.

A Jaina sage defines Ḍharma thus:

Samsāra-ḍuhkhaṭah saṭṭvān
Yo ḍharaṭi uṭṭamé sukhé.
(SAMANṬA-BHAḌRA).

(That which leads beings out of the world's woes,
And 'holds them fast' in highest bliss, is Ḍharma.)

We have seen (p.47) that the Vaishéshika philosopher's definition is, 'That which helps to achieve abhyu-ḍaya, prosperity, here, and also nis-shréyas, highest happiness, hereafter, that is Ḍharma', the joys of earth and heaven, and the bliss of realised Infinitude and Immortality, during the life on earth and thereafter too. Manu says,

Ḍandam Ḍharmam viḍur-buḍhāh.
(The Rod, resistless, of Compulsion, held
By Royalty, which meteth good for good
And ill for ill, and ordereth all things—
That Rod is Ḍharm' embodied. Thus, the wise.)

And here we see the etymological definition, given in *Mahābhāraṭa*,

Ḍhāraṇāḍ Ḍharma iṭi āhuh,
Ḍharmo ḍhārayaṭi prajāh. (*Shāṇṭiparva.*)
(That which binds fast all beings, each to each,
With bonds of rights-and-duties; binding these
Also together, in unfailing law
Of Action and Reaction, whence arise
Reward for good and Punishment for ill,
And thus preserves mankind—Ḍharma is That.)

The Unity of the Universal Self is the Ultimate Ḍharma, characteristic property, quality, attribute, which is the obvious cause and source of *all* these aspects and meanings of Ḍharma.

The 'holding together' of human beings in a 'society' is not possible without perpetual 'give-and-take', 'right-and-duty', incessant little or great acts of *self-sacrifice*, yajña, *qurbānī*. The 'self-affirmation' of any one individual is not possible without corresponding 'self-denial' on the part of some other or others. And *vice versa*. More ; each individual, to secure selfish self-expression, must impose upon himself some unselfish self-repression, self-restraint, self-denial, also. Egoism and altruism make each other possible. Each disappears without the other. Such is the Law of Duality, which pervades the Multiplicity of the World-Process, in subordination to the supreme Law of Sacrifice, yajña, *qurbānī*, of one's own smaller self's lower desires, in ever-growing degree, from birth to death of body.

Saha-yajñāh prajāh srshtvā
purā uvācha Prajā-paṭih—
Anéna pra-savishyaḍhvam,
ésha vo astu ishta-kāma-ḍhuk. (*G.*)
(By sacrifice of His own Perfect Being,
His Else-denying 'Singleness of Self,'
The Lord created countless Progeny
Of 'Many selves', together with the Law
Of Sacrifice ; and gave them this command :
'By Mutual Sacrifice, by Mutual Help,
Shall ye all grow, prosper, and multiply ;
This is the cow will milk you all rich things.')

The self-sacrifice of each *smaller* self for the sake of the *larger* Self, which larger self is *felt* to be embodied in Society as a *whole* ; and the corresponding self-sacrifice of that *larger* Self or Society for the sake of each *smaller* self, which smaller self is *felt* to be integral *part* of the *whole*—this mutual self-sacrifice, though internally motived by all-wise Philanthropic Love, has yet to be externally regulated by all-loving Wisdom ; through Laws which lay down rights-and-duties, which bind rights with duties, and all human beings with the bonds of both. The *feeling*, and the implicit and explicit *recognition*, of the omni-presence of the larger Self ; and of one's particular smaller self being a part of, and subordinate to, It, as a

cell or a tissue in an organism; this feeling, this recognition, may be said to be the quintessence of 'religion' or 'religiousness'. Conscious *conviction* that every 'finite' is created, ideated, maintained, 'held together', and periodically manifested and in-drawn, by the Infinite; this, and corresponding *philanthropic desire* and *action*, may be said to make up the whole of Religion.[1]

The word *Islām* has a profound and noble meaning which is, indeed, by itself, the very essence of religion. Derived from *salm*, peace, śhāṇṭi, it means 'peaceful acceptance' of God; calm resignation, submission, surrender, pra-ṇi-ḍhāna, pra-paṭṭi, of the small self to the Great Self; letting out of egoism and letting in of Universalism; na-mas-kāra, na mama kiṇṭu ṭava īhā, "Thy will be done, Lord!, not mine"; whence only the mind, the heart, at peace with itself and with all the world.

The significance of 'Ḍharma' is the same; for what else can 'hold together' living beings than mutual 'right-ful-ness' and 'du(e)-ti-fulness', mutual rights-and-duties, through common 'submission' to the Will of the Divine Self? The very important question arises here at once: How may human beings ascertain what the Will of the Divine Self is, generally; and, even more, in particular cases. The answer, in brief, is: (a) Universal Essential Religion, Scientific Religion, Spiritual Science, tells us what that Will is, generally; (b) *particularly, good-and-wise* laws, defining rights-and-duties, made by *good-and-wise* legislators, who know, love, fear God, i. e., the Supreme, Universal Self of All; who therefore disinterestedly wish well to all just interests of all sections, classes, vocations; who, as far as is humanly possible, are 'near God', are 'Sons of God', are embodiments of the Higher, Better, Nobler, Wiser, Philanthropic Self of the People, and who are sincerely trusted, honored, and duly selected

[1] The idea is more fully expounded in the other works of the present writer, *especially, The Principles of Sanāṭana Vaiḍika Dharma, or The Science of Religion.*

and elected by the People to make laws;—such laws will represent the Divine Will, as nearly as possible for human beings. It is obvious that only good-and-wise laws can promote the general welfare; and that such laws can be made by only *good-and-wise* persons. Legislation and administration by *such* only can establish 'the kingdom of heaven on earth'.[1]

The essence of Christianity is, thus, the same as that of Dharma. 'Christos' means the 'anointed,' the 'bathed in Divine Wisdom', only whence the replacement of the small self by the Great Self.

So 'Vaidika-Dharma' etymologically means the Religion of *Knowledge*; 'Sanātana-Dharma' means the Nature, the Way, of the *Eternal* Self; 'Mānava-Dharma', the Religion of *Humanity* and *Humanism*; 'Bauddha-Dharma', the Religion of Buddhi, *Wisdom*; 'Ārya-Dharma', the Religion of the Good, the noble-minded. The other Islāmic name for religion is *Mazhab*, which means the 'Way', *i. e.*, the Way of Righteousness, the Path to God and Happiness.

'Dharma' is also a *triple* Way, sub-divided into three intertwining Mārgas or Paths, of Knowledge, of Devotion, of Works. Buddhism, as we have already seen, also describes itself as the Middle Path, and, again, in greater detail, as the Ashtānga Ārya Mārga, 'the Noble Eightfold Path.'[2] But always the One and only

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[1] For fuller exposition, see the portion numbered 20, on 'Social Structures', of ch. iv *infra*, and Appendix.

[2] The eight are: *Samyak* drshti,...sankalpa,...vāk,.. karmānta,...ājiva,...vyāyāma,...smṛti,...samādhi; '*right* view, right resolve,...speech, ..action,...livelihood,...endeavour (healthy recreation),...recollection (mindfulness, alertness),...concentration (collectedness of mind, meditation, reposefulness. These are readily classifiable under *right* thought-desire-action. Compare Christ's eight beatitudes: "Blessed are the poor in spirit;...they that mourn;...the meek;...they which hunger and thirst after righteousness;...the merciful;...the pure in heart;...the peace makers;...they which are persecuted for rig hteousness' sake"; (*B.*, Matthew, ch. 5).

Path is the Path of Non-Egoism, of Unselfishness, *Tark-i-khuḍī*, Asmiṭā-ṭyāga, whence True Knowledge, Right Love, Righteous Action; and the only Light on the Path is the Light within, "the Light that lighteth every one," the Light of the One Self.

Jyoṭir-Āṭmani, na anyaṭra;
sarva-janṭushu ṭaṭ samam. (*Bhāg.*)

Christ has said: "I am (i.e. is) the Way, the Truth, and the Life." To know that (the) I (is) am all selves is to know the Truth. To love all selves as my-Self is the right Life. To do unto all selves as to my-Self is the righteous Way.

Shinto, (the word is said to be Chinese), the ancient religion of Japan, now practically merged into Buddhism, is *Kāmi-no-michi*, (in the Japanese language), 'the Way of the Spirits,' 'the Divine Way,' 'the Way of God'. *Kāmi* are the indwelling spirits—all sparks of the One Spirit.[1]

The name of the religion given by Lao-tse to China is *Ṭāo*, which, again, means the 'Way'.[2]

[1]In Shintoism, Con-tou is Chaos; Yo is Heaven, male ethereal principle; In is Earth, female material principle; Jin is man; Amé no āni nāka nushi no Kāmi is Divine Monarch of the Central Heaven; Ṭākā mi onosubi no Kāmi is Exalted Imperial Divine Offspring of Heaven and Earth; Kāmi mi nusubi no Kāmi is Offspring of the gods; Isu no gāi no Kāmi is male dark muscular being; Eku gāi no Kāmi is female fair weaker more delicate being.

[2]"The idea of the middle path, that lies between the opposites, is found in China, in the form of Tao...The meanings of Tao are (1) Way, (2) Method, (3) Principle, (4) Nature-force or Life-force, (5) the Regulated processes of Nature, (6) the Idea of the World, (7) the Primal Cause of all phenomena, (8) the Right, (9) the Good, (10) the Eternal Moral Law. Some even translate Tao as God.. Lao-tse, (born 604 B.C.), in *Tao-te-king*, says: Tao seems to have existed before God...It is indefinable, perfected,...formless, al-one, unchanging, inexhaustible, beyond reasoning, unseizable, nameless, existing and non-existing also...Dwelling without desire, one perceiveth its essence; clinging to desire, one seeth only its outer form... The kinship with the basic Brahmanic ideas is unmistakable—

In every case what is meant is the Way which leads to happiness, to peace; to freedom from bondage to Egoism and thence to doubts; freedom from fear of pain and death; by leading to the God within, *i.e.*, to the realisation of the identity of the individual with the Universal Self; whence illumination, and assurance of Immortality. We have seen before that so long as men fear pain and death, so long will they necessarily crave religion. It is the climax of religion itself which, by proving that all our pain is self-inflicted, (since it comes only as consequence of our own selfish desire), and by annihilating the fear of annihilation, can abolish the need for religion. When man has found God, his own Eternal and Infinite Self, and has thrown away his smaller self, he has himself become the Truth, the Life, the Way, and no longer needs any other way to God.

Whichever track we try, we always come round to the one and only way—of merging the small self in the Eternal Self, the dew-drop in the Sea.

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which does not necessarily imply direct contact...The primordial image underlying both the Ṛta-Brahma-Ātmā and Tao conceptions is as universal as man, appearing in every age, among all peoples, whether as Energy-concept, or Soul-force, or however else it may be designated...The knowledge of Tao has therefore the same redeeming ['freedom'-giving, 'salvation'-bringing, 'moksha'-bestowing] and uplifting effect as the 'knowing' of Brahman...The complete one [the perfected 'son of God', *kāmil*, m u k ṭ a] is beyond intimacy or estrangement, profit or injury, honor or disgrace...Being one with Tao resembles the spiritual condition of a child; [compare the verses of the *Gītā*, to the *same* effect]:" C. G. Jung, *Psychological Types*, 264-266. What else can the Essential Concept be than 'as universal as man', when it is the Essence of Man him-Self, is his very Self! What, in Véda-mantras, is named Satya and Ṛta, is mostly called Brahma and Ḍharma in Upanishads and Smṛtis, or Purusha and Prakṛti or Sva-bhāva in some of the Ḍarshanas. The words Brahma and Ḍharma include all the meanings, ascribed above to Tāo; it will be readily noticed that they are all closely allied as aspects of the same thing, and shade off into one another.

THE THREE ASPECTS OF RELIGION. We may distinguish three main parts or aspects in all the great religions. In Vaiḍika Ḍharma, they are expressly mentioned: Jñāna-Mārga, Bhakṭi-mārga, Karma-mārga. Generally corresponding to these are, *Haqīqaṭ* or *Aqāyaḍ*, *Ṭarīqaṭ* or *Ibāḍāṭ*, and *Shorīyāṭ* or *Mā'milāṭ*, of Islām. *Gnosis*, *Pietas*, and *Energeia*; (a) Way of Knowledge, Illumination, Gnosticism, (b) Way of Devotion, Pietism, Mysticism, (c) Way of Rites and Ceremonies and Works of self-denying Charity, Activism, Energism, Practicalism—these seem to be similarly distinguished in Christian theology, and to have the same significance. *Via contemplativa*, *via unitiva*, *via purgativa*, are Latin names for the same, in the writings of the Fathers of the Christian Church. In the Buḍḍhist Eightfold Path, (see p. 74 *supra*), the three most important, under which the other five may be classified, are Right Knowledge, Right Desire, and Right Action—Samyak-ḍṛshṭi, Samyak-saṅkalpa, and Samyak-vyāyāma; which are the same as the three Vaiḍika Mārgas. Jaina teaching is the same:

Samyag-ḍarshana-jñāna-chāriṭryāṇi Moksha-mārgah.
UMĀ-SWĀMĪ, *Taṭṭv-ārṭha Sūṭra*)

(The way to Liberty is Right Desire,
Right Knowledge, and Right Conduct—three in one).

These are known as the 'three jewels', raṭna-ṭraya, in Jainism.

Ḍarshana here stands for ichchhā or bhakṭi, and chāriṭrya for kriyā or karma.

I am (*a*) the Truth, (*b*) the Life, (*c*) the Way. (*B.*)
Sharīa'ṭ rā shaār-e-ḳhwésh sāzaḍ,
Ṭarīqaṭ rā wisār-e-ḳhwésh sāzaḍ,
Haqīqaṭ kḥuḍ maqām-é-zāṭ-i-Ū ḍāṅ,
Buwaḍ ḍāyam miyān-é-kufr-o-īmāṅ.
(*S.*, *Gulshan-i-Rāz.*)

(His outer garment woven is of Works;
His inner, of Devotion's ecstasy;
Him-Self, Knowledge of Truth, that wears the two
Standing between belief and unbelief.)

Yogās-ṭrayo mayā prokṭāh,
Jñānam, Bhakṭish-cha, Karma cha. (*Bh.*)
(Three Yoga-ways have I declared to men—
Of Knowledge, of Devotion, of right Deed).

Kāma-mayah éva ayam purushah; sa yaṭhā-kāmo bhavaṭi, ṭaṭ-kraṭur bhavaṭi; yaṭ-kraṭur bhavaṭi ṭaṭ karma kuruṭé; yaṭ karma kuruṭé, taḍ abhi-sampaḍyaṭé...Ṭaḍ éva sakṭah saha karmaṇā éṭi lingam, mano yaṭra nishakṭam asya; (*Br. Up.*, 4. 4. 4-5-6.)

Aṭha khalu kraṭu-mayah purushah; yaṭhā kraṭur asmin loké purusho bhavaṭi, ṭaṭha iṭah préṭya bhavaṭi; (*Chh. Up.*, 3. 14. 1.)

(Desire is core of individual man;
As is the strongest wish, such is the will;
As is the real will, such is the act;
As is the act, such doth become the man.
As is the craving which absorbs the mind
At the last moment, such the shape also
Which is assuméd by the subtle form,
In which the soul goes on to other worlds.)
Ṭaṭhā asya Shakṭir vividhā éva shrūyaṭé
Svābhāvikī jñāna-bala-kriyā cha. (*Shvéṭa. Up.*)
(Threefold His Energy is said to be—
Power of knowledge, of desire, of deed.)

As a man thinketh in his heart, so is he.
(*B.*, Prov., 23-27).

Shraḍḍhā-mayo ayam purushah
Yo yach-chhraḍḍhah sa éva sah. (*Gīṭā.*)
(Man is made up of faith; faith is the man.)
Chiṭṭam éva hi Sam-sārah;
Ṭam prayaṭnéna shoḍhayéṭ;
Yach-chiṭṭas-ṭan-mayo bhavaṭi;
Guhyam éṭaṭ Sanāṭanam.
(*Maiṭrāyaṇī Up.* iv. 4. 3.)
(The mind is all the world; then make it pure;
As is his mind, such is the man always;
Mind well this truth that comes from time of old;

Dr. Michiji Ishikāwā, in his paper on 'Shinto Theology',

(*The Religions of the World*, I, 371-377; pub: by the Ramakṛshṇa Mission Institute of Culture, Calcutta, 1938), says: "Shinto is the All-pervading Universal Way....According to Shinto mythology Ame-no-mi-na-ka-nushi (Heaven-centre-ruling Deity) is the *Absolute Universal Self*, from which both Kankai (visible) and Yukai (invisible) worlds have come into existence through the activities of the three deities of Musubi, the Principles of Creation, of Completion, and of the Controlling Bond between;" cf., Brahmā-Shiva-Vishṇu."

Vāg-ḍando-(a)ṭha mano-ḍandah
kāya-ḍandas-ṭaṭha-iva cha,
Yasya-été nihiṭā buḍḍhau,
ṭri-ḍandī-ṭi sa uchyaṭé. (*M.*)

Kāyéna samvaro sāḍhu, sāḍhu vāchāya samvaro,
Manasā samvaro sāḍhu, sāḍhu sabbaṭṭha samvaro,
Sabbaṭṭha sambuṭo bhikkhū sabba-dukkhā
pamuchchaṭi. (*Dh.*)

(Good is it to control the thought, the speech,
The act; the wise man who will thus restrain
All these, he will, for sure, cast off all pain;
He is true 'thrice-ruled' bhikkhu-san-nyāsī.)

In these three words, knowledge—desire—action, jñāna—ichchhā—kriyā (corresponding with saṭṭva—ṭamas—rajas), *ilm—khwāhish—fa'l, u'rf—irāḍa—a'mal*, we find indicated, in terms of psychological science, the reason why all religions have this threefold nature. The human mind has three aspects. Human life is one incessant round of conscious or sub-conscious knowings, wishings, and doings. Only if we know rightly, wish rightly, and act rightly, can we secure happiness here and hereafter, for ourselves and our fellow-creatures. Religions teach us what are the most important items under each of these three heads, and how we may secure them.[1]

[1] "In his pronouncement, initiating the New Life Movement in China, (Feb. 1934), Marshal Chiang Kai Shek refers to the four traditional foundations of Good Character: Li, I, Lyang, and Chih. These seem to be equivalents of (1) Righteousness in Action, (2) Non-separatism or Unionism

A triad almost more frequently met with, is that of right thoughts-words-deeds; mano-vāk-karma; *kẖayāl-qaul-fa'l*; *humaṭa-hukhṭa-huvarshṭa*, (*Z.*)[1] Here, 'words' stands for 'desire'.

Manasi ékam, vachasi ékam,
karmaṇi ékam mah-āṭmanām,
Manasi anyaḍ, vachasi anyaḍ,
karmaṇi anyaḍ ḍur-āṭmanām. (*Mbh.*)
(In the great soul, thought, word, and deed are one;
In th' evil, all are different, each from each.)

Civilizations are also, correspondingly, made up of (a) bodies of knowledge, science, learning, (b) of special tastes, aspirations, ideals, arts, ruling passions, and (3) of characteristic ways of living, behaviour, forms of enterprise. The larger, the more varied, the more carefully ascertained the knowledge; the nobler, the more aesthetic, artistic, philanthropic, the ideals, tastes, aspirations, emotions; the more refined the ways of living

in Desire, (3) Free Knowledge, or clear, plain, discriminate right course; (4) Self-consciousness, conscience which makes one feel ashamed to go against I and Lyang. In other words, briefly, (1) karma (2) bhakṭi, (3 and 4) jñāna."
(Prof. Tan Yun Shan, Modern Chinese History, p. 97).

[1]Humaṭa is, in Skṭ., su-maṭam, right-thought, well-thought; hu-khṭa is su-ukṭam, right-words, well-spoken; hu-varshta is su-vṛshṭam, su-varhiṭam, su-vṛdham, su-vṛṭam, su-varṭiṭam, su-kṛṭam, well-done, well-worked, well-rained, right-deeds).

(To those who think good, speak good, and do good,
And not to those who think ill, speak ill, and do ill,
Do I belong—saith Ahurā Mazaḍā.)
(*Z.*, *Yasna*, 10-16; *T.H.R.*, p. 98.)

Compare the Upanishaḍ verse:
Éshā ḍaivī vāg anu-vaḍaṭi sṭanayiṭnur, ḍa-ḍa-ḍa iṭi,—
ḍāmyaṭa-ḍaṭṭa-ḍayaḍhvam. (*U.*)
(Heaven, with voice of thunder, counsels us
'Ḍa-ḍā-ḍā'—Do deny your lower self,
Do deeds of charity, and do take ruth
On all the weak and frail and innocent.)

and the more humanitarian and wide-reaching the enterprises and activities—the greater and higher the civilization.

Thus does the quality of every civilization depend upon its working out of the threefold principles of its religion.[1]

THEIR RELATION TO EDUCATION. Educationists in particular should always bear in mind the fact that the pupil is a unity of intellect, emotion, and physical body, and that that education only is good which informs the intellect with true and useful, cultural as well as vocational, knowledge, disciplines the emotions and the will into a strong, fine, righteous character, and trains the body into hardy health, active strength, handsome shape and occupational skill.

This trinity is also good, nay, very necessary, for educationists to bear in mind for another vital purpose, if the indications in the old books be right. In modern

[1]Various religions and sects, philosophies and schools, civilisations and epochs, *emphasise* various aspects, facets, parts of the same One Universal Way and Life and Truth; though all necessarily expound, implicitly, if not explicitly, all the aspects; for these are all inseparable. Thus, one emphasises knowledge more; another, devotion; another, action; one stresses (comparatively changeless) Rest; another changeful effort, Evolution, progress; another, cyclicity and periodical balancing; one, the Shiva-aspect of the Absolute, Peace, repose, abstention from restlessness; another, the Shakti-aspect of the same, Power, Libido, Elan Vital; another the inclusion of the latter within the former; one more prominently embodies and expresses Law and Order; another, Beauty, Music, Fine Arts generally; another Trade, Enterprise, Colonial activity; another, Martial ardour. Which religion or civilisation expresses and embodies which aspect most—opinion as to this will, again, at least partly depend upon the personality of each observer. Thus, one person may think Buddhism mainly pilosophical, rationalist, Intellectual; another as compassionate, benevolent, philanthropic, hence Emotional; another as renunciant of comforts for the bhikshus themselves, but ministrant towards the general public, hence Actional.

educational theory and practice, while, no doubt, some valuable additions have been made, in the way of tests of *degrees* and kinds of *intelligence*, attention does not seem to have been equally given to the testing of the *kinds* of *temperaments* ; i.e., whether the element of knowledge predominates in the pupil, or of action, or of desire. Yet without such testing, the secret of the discovery of the vocational aptitude of the student, and of appropriate education and subsequent proper fitting into society, is not likely to be found.[1] Expert details too often swamp vital principles, in science as well as in religion. So, the wise priest, minister of soul and keeper of conscience, will discriminately guide each parishioner along the way of either works, or devotion, or knowledge, according to his inner requirement. So, the wise physician, minister of body, will prescribe only after ascertaining the patient's temperament, constitutional peculiarity, personal idiosyncracy, diathesis.

[1]For fuller exposition of this point, the reader may see *The Science of Social Organisation*, vol. II, pp. 682-744 and III, pp. 745-766.

CHAPTER II.

The Way of Knowledge; i. e., The Intellectual Constituent of Religion.

THE WAY OF KNOWLEDGE. *Haqāyaq*, basic 'truths', *Ḍaqāyaq*, 'deep' things, *Mārifāṭ*, 'knowledges,' *A'qāyaḍ*,' 'beliefs', which form the object of the Jñāna-kāṇḍa of Religion, are but few. Nay, there is but one ultimate Truth. The errors are numberless. There is but one straight line, the shortest distance, between two points. Curved lines between them are beyond count. All that is true and right in knowledge, in feeling, in conduct, is but corollary of the one Truth. The whole of geometry is pre-contained in the definitions, postulates, axioms. A Samskṛṭ verse says that 'the whole of arithmetic is contained in the Rule of Three.'

Sarvam ṭrai-rāshikam pātī.

And the whole of religion, philosophy, science, is contained in the 'Rule of Three' also, the Trinity-in-Unity, God-Nature-Man. God includes Nature and Man.

1. GOD. The one basic Truth of truths is that Man is in essence one with God; that Nature is God's Nature, the unchanging Self's ever-changing garment; that the meaning and purpose of life is that God has forgotten himself into man, and man should remember himself into God again; that Spirit has entered into, put on body of, more and more dense Matter, along the Path of Pra-vṛṭṭi, (Pursuit of sense-objects, Av-āroha, *Qaus-i-Nazūl*, the Arc of Descent), and has to rise again to It-Self along the Path of Ni-vṛṭṭi, (Renunciation, A-roha, *Qaus-i-Urūj*, the Arc of Ascent); that Allah, the Universal Self, has individualised It-Self, has superimposed upon Its true Pure Selfness (or Ownness, Oneness, Pure Being, That-ness, Ṭaṭṭvam, Thing-in-Itself, Self-in-Itself, Pure Identity, *A'yniyaṭ-i-haqīqī*, Shuḍḍha

advaiṭam), an illusive Supposititious Other-ness, (False Hetereity, Pure Nothing, Asaṭ-ṭvam, *Ghairiyaṭ-i-ṭabārī.* Miṭhyā-iṭaraṭā); that Brahma, (Param-Ātmā, *Khuḍā-i-murakkab,* 'All-including God') has imagined Itself by Māyāvic Will-and-Imagination, (Kāma-Sankalpa, *Shuyūnāṭ*), into Jīva, (Jīv-āṭmā, *Khuḍā-i-muayyan,* 'particularised god'), and has to realise Itself as Universal Self again. All the religions state this Truth, in different ways. They also say that it is very simple, yet very difficult, too, to realize—because we are too strongly interested yet in *selfish* 'errors', and do not *wish* to turn to the *un-selfish* Truth of the All-One-Self.

Jainism knows this descent and re-ascent of the Spirit as samiṭi and gupṭi, sanchara and praṭi-sanchara, ava-sarpiṇī and uṭ-sarpiṇī; Christianity, as Fall and Redemption, Sin and Salvation, Death and Resurrection; Sūfism, as *safar-ul-Haq* and *safar-ul-abd, qaus-i-nuzūl* and *qaus-i-urūj, fisāl* and *wisāl*; Védist systems of philosophy, as baṇḍha and moksha, īhā and upa-rama, a-viḍyā and viḍyā, vyuṭ-ṭhāna and ni-roḍha, abhy-uḍaya and nis-shréyasa, sarga and apavarga, kléśha and sva-rūpa-praṭishthā, pra-sava and praṭi-pra-sava, līlā and kaivalya; Buḍḍhism uses many terms in common with Véḍism; western ethics and psychology might call the pair, 'pursuit and renunciation' or 'retirement'; and science, 'involution and evolution (of Spirit into and out of Matter)', or 'integration and disintegration or dissolution (of material form)'. A Chinese proverb says: "Heaven's way always goes round"; (Lin Yutang, *My Country and my People,* p. 189).

As the Sūfis say:

Chīsṭ ḍunyā ? Az Khuḍā ghāfil shuḍan;
Nai ke mā'sh o nuqra o farzanḍ o zan.
Na gum shuḍ ke rūy-ash ze ḍunyā be-ṭāfṭ,
Ke gum-gashṭaé Khwésh rā bāz yāfṭ.

Na koi parḍā hai Us-ke ḍar par,
Na Rūye Raushan naqāb méṅ hai,

Ṭū āp apnī khuḍī se, ai ḍil !,
Hijāb méṅ hai, hijāb méṅ hai ! (*S.*)
(The 'world' is but forgetfulness of God ;
It is not spouse and child, silver and gold.
Who from this world did turn his face away,
He was not lost ; indeed, instead, he found
His long-forgotten and lost Self again.
No bar guards His palace-gateway,
No veil screens His Face of Light—
Thou, my heart !, by thine own self-ness,
Art enwrapped in darkest night.)

Lao-tse says :

Knowing the Eternal means enlightenment; not knowing the Eternal causes passions to arise, and that is evil. (*Tao-te-king.*)

Kṛshṇa says the same :

Manushyāṇām sahasréshu
kashchiḍ yaṭaṭi siḍḍhayé,
Yaṭaṭām cha sahasrāṇam
kashchin mām véṭṭi ṭaṭṭvaṭaḥ.
Shraḍḍhā-mayo-yam purushaḥ,
yo yaṭ-shraḍḍhaḥ sa éva saḥ. (*G.*)

(One here, one there, from among myriads, setteth
Forth on the quest of Me, hidden in all !
And, of the few that seek, fewer find Me ;
For many do not seek Me steadfastly.
But he who seeketh Me with heart resolved,
He surely findeth Me, his inmost Self !)

Ye cannot serve God and Mammon both...
Strait is the gate that leadeth unto Life,
And few there be that find it...
Few are chosen though many come. (*B.*)

Ham Kẖuḍā kẖwāhī wa ham ḍunyā-i-ḍūṅ ;
Īṅ kẖayāl-asṭ o muhāl-asṭ o junūṅ ! (*S.*)
(That thou shouldst seek for God and this world too !,
Vain is the wish, futile insanity !)

Samsāra-vāsanā-yukṭam

mano baddham vidur-budhāh ;
Tad-éva vāsanā-tyaktam
muktam iti abhi-dhī-yaté. (*U.*)
(Bound by mundane desire, the mind is bound ;
Freed from that same desire, the Spirit is free.)

But,

If ye attain to God and His kingdom of righteousness, all things else shall be added unto you. (*B.*)

Etad éva viditvā tu yo yad ichchhati tasya tat. (*U.*)
(Knowing the Truth, whate'er ye wish ye find.)

Khudā ko pāyā to kyā na pāyā,
Sabhī milā jo milā Khudā hai !
Zarā tū soch-ai, kabhī bhi Khāliq
Sé Us-kī khilqat huī judā hai ?
Sabhī to Maiń huń, sabhī to Méŕā,
Tuhī hai Khāliq, tujhī meń khilqat,
Khayāl-i-Khāyal, tuhī Khudā hai ! (*S.*)
(If ye find God, then ye have found all things !
Just think ! if the Creator thou dost find,
Can His creation still remain behind ?
Is the One ever separate from the Other ?
'Indeed I am this All, All This is Mine'—
This Word resoundeth ever from within !
Thou art Thy-Self the Thinker, and this world
But Thine own Thought, and God but thou thy-Self!)

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure drink, pure food, does not. Yet, at the best, the former can only cure disease ; and, at the worst, creates new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food, simple though they be, are not easy to obtain under artificial conditions of life.

So, as the religions say, man having emerged from God, wanders round and round for long before he thinks of going back again to "God who is our home," nay, who is our very Self. And knowledge, of many kinds, is

needed before we can 'recognise' God, the God 'within'. The prophet Muhammad said: "He dieth not who giveth his life to learning. (*H.*) Alī said: "Philosophy is the lost sheep of the faithful: take it up again; even if from the infidel": (*ERE.* IX, 878)

Ke bé-ilm na ṭawān Kẖuḍā rā shinākẖt. (*S.*, SĀḌĪ.)
(Without right learning God may not be known.)

That the Véḍ-ānṭa, crown of Véḍa, 'final knowledge,' teaches this, is well known. But the Christian Scriptures also say to men:

Behold, the man has become as *one of us.* (*B.*, Genesis.) I have said, ye are gods; and all of you are children of the most High. (*B.*, Psalms.)

Is it not written in your laws, 'I sa[1]d, ye are gods'? ...I am the son of God. (*B.*, John.) Behold, the Kingdom of God is within you...Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?... He is not far from every one of us. For in him we live and move and have our being...We are the offspring of God...The Spirit of God dwelleth in you...God is One... His Spirit in the inner man...One God and Father of all, who is above all and through all and in you all. (*B.*)

Brahmaṇah kosho-asi. (*Taiṭ. Up.*)
(Thou art the sheath, the tenement, of God,
Abiding-place and treasure-house of Brahm'.)
Maṭ-ṭah para-ṭaram Na Anyaṭ
kin-chiḍ asti, Ḍhanan-jaya! (*G.*)
(There is No-Other-thing-than-I, in truth!)[1]

The word 'Upanishaṭ', which designates the last portion of the Veḍa, wherein the final knowledge is imparted to the *earnest seeker* only, etymologically means, "sitting very close to the teacher," who solemnly *whispers* the sacred secret knowledge into the ear of the ardent, earnest, intense listener; for unless listened to with reverent

[1]For the metaphysical significance of 'I-Not-Another', the reader may look into the present writer's *The Science of Peace*, or *The Science of the Self*, if he wishes to pursue the subject further.

and rapt mind, the 'psychic miracle' of spiritual conversion will not occur, the words will fail to convey their profound significance, even if trumpeted forth from tower-tops.[1] The purport of the Arabic-Persian phrase, *ilm-i-sīnah*, 'knowledge which is passed from heart to heart,' 'the doctrine of the heart,' is the same.[2]

The *Qurān* also says:

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[1]Speaking in, and listening to, a *whisper*, necessitates strong concentration of intellectual attention and emotional earnestness; trumpeting cheapens the most valuable. Buḍḍha, shortly before leaving the body of flesh, said to his beloved and most faithful disciple, Ānanḍa: 'I have preached the truth without making distinction of esoteric and exoteric. The Ṭaṭhā-gaṭa has no such thing as the *closed fist*, baḍḍha-mushti, of teachers who keep somethings back.' How is this to be reconciled with the widespread belief between sacred and profane, occult and unhidden, arcane and open secret, mystery and public knowledge? Buḍḍha himself is also reported to have said, on another occasion, to his gathered disciples: 'As is one leaf to the rest of the total foliage of a tree, such is the little that I have told you to that which I have not told'. The reconciliation seems to be this: So far as *Meta*-physical Truth, Véḍānta, is concerned, and it is the deepest and highest Truth, the secrecy, mystery, esotericism, lies only in the student's own inability to face and grasp it. But there are facts and laws of *super*-physical science and art, as there are of *physical* (and super-physical and physical shade off into each other), which *are* sought, by their knowers, *to be kept secret*, in order to avoid frightful misuse; witness, the two world-wars, and the international excitement over the closely guarded secret of the atom-bomb, now in the possession of U.S.A. scientists.

[2] In all times and climes, within the fold of every religion, "a group here, a group there, has gathered together with no other motive than that of gaining a greater hold on the spiritual life than was prevalent in the ordinary circles of the people...They seem to have lived on the borderland of an unusual ecstasy, experiencing extraordinary invasions of the Divine, hearing mystic sounds and seeing mystic visions..." Among the Jews the 'Essenes' were such. They "were in possession of certain esoteric teachings, of which, those outside

Wa fi anfusekum a-fa-lā-ṭubserūn. (*Q.*)

their ranks were uninformed..." They laid "great stress on fellowship, amounting to a kind of communism"; were apart "from the general people by reason of their sanctity"; were devoted "to the knowledge of the existence of God and the beginning of all things"; loved "allegorical interpretation."... "Silence or secrecy was frequently employed by the early Rabbis in their mystical exegesis of Scripture. A typical illustration is the following, from *Midrash Rabba* (a Hebrew commentary) on Genesis, iii (*B.*) : ' ..The sage said this in a *whisper* ..The other asked, Why dost thou tell this in a *whisper*, seeing that it is clearly taught in a scriptural verse ? The sage replied, Just as I have myself had it *whispered* unto me, even so have I *whispered* it unto thee'...": J. Abelson, *Jewish Mysticism*, (1913), 18-23. The meek, the pure in heart, the earnestly and intensely seeking, alone can see God ; not the flippant, the noisy, the disputatious. The laws of God's Nature are written on Nature's face ; but it takes whole lifetimes of intense research by the ablest scientists to decipher one now, one again. Only the *receptive open* mind can *receive*. Even the Sun's light cannot come in through closed windows. Pre-occupied, pre-judiced, minds, closed by vibrant resistant active 'other'-ward, 'matter'-ward, thoughts, cannot perceive the things of the Spirit.

Incidentally, it may be noted that the derivation and meaning of the word 'Essenes' is in doubt ; see *Enc. Brit.*, art. 'Essenes'. 'Buddhist influence' is mentioned ; also 'gymno-sophists'; but no western scholar seems to have thought of 's a n - n y ā s ī - s' in this connection. 'Gymno-sophists' were met with, and some taken away also, by Alexander ; one named Kalanos, (Kalyāṇa) is specifically mentioned by Greek writers. The word seems compounded of 'gymnast' and 'sophist', meaning h a t h a - y o g ī plus r ā j a - y o g ī, 'holy men' versed in various bodily as well as mental disciplines. Jesus is said to have lived and studied among the Essenes. Gr. *gymnos* means 'naked'; gymnastics are practised everywhere with a minimum of clothing. Hatha-yogi-s perform their special 'exercises' (which exercise every muscle of the body, and many of which have now been taken over by enterprising U. S. Americans to their country), with only a tight loin-cloth. There are also d i g - a m b a r a-s and p a r a m a - h a m s a-s who discard even that.

(I am in your own souls ! Why see ye not ?
In every breath of yours am I, but ye
Are blind without true eye, and see Me not.)

Sūfis have sung :

Bā wujūdé ke muzhḍa-e ṭérā 'nahno aqrab',
Safahe Masahaf pai likhā ṭhā, mujhe mā'lūm na ṭhā.
(Although the great glad news of Thee is writ
Plainly upon the *Qurān's* holy page :
'Nearer am I to thee than thy throat-vein'—
My eyes blinded with selfishness, saw not !)

The well known *Kalemā* of faith, the *Mahā-vākya*, the Logos-word, of Islām, is in terms of the third person, *viz.*,

(Lā ilāh il-Allāh, (*Q.*)
(There is no god but God.)

Sūfis declare that it is meant only for the younger souls who are not yet ready for the inner teaching ; and that the real *kalemā* is in terms of the first person :

Wa mā arsalnā min qablikā mir
rasūlin illā nūhi ilaihé annahu—
'Inni An-Allāhu lā ilāha illā Anā.' (*Q.*)
(The prophets, all, that ever have been sent,
Have been so sent by Me, the Supreme Self,
For but one purpose, namely, that they teach,
That 'Men should serve the Supreme Self Al-one',
That 'Verily the I, the Self, am God ;
None Other than the Supreme Self is God'.)[1]

[1]As commonly recited by the ordinary Muslim, the full *kalemā* is : *Lā ilāh il-Allāh, wa Muhammadin ar-Rasul-Allāh.* Some maulavis say that the first half is the essential half, and whoever believes in it is a Muslim ; while he who believes in the second half of it also, *viz.*, 'Muhammad is the prophet of God', he is a *momin* (*bā-imān*, '*believer* in the prophet,' 'one of the *faithful* to the prophet.') Also, the second part emphasises the fact that Muhammad is only a messenger of God, and is not God himself ; so that no person may make the great mistake of substituting him for God, or raising him above God) ; as followers of bhakti-cults are so apt to do, i.e., to raise the immediate object of their elevation above even the Almighty.

Lā ziḍḍ-i-lah ; lā sharīk-i lah. (Arab. sayings.)
(There is no opposite to Him ; there is no sharer
With Him ; there is, indeed, None Else than He.)

Aham éva, Na Maṭ-ṭo-(A)nyaḍ—
Iṭi buḍḍhyaḍḍhvam anjasā. (*Bh.*)
('I, only I, Naught-Else-than-I at all'—
This is the whole truth, understand it well.)

Iṭi ṭé jñānam ākhyāṭam
guhyāḍ guhya-ṭaram Mayā ;
Sarva-guhya-ṭamam bhūyah
Shṛṇu Mé paramam vachah :
'Man-manā bhava, Maḍ-bhakṭo,
Maḍ-yājī, Mām namas-kuru ;
Mām-éva éshyasi, saṭyam ṭé
praṭi-jāné, priy-osi Mé ;
Sarva-ḍharmān pari-ṭyajya
Mām Ékam sharaṇam vraja ;
Aham ṭvām sarva-pāpébhyo
mokshaishyāmi ; mā shnchah !' (*G.*)
(The Ancient Wisdom have I taught to thee,
Highest, most secret, sacred ; yet again,
Hear thou the secret-most of mysteries,
The Final Word of all that 'I' can speak :
Place thy whole mind in Me, the Supreme Self,
And place Me, in thy mind, (and Nothing-Else) ;
Love Me, the Universal I, al-one ;
Perform all acts as sacrifice to Me,
As Duty done for All-pervading Self ;
Make salutation and submission, full,
Unqualified, of all thy heart and will,
To Me, the Self in Whom all selves unite.
Give up all other ways. Come unto Me.
'I' is the one sole Refuge of all beings.
The 'I' will save and salve thee from all sins,
All sorrows, prisonments of finitude,
By giving thee Its own Infinity.)

This is the one teaching of all the prophets, ṛshis, *nabis*, *rasūls*, avaṭāras, messiahs. It is given to earnest

and seeking souls, *ahl-i-ḍil*, 'the men of heart,' genuine hermits, anchorites, bhikshus, *faqīrs*, sannyāsis, *ḍurvéshas*, ḍīkshiṭas, initiates, *miskīns*; to souls that are ready to receive. It is *ilm-i-sīnā*, 'the doctrine of the heart,' 'the spirit,' *ḍaqāyaq*, esoteric doctrine of the Mysteries, Parā-Viḍyā, 'the higher Knowledge,' rahasya, guhya, gupṭa 'Secret,' āḍhyāṭmika arṭha, 'spiritual meaning', as it is variously named in Véḍic Scriptures. Distinguished from this is *ilm-i-safinā*, 'the doctrine of the page', 'the doctrine of the eye', 'the letter', the a-parā-viḍyā, 'the lower knowledge'; this only, as yet, younger souls, *ahl-i-ḍaul*, 'men that seek worldly wealth,' shrāvakas, 'lay disciples,' upāsakas, grha-sṭhas, householders, ordinary family-men-and-women, can apprehend and utilise.[1]

[1]In Christian writings, sometimes, 'prophets' are contrasted with 'priests'; as in Islam, 'sufī auliyās' with 'shara'i mullās'; and in Vaidika Ḍharma, jñānī-bhaktas with karma-kāndīs. Jesus rebuked and cursed the latter, whom he called the 'lawyers', i. e., priests of the 'ritualistic law': "Woe unto you, lawyers !, for ye have taken away the *key of knowledge*; ye entered not in yourselves, and them that were entering in, ye hindered": (*B.*, Luke, xi, 52). Buḍḍha distinguished between true brāhmaṇas and false self-styled brāhmaṇas, (as indeed does *Manu-Smṛṭi*); gave out, to the public, some of the ancient secret wisdom; and thus aroused their hostility. Among Christians it is believed that "the Apocalypse gives the key to the divine Gnosis, which is the same in all ages, and superior to all faiths and philosophies—that *secret* science which is in reality secret only because it is hidden and locked in the inner nature of every man... and none but himself can turn the key :" J. M. Pryse, *The Apocalypse Unsealed*, p. 5. Muhammaḍ said: "I am the city (of occult knowledge), and Alī is the gate into it." Among Muslim Sūfis, the tradition is that Alī first declared to the 'select', who were qualified and ready for it, the Ancient Wisdom, *Ilm-i-Rūhanī*, Ṭasawwuf, Ḍivya-jñāna, 'Theosophy' proper, 'God-Wisdom', 'Soul-Science', 'Divine Knowledge', 'Spiritual Science'. H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine* contain a vast amount of astonishing information and profound instruction on the whole subject;

We speak wisdom among them that are perfect... To you is given to know the mysteries of the kingdom of God, but to them (*the polla*, the worldly-minded mass) it is not given...Therefore speak I to them in parables and allegories; because, they, seeing, see not, and hearing, they hear not, neither do they understand." (*B.*, Mat. xiii. 11, 13.) (see pp. 69, 87-89, *supra.*)

Hear ye indeed, but understand not, and see indeed, but perceive not. (*B.*, Isaiah, vi. 9.)

Āshcharya-vaṭ pashyaṭi kashchiḍ Énam,
Ashcharya-vaṭ cha Énam anyah shṛṇoṭi,
Āshcharya-vaḍ vaḍaṭi ṭaṭhā éva cha anyah,
Shruṭvā api Énam véḍa na cha éva kashchiṭ. (*G.*)
(Men see, and hear, and speak of It also,
But seeing, hearing, speaking, they see not;
They simply wonder, and not understand.)

Shṛṇvanṭo api na shṛṇvanṭi,
jānanṭo api na jānaṭé,
Pashyanṭo api na pashyanṭi;
Pashyanṭi jñāna-chakshushah. (*U.*)
(Hearing, they hear not; knowing, they know not,
Seeing, they see not; the enlightened ones
Alone do see with wisdom-lumen-ed eyes.)

Truly the Self is sun-clear, ever near, nay nearest of all, is our very Self, yet we see It not!

As the Sūfis say:

Ghāyab jo ho Khuḍā sć, ālam hai us ko hū kā,
Anāniyaṭ hai jis mén, mauqā nahīṅ hai ṭū kā.
Zāhiḍé gum-rāh ké main kis ṭarah ham-rāh hūṅ;
Woh kahé Allāh hai, au maiṅ kahūn Allāh hūṅ! (*S.*)

---

but it is not easy reading. This Occult Science, Gupṭa-Viḍyā, *Ilm-i-Sīnā*, Ancient Wisdom, had to be kept secret, for long, (and the danger is not over yet), because, as Jesus said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again *and rend you*"; (*B.*, Matthew, vii. 6). Such is the Law of Duality. God proposes, Satan opposes, and often disposes.

(He who is absent far away from God—
His heart can only say : 'God is', somewhere ;
He who has found the Loved One in him-Self—
For him God is not He, nor Thou, but I.
How may I take for guide upon the Way
One who himself away from it doth stray ?
He is content to say "God is', while I
Am desolate till I 'God am' can say !)

This is only an expanded and more poetical version of the Samskṛt verse :

Asṭi Brahma iṭi chéḍ véḍa,
paroksham jñānam éva ṭaṭ ;
Asmi Brahma iṭi chéḍ véḍa,
aparoksham taḍ uchyaṭé. (*U.*)

(Who says only 'God is'—he sees a screen ;
He who can say 'God am'—he, sure, hath seen.)

A gāṭhā of Zaraṭhuṣtra enjoins, in words which are the equivalent of the Qurānic *Kalemā* :

Mazaḍāo sakhāré mairisto.[1] (*Z.*, Gāṭhā, 29. 4.)
(The Great God only is to be adored.)

As the Upanishaṭs say :

Āṭmā éva aré shroṭavyo, maṇṭavyo, niḍiḍhyāsiṭavyah.
...Na-Anyah aṭo asṭi vijñāṭā. (*U.*)
(The Self Alone is to be pondered on ;
None Else is there who knows or should be known.)

With reference to the distinction between *parokṣha* and *a-parokṣha*, direct knowledge and indirect knowledge, Arabian philosophers have said :

Al ilmo ilmān, maṭbū'un wa masmū'; lā yan-fa
al-masmū' ezā lam yakum il-maṭbū'. (Phil : maxim.)
(Knowledge is of two kinds, that which is heard,
And that which is felt direct in the heart ;
The heard yields not full fruit until it comes
Home to the soul by some experience.)

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[1]Skt : Mahā-ḍhāh, Mahā-ḍévah, ékalah, Kévalah, Sakṛṭ, saḍā, smarṭavyah, 'the Great All-Wise Creator, the Great God, One and only, once for all, always, should be remembered, borne in mind'.

Har ke rā ḍar jāu Kẖuḍā bi-nihaḍ mahak
Har yaqīñ rā bāz ḍānaḍ ū ze shak. (*S.*)
(A touchstone God hath placed in every heart ;
It separates, with surety, False from True.)
Al ilmu ilmān, ilm-ul-abḍān, wa ilm-ul-aḍyān. (*H.*)
(Science is dual—science physical,
And science spiritual, where alone
Are firm faiths, based on knowledge, to be found.)

The Great God has conferred a normal sense even on the lowliest people. (*C.*, *Shu-king.*)

The Christian world knows this touchstone as Conscience, Intuition, the Inner Monitor, the still small Voice of God, etc. The Vaiḍika (now called Hinḍū, or better Arya) Ḍharma refers to it as Anṭar-yāmī, 'Inner Monitor, Watcher, Ruler, Endo-censor'; and in such expressions as :

Hrḍayéna abhy-anu-jñāṭah ; Manah-pūṭam samācharéṭ ; Swasya cha priyam Āṭmanah ; Pariṭosho anṭar-Āṭmanah ; Svasya éva ānṭara-Pūrushah ; Āṭmanas-ṭushtir-éva cha ; Kshéṭra-jño na abhishankaṭé ; Yamo...ḍévo...hrḍi sṭhiṭah ; Ṭaṭ sarvam ācharéḍ, yukto, yaṭra wā asya ramén manah. (*M.*)

Saṭām hi sanḍéha-paḍeshu vasṭushu
Pramāṇam anṭah-karaṇa-pra-vṛṭṭayah.
(KĀLI-DĀSA, *Shakunṭalā.*)

(That which the 'Heart' permits ; which the 'Soul' likes ;
The 'God within' approves ; the 'Mind' holds pure ;
Th' 'Eternal Witness' sees as free from doubt,
Without misgiving, as straight-forward course ;
Which brings pure satisfaction to the 'Self' ;
Which the good mind rejoices in, while doing ;
That is the course to follow, for good men.
In matters wrapped in doubt, 'to do or not'—
The 'Inner Organ' of the good is guide.)

Sākshiṇam baṭa kalyāṇam Āṭmānam ava-manyasé !...
Na hṛṭ-ṣhayam véṭsi Munim purāṇam !...
Hrḍi sṭhiṭah karma-sākshī Kshéṭra-jño na asya ṭushyaṭi,

Ṭam Yamah pāpa-karmāṇam nir-bharṭsayaṭi pūrusham.
(*Mbh.*, Aḍi-parva, ch. 98.)

Why know'st thou not the witness in thy heart ?
Why slightest thou that Blessed Guide Within ?
He who ignores and does not satisfy,
But disobeys, the One, auspicious, pure,
Perpetual 'Inner Witness', the 'Own-Self',
The 'Ancient Sage', all-knowing, who abides
In every heart, recording every act,
Him Yama doth award dire punishment.)

Iṣṭafṭeh qalab-ak. (*H.*)

Na Yamam Yama iṭi-āhuh, Aṭmā vai Yama uchyaṭé.
Aṭmā sam-yamiṭo yéna, Yamas ṭasya karoṭi kim.
Yamo Vaivasvaṭo dévo, yas tava-ésha ḥṛdi sṭhiṭah
Téna chéḍ a-vivāḍas-ṭé, mā Gangām, mā kurūn gamah.
(*Mbh.* ; *M.*, viii. 92).

(Yama, the outer god, is but a name ;
The One Self, Inner 'Ruler', is true Yama ;
He who hath satisfied that Inner God,
That Higher Self, by ruling his small self,
No outer Yama can touch him at all.
Consult thine own heart, if thou art in doubt).

In every heart there dwelleth a Sajin (Sage); only man will not steadfastly believe it—therefore hath the whole remained buried. (WANG-YANG-MING)[1]

(Nowhere can any cover up his sin.
Thy Self in thee, man!, knows what's true, what's false.
Indeed, my friend, thou scorn'st the nobler Self,
Thinking to hide the evil self in thee
From Self who witnessed it. Thus he who has
The Self as Master, let him walk with heed. (*Buḍ.*)[2]

Our knowledge is obviously of two sorts, (1) that derived from personal first-hand experience, a very small

[1]Quoted from the Confucian Laotsian writings of Wang-Yang-Ming, "the Chinese father of Japanese philosophy", by Jung, *Psychological Types*, 269.

[2]*Anguṭṭara Nikāya*, quoted, in translation, by Mrs. Rhys Davids, *Buddhism*, p. 71 (H.W.L., new edn. 1934).

portion, but the most certain, and (2) that based on the testimony of others, far the larger portion. In Samskṛṭ philosophy, the two are called praṭy-aksha 'immediately before the senses', 'directly cognised,' and shābḍa or āgama, that which has been described in 'words' by, has 'come' from, others; in Arabic-Persian, *maṭbū'* (*ṭaba'*, inner nature) and *masmū'* (*sama'*, hearing); also, with a slight difference, *mā'qulāṭ* (*aql*, intelligence, intuition), and *manqūlāṭ* (*naql*, copy, passing on from one to another); in European, direct and traditional, first-hand and second-hand.

L'Illāhé al-annāsi hujjaṭain, zāhiraṭun wa bāṭinah; hujjaṭ-uz-zāhira he-al-ambiyā w-ar-rasūl; hujjaṭ-ul-bāṭina he-al-u'qūl. (Arab. philosophical maxims.)

(Two proofs are there of Deity, for men;
The outer is the prophets' witnessing,
The inner is our own rational mind.)

In the case of one's own intelligence and praṭy-aksha or direct observation, again, two kinds (or rather degrees) are recognised by all. Christians speak of intellection and instinctive perception or intuition; Vaiḍikas, of sāḍhāraṇa-jñāna, (ordinary knowledge) and yogaja-jñāna, samāḍhi-ja-jñāna, prāṭibha-jñāna (knowledge born of yoga, or samāḍhi, or praṭi-bhā); Musalmāns, of *ilm-i-laḍunnī* or *ilm-i-wahbī* or *-wajḍānī* or *-ilhāmī* or *-kashfā* or *-ishrāqī* or *-ḍīnī* or *-makāshifā*, *i.e.*, sudden, inspirational, illuminational, risen like the Sun, by faith, by clear vision), and *ilm-i-kasabī* or *-ikṭīsābī* or *-nazārī* or *-isṭiḍlālī* or *mashhāī*, (*i.e.*, labored, argumentative, inferential, pedestrian).

All kinds of cognition, as also of desire and of action meet and merge in the Self. It is Self-luminous and Illuminator of all others. It senses It-Self, perceives It-Self, infers It-Self, intuites It-Self, desires and loves and lives It-Self, 'acts,' wills, maintains, asserts It-Self, and also all things-other-than-Self—eternally.

The well-known Sūfī exclamations, *An-al-Haq*, *Haqṭu-ī*, *Qalab-ul-insān baiṭ-ur-Rahmān*, are exact equivalents

of the Upaṇishaṭ utterances, Aham Brahma, Ṭaṭ ṭvam asi, Ésha mé Āṭmā antar-hṛḍayé, Hṛḍi ayam ṭasmāḍ hṛḍayam; 'I am the True, the Real, Brahma; That thou art, too; the heart of man is the abode of God'; and of the Biblical declaration: "Ye are the temple of God." Khalīfā Alı declared:

Qalab-il-momin a'rsh-Illāhī.
(The heart of him who knows, and so believes
With full assurance, is the throne of God.)
Ye are the living temple of God...Ye are Gods. (*B.*)

Christ said: "I and my Father are one." The *Old Testament* of the Jewish faith, especially the Book of Isaiah, also utters this same great *kalemā*, this mahā-vākya, logion, ten times and more, *viz.*, "I am (*i.e.*, the Self is) God and there is None-Else".[1]

Zoroastrian scriptural utterances, with the same significance are:

Ajém ṭoī āish pouruyo fravoīvīḍé; vīspéng
anyéng manyéush spasyā ḍvaéshanghā.
Na échīm ṭém anyém Yūshmaḍ vaéḍā.
Ṭém né yasnāish ārmaiṭoish mimaghjo,
Yé ānménī Mazaḍāo srāvī Ahuro.
Paré vāo vīspāīsh paré vaokhémā.
(*Z.*, Gāṭhās, 44.11; 45.10; 34.5)
(Thee only do I know to be Supreme!
All others I dismiss from this my mind!

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[1] This is the Hebrew form of the Arabic *Kalemā-s*, '*Lā-ilāh il-Allāh*' and *Innī an-Allāhu, lā ilāhā illā Anā*, 'There is no god other than Allāh', and 'Verily I am (i.e., is) God; there is no God but (the) I'; and also the Zoroastrian logion, 'Mazaḍāo sakhāre mairisto', 'Mazaḍāo alone is to be always ever contemplated and adored.' For an attempt at a philosophical exposition of the full significance of this Mahā-vākya, 'Aham-Eṭaṭ-na', see the present writer's *The Science of Peace*' and '*Praṇava-Vāḍa*, or *The Science of the Sacred Word*', or the briefer *The Science of the Self*.

Gangā Prasāda, *The Fountain-Head of Religion*, p. 12, says that Zoroastrianism has a formula, "N-éṣṭ Ezeḍ magar Yazḍān", which means exactly the same as "Lā ilāh il-Allāh".

I know Him to be none except Thy-Self !
He who is known as Ahurā-Mazaḍā—
With duteous deeds we worship Him alone.
We know Thee as Supreme above all lives.)

That the teachings of Buḍḍhism and Jainism, on this essential point, are identical with those of Véḍānṭa, goes almost without saying, for those who do not revel in discovering minute differences. In one of his uḍānas (*shuṭṭahiyāt*, as the Sūfis call them, or, in Vedic literature, yog-ārūdh-okṭis), ecstatic utterances of over-flowing joy, joy of realization of identity with the Supreme Self of all—Buḍḍha, arising from samāḍhi-trance, uses words which are the words of *Upanishaṭs*, but in their Pālī form :

Véḍānṭa-gū, vushiṭa-brahma-chariyo, ḍharmména sa
Brāhmaṇo Brahma-vāḍam vaḍeyya. (*Uḍāna.*)
(He who successfully fulfils his vow
Of continence in body and in mind,
And has achieved the final knowledge, he
Acquires the right, high Brahma to declare
To others who would walk the Path ; he may
Give to himself the name of Brāhmaṇa.)

On another occasion, he exclaims : 'I, O priest ! am Brahma, Great Brahma, the Supreme Being, Unsurpassed, Perceiver of all things, Controller, Lord of All, Maker, Fashioner, Chief, Victor, Ruler, Father, of all beings who have been and are to be.' (*Kévatta Sutṭa of Diggha Nikāya, Buḍḍhism in Translations*, p. 311. *B.B.*, p. 115.)

In a similar mood of exaltation, Ashtāvakra, long before Buḍḍha, cried out : Aho Aham ! namo Mahyam !, and, long afterward, Bāyazīḍ Busṭāmī re-echoed him, *Subhāni ma āzama shānī*, 'How wonderful am I !, Salutation unto Me !, How great is my glory !' The *Upanishaṭs* reiterate, over and over again, Aham Brahma asmi, Yas-ṭvam-asi So-(A)ham-asmi,[1] Iḍam sarvam asi, Aham éva Iḍam Sarvam, 'I am the Infinite; What thou art that same am I ; Thou art all This ; I am

[1] *Kaushīṭaki Up.*, i. 6.

all This'. I, *the* 'I', the Self, the 'Principle of Consciousness', of Self-Existence, of 'I am'. is the basis, the cause, of all 'This' too, of all this Not-Self, Other-than-I, of all the Object-World, the whole World-Process.

Ormazd Yasht, scripture of Zoroastrianism, declares: "My first name is *Ahmi*, (Samskṛt, Asmi, 'I am'); the last is *Ahmi yaḍ Ahmi*, I am that I am". Védic *Shaṭapaṭha Brāhmaṇa* has the same significant words, Yoham asmi so-smi, 'I am what I am', i.e., 'I am' ever the Changeless One, ever the same Self, at the end as at the beginning, for 'I have', *i.e.*, the 'I' has, no beginning and no end. The Bible too says: "I am that I am...I am hath sent me unto you": (*Exodus*). The words "*I am hath* sent me" are very note-worthy.[2] The sayings of *Veḍānṭa* and *Ṭasawwuf* are so similar as to be almost indistinguishable when translated into a third language. Thus:

(O pilgrims for the Shrine! Where go ye, where?
Come back! come back! The Beloved is here!
His presence all your neighbourhood doth bless!
Why will ye wander in the wilderness!

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[2]"Then spoke Zarathushtra: Tell me, O pure Ahura-Mazḍā, the name which is thy greatest, best, fairest, most efficacious for prayer. Answered Ahura-Mazḍā: My first name is Ahmi,...My twentieth name is Ahmi Yad Ahmi"; Haug's *Essays on the Parsis*, 195. "In the *Hurmuzd-Yasht* of the Zend-avestā, Ahura-Mazḍāo enumerates twenty of his names. The first is *Ahmi* (Skṭ., Asmi), 'I am.' The last is *Ahmi Yaḍ Ahmi* (Skt., Asmi Yaḍ Asmi, Yo-smi so-smi, Yo-ham So-ham, 'I am what I am'). Both of these phrases are also names of Jehovah in the Bible: And God said unto Moses, 'I am that I am', *Ehyeh ashar yehyeh.* And he said, 'Thus shalt thou say unto the children of Israel: *I am* hath sent me unto you'." (Gangā Prasāḍ, *The Fountain-Head of Religion*, p. 47.) "In the Egyptian *Book of the Dead*, 'I am he who I am' is applied to a god"; M. Yearsley, *The Story of the Bible*, p. 79.) Jesus says: "Before Abraham was, *I* am", (*B.*); which can mean only that 'I am', the Self, the Principle of Consciousness, was 'before Abraham' and everything Else.

Ye who are seeking God! Yourselves are He!
Ye need not search! He is Ye, verily!
Why will ye seek for what was never lost?
There is Naught-Else-than-Ye! Be not doubt-tost!)
(The wise see in their heart the face of God,
And not in images of stone and clod!
Who in themselves, alas!, can see Him not,
They seek to find Him in some outer spot.)

The originals of this translation are:

Ai Ǫaum! ba hajj rafṭah! kujā éḍ, kujā éḍ!
Māshūq hamīn̄ jā-sṭ, bi-āyéḍ, bi-āyéḍ!
Māshūqe-ṭo hamsāya-ṭo, ḍīwār ba ḍīwār;
Ḍar bāḍiyah sar-gashṭah cherā éḍ, cherā éḍ!
Ānān ke ṭalab-gār-i-Kẖuḍā éḍ, Kẖuḍā éḍ!
Hājaṭ ba ṭalab n-īst, shumā éḍ, shumā-éḍ!
Chīzé ke na garḍīḍ gum az bahre che joyéḍ?
Kas ghair-ı-shumā n-īst, kujā éḍ, kujā éḍ!
(SHAMS ṬABREZ)

Shivam Āṭmani pashyanṭi,
praṭimāsu na yoginah;
Āṭma-sṭham yé na pashyanṭi,
ṭīrṭhē mārganṭi ṭē Shivam!
(*Shiva Purāṇa.*)

Sarvasya-iva janasy-āsya
Vishṇur-abhi-anṭaré sṭhiṭah;
Ṭam pari-ṭyajya ṭé yānṭi
bahir-Vishṇum nar-āḍhamāh.
(*Yoga Vāsishtha*, 5. 34. 26)

(The 'All-pervading' Self, 'Who bindeth all',
'Knits them together', bides in every heart—
Who turn from Him, the Inmost Deity,
Seeking outside, their eyes are yet thick-veiled.)

Sarva-bhūṭéshu yah pashyéḍ
Bhagavaḍ-bhāvam Āṭmanah,
Bhūṭāni Bhagavaṭi-Āṭmani,
asau Bhāgavaṭ-oṭṭamah. (*Bh.*)

(Whoso 'in-sees' Divinity everywhere,
Godhead in every living thing, and all

In God—he only is true devotee
And servant of the Omni-present Lord.)

A'in Hastī khuḍ ṭu ī, pas az ṭo chūṅ munkir shawam ?
Hujjaṭé hasṭī-e-Ṭu-sṭ īn hujjaṭ-o-inkār-i-Mā ! (Niyāz)
(When Thou, the whole of Being art Thy-Self,
How can I be so dull as to deny Thee ?
To doubt thee is to doubt my-Self, indeed !)

The *Upanishaṭ*-expression, Ékam éva A-ḍviṭī-yam, "One—not a Second," is to be found in the Bible (*Ecclesiastes*) also, and is echoed in *Tasawwuf* exactly :

Har giyāhē ke bar zamīn royaḍ,
Wahḍahū lā sharīk-i-lah goyaḍ. (*S.*)
(Each single blade of grass that sprouts from earth,
Proclaims His word that 'I Al-One am He,
There is No-Other anywhere than I,'
That he, you, I are all *One* I, One Life.)

The words of the Zoroastrian Scriptures are :

Na échīm ṭém anyém Yūshmaṭ vaćḍā.
(*Z.*, Gāthā, xxxiv. 7).
(None Other do I know than Thee)
Mazaḍāo sakhāré mairisto. (*Z.*, Gāṭhā.)
(Mazaḍā, the One Alone, we bear in mind.)

That only is True, Real, *Haq*, Saṭ, Sure, Certain, which holds true and abides the same in all three times, past, present, future, and in all three spaces, behind, here, before, unchangingly. That which *is not*, but is imagined or said to *be, as if it is*, that is Unreal. That which at one time *is* and at another *is not*, or *was not* and now *is*, or *is* and *will not be*—is half-true and half-false. That which *always is*—such alone is True, Real, wholly. Naught-Else than I is such. I is I, in all times, all spaces, all conditions.

I am (is) the Lord, I change (s) not (*B.*, Malachi 3.6.)
The Tao is unchanging, hath no name.
(*Tao-te-king* ; *BB.*, *The Texts of Tao-ism*, pt. I., p. 74).

Māsa-abḍa-yuga-kalpéshu
gaṭ(a)-āgāmishu an-ékaḍhā,
Na uḍéṭi, na asṭam éṭi-éshā
Samviḍ éka Svayam-prabhā.

Samviḍo vyabhichāras-ṭu
na éva ḍrshto (a)sṭi karhi-chiṭ ;
Yaḍi ḍrshtas-ṭaḍā ḍrashtā
shishtah Samviḍ-vapuh svayam. (*Purāṇas.*)

(In all the months, years, ages, eons, cycles,
Past and to come, countless, infinitely,
What doth not ever rise nor ever set
Is this Self-lit Self-Consciousness al-one.
Break of this Consciousness was never seen.
If it was ever seen, then he who saw,
The witness, he him-Self remains behind
Embodied as that Self-same Consciousness.)[1]

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[1]"I find my boy still hardly able to grasp the fact that there was a time when he *did not exist ;* if I talk to him about the building of the Pyramids or some such topic, he always wants to know what he was doing then, and is merely puzzled when he is told that he did not exist." This is what Mr. Bertrand Russell writes of his son and himself in his book, *On Education*, p. 171. He is reputed to be a brilliant philosopher and also a great mathematician ; yet he told the dear boy that he (the boy) "did not exist" a few years earlier ! The child's soul, his Self, knew better, as did Wordsworth, in his *Ode to Immortality*. Consciousness, Self-consciousness, the Self, simply *cannot* be *conscious* of a time when it, the Self, it-Self, *Consciousness*, is not, was not, will not be. It is a contradiction in terms. Immortality is indelibly stamped on the face of Consciousness, the face of God. When 'I' say that the solar system was born so many hundreds or thousands of millions of years ago and will last so many more—the whole system with all its thousands of millions of years of life-time and all its thousands of millions of miles of body-space is *in* 'My' Consciousness, '*now*' and '*here*' ; otherwise, my statement were wholly meaningless. As the Sūfī Sarmaḍ well says :

Mullā goyad ki bar falak shuḍ Ahmaḍ ;
Sarmaḍ goyad ki falak ba Ahmaḍ ḍar shuḍ.
(The mullā—learned in the Scripture-word
But not its sense—says Ahmad went to Heaven ;
But Sarmaḍ says that Heaven came into Ahmaḍ !)

Compare the following :

"We sit as in a boundless phantasmagoria and dream-

N-Āṭmā jajāna na marishyaṭi na éḍhaṭé (a)sau. (*Bh.*)
(The Self is never born nor dies nor grows.)
Lam yaliḍ wa lam yulaḍ...
Kullu shayīn hālikun illā Wajh. (*Q.*)
(Neither begetter nor begotten He...
All things are mortal but the Face of God,
His Self, the primal moveless Cause of all.)
Yaḍ-apariṇāmi ṭad-akāraṇam. (*Nyāya maxim*).
(What changes never, never has a cause.)
What is incorruptible must also be ungenerable.
(*Western Scholastic philosophical maxim.*)

This Self is Self-luminous because, clearly, nothing else can illumine It. It illumines all else. Eyes see sights and ears hear sounds; but who sees the eyes and who hears the ears? They obviously do not see and hear themselves. *I* am conscious of the eyes and of their objects, of the ears and their objects. Indeed *I* see and hear, rather than the eyes see and the ears hear. They are only the instruments I use. The 'I' is *Haq-ul-Yaqīn*, the Truth in and of Truths, the Certainty in and of all certainties.

Lā ṭuḍrikul-absār, wa Huā yuḍrikul-absār. (*Q.*)
(Eyes do not see Him, but He sees the eyes.)
Shroṭrasya shroṭram, manaso mano yad,

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grotto; boundless, for the faintest star, the remotest century, lies not even nearer the verge thereof Him, the Unslumbering, whose work both Dream and Dreamer are, we see not, .. and sleep deepest while fancying ourselves most awake. .The Where and When, [ḍésha and kāla], so mysteriously inseparable from all our thoughts, are but superficial adhesions. The Seer may discern them where they mount up out of the celestial Everywhere and Forever. Have not all nations conceived their God as Omnipresent and Eternal; as existing in a Universal Here and Everlasting Now? Space is but a mode of our human sense; so likewise Time. There *is* no Space and no Time. We are like sparkles floating in the Ether of Deity...This so solid-seeming world is but an air-image, our *Me* the *only reality*, and Nature...the phantasy of our Dream": Carlyle, *Sartor Resartus*, Bk. I, ch. viii.

Vācho ha vācham, Sa u prāṇasya prāṇash,
chakshushah-chakshuh. (*U.*)
(Hearer of ear and Speaker of all speech,
Seer of eye and Mentor of the mind,
The Self is verily the Life of life.)

Kunṭu sama'h-ul-lazī yasma'n bihī,
Wa bisārah-ul-lazi yubsiru bihī. (*Q.*)
I do become the ear by which he hears;
And I become the eye by which he sees.)

Yo véḍ-éḍam shṛṇavān-īṭi sa Āṭmā shravaṇāya shrōṭram ; ḍarshanāya chakshuh ; ganḍhāya ghrāṇam...(*U.*)
(The Self, wishing the wish to hear, became
The ear ; to see, the eye ; to smell, the nose...)

Na ṭaṭra vāg-gachchhaṭi, na chakshur, no mano, na viḍmo, na vijānīmo, yaṭhā Éṭaḍ anu-shishyāḍ ; anyaḍ-éva Ṭaḍ viḍiṭāḍ aṭha aviḍiṭāḍ-aḍhi. (*U.*)
(Speech reaches not the Self, nor eye, nor mind ;
We know not how we may describe our-Self ;
It is not known, nor is it yet unknown,
The Knower, nor unknown nor known can be.)
Na Aham manyé su véḍa iṭi
No ṅa véḍa iṭi véḍa cha ;
Yo nas-Ṭaḍ véḍa Ṭaḍ véḍa,
No na véḍa iṭi véḍa cha.
Yasya amaṭam ṭasya maṭam,
Maṭam yasya na véḍa sah ;
Avijñāṭam vijānaṭām,
Vijñāṭam avijānaṭām. (*U.*)
(Who thinks he knows It, he does know It not ;
While he who thinks he knows It not, knows It.
We do not know whether we know or not ;
We know the Self ; and yet what do we know !
Then do we know it not ?. But, sure, we know !
How can we say we do not know our-Self !
Indeed It is the only Thing we know
Most positive, most doubtless, here and now !)
Iyam vi-srshtir yaṭa-ā-babhūva,
Yaḍi vā ḍaḍhé, yaḍi vā na,

Yo asya Aḍhyakshah paramé Vyoman,
So, anga !, véḍa, yaḍi vā na véḍa ! (*Ṛg-Véḍa*).

(This vast-spread emanation, measureless,
Filling the infinite expanse of Heaven,
From Whom has it come into being ? Who
Maintains it going ? Or doth none maintain it ?
Who is its Ruler ? Doth it rule it-Self ?
He only knows ! Perchance He too knows not
Quite wakefully, and only dreams it all !)

Cognoscendo ignorari, ignorando cognosci.
(ST. AUGUSTINE).

Ai bar-ṭar az kḥayāl o qayās o gumān o wahm
W-az har che gufṭa-ém o shanīḍ-ém o kḥwānḍa-ém.
(*S.*)

(Thou art beyond all thought, conception, guess,
Imagination, yea, and far beyond
All we have spoken, heard, or read in books ;
These deal with Objects—Thou, Subject of all !)

Āshrayaṭva-vishayaṭva-bhāgmī
Nir-vibhāga-Chiṭir-éva kevalā.
(*Sankshépa-Shārīraka*).

(This marvellous Unique Self-consciousness
Al-one is Subject-Object both at once.
It knows It-Self and knows all-Else also.)

The Universal I, the Supreme Self, God, is indeed Unique, Al(l)-one, One-without-a-second, A-ḍviṭīya, *Lā-sāni*. There is No-Thing Else like It, or beside It, or except It, nothing *mā-siwā-Allāh, ghair-az-Kḥuḍā*, Āṭmanah iṭaraṭ, Brahmaṇah anyaṭ, 'other than God,' 'else than the Self'. It is *Majmua'-i-ziḍḍain*, Sarva-viruḍḍha-ḍharm-āshrayah, 'locus, focus, reservoir, of all contradictions, all opposites'.

Ékam éva Aḍviṭīyam. (U.)
(One only, always secondless, am I.)
Lā ilāh il-Allāh. (*Q.*)
(There is no god in truth other than God.)
Lā īlāhā illā Anā. (*Q.*)

(There is no God other than I my-Self.)
Aham éva na maṭ-ṭo-(a) nyad-
iṭi buḍḍhyaḍḍhvam anjasā. (*Bhāg.*)
(Know well—There is No-Other-than-My-Self.)

I am the Lord, and there is none Else; There is no God beside me...I am the first and I am the last: and beside me there is no God...(*B.*, Isaiah.)

To Ahura Mazaḍā, the Secondless.. I sing the song of Glory. (*Z.*, Ahunavaḍ Gāṭhā, xxxvii. 3.)

There is One alone and there is not a second; yea, He hath neither child nor brother; yet is there no end of all His labor: (i. e., the World-Process is unending). (*B.*, Eccles., iv.)

Ṭasmai sam-un-naḍḍha-viruḍḍha-shakṭayé
Namah parasmai Purushāya Véḍhasé. (*Bhāg.*)
(To Him who wieldeth, in th' eternal Play
Of the World-Drama, mighty, turbulent,
Opposed, and ever-battling wondrous powers
—We offer salutation to that Self.)

Aham Āṭmā, Gudā-késha !
sarva-bhūṭ-āshaya-sṭhiṭah,
Aham Āḍish-cha, Maḍhyam cha,
bhūṭānām Anṭa éva cha. (*G.*)
(I am the Self abiding in all hearts,
I the Beginning, Middle, End of all.)

Hu-wal-Awwal, Hu-wal-Ākhir, Hu-waz-*Z*āhir, Hu-wal-Bāṭin, wa Hu-wā be kulle shayīn Alīm. (*Q.*)
(He is the First, He is the Last also,
He is the Outer, He the Inner too,
The Manifest and yet Unmanifest,
The Lord, Ordainer, Knower of all things.)

I am (is) the first and the last...I am the alpha and the omega. (*B.*)

I am (is) the Light which lighteth every man... without Me (the Supreme Self in all) thou canst do nothing. (*B.*)

The Lord, before and beyond whom there is No Other. (*Z.*, Yasna, xxviii. 3.)

My name is He who hath shaped everything. (*Z.*, Ahura-Mazḍa Yasht, 14.)

Aṭ hoi ḍāmām, ṭhvahmi āḍām, Ahurā !
(*Z.*, Gāṭhā, 48.7)
(Ahura ! the Beginning Thou, and End !).

All these great words describe, befittingly, the I, the Self, the Principle of Consciousness Al-one, and No-thing Else.

'I' is the *Ahaḍ*, of which nothing can be predicated, not even existence or non-existence. *Zāti-i-sāḍij*, *Zāṭ-i-muṭlaq*, *Munqata'-ul-ishārat*, *Lā-ba-sharṭ-i-shay*, Shuḍḍha, Nir-guṇa, Nir-vi-shéśha, Nir-ava-chchhinna, the Ab-solute, Pure Being (the same as Pure No-Thing), Attribute-less, Un-particularised, Un-conditioned.

N-Āsaḍ-āsīn-no-Saḍ-āsīṭ. (*Ṛg Véḍa*).
(Neither Non-being was, nor Being then.)
Na San na ch-Āsan na ṭaṭhā na ch-ānyaṭhā,
Na jāyaṭé, vyéṭi, na cha avahīyaṭé,
Na varḍhaṭé, n-āpi vishuḍḍhyaṭé punar-
Vishuḍḍhyaṭé Ṭaṭ Param-ārṭha-lakshaṇam.
(*Bu.*, ASANGA.)

A-niroḍham, an-uṭpāḍam,
an-uchchéḍam, a-shāshvaṭam,
An-ék-ārṭham, a-nān-ārṭham,
an-āgamam, a-nirgamam,
Na san, n-āsan, na saḍ-asan,
Na ch-āpy-anubhay-āṭmakam,
Chaṭush-koti-vi-nir-muktam
Taṭṭvam Mādhyamikā viḍuh.
(*Bu.*, NĀGĀRJUNA, *Mādhyamika-Kārikā.*)

(It is not non-existent, nor existent,
It is not thus, nor is it otherwise,
It takes not birth, nor grows, decays, nor dies,
It has no stain to purify away,
It is the ever Pure—such is the mark
Of that which hath no mark, the One Supreme.
It cannot be suppressed, nor yet expressed,
It cannot die, nor yet be brought to birth,

Nor is it slayable, nor everlasting,
It means not any one thing, nor yet many,
It cometh not, nor ever doth It go.
Not being, nor non-being, nor yet both,
Nor free from both ! This wondrous Mystery,
Void of these four conditions, is the Truth
Which those that tread the Middle Path declare.)

Syāḍ asṭi, syān n-āsṭi, syāḍ asṭi cha n-āsṭi cha, syāḍ a-vakṭavyah, syāḍ-asṭi ch-āvakṭavyah, syān-n-āsṭi ch-āvakṭavyah, syāḍ-asṭi cha n-āsṭi ch-āvakṭavyah.

(*J.*, *Syāḍ Vāḍa.*)

(Perhaps It is ; or may be It is not ;
Or it may be that It both is and not ;
Or It is only Indescribable ;
Or though unspeakable It perhaps is ;
Or It both is not and unspeakable ;
Or, seventhly, it may be that It is
And is not and unspeakable also !)

A-pra-hīṇam, A-sam-prāptam,
An-uch-chhinnam, A-shāshvaṭam,
A-ni-ruḍḍham, An-uṭ-pāḍam,
Éṭan Nir-vāṇam uchyaṭé.
Asṭi, n-āsṭi, asṭi-n-āsṭi-iṭi,
N-asṭi-n-āsṭi-iṭi wā-punah,
Chala-sṭhir-obhay-ā-bhāvair
Ā-vrṇoṭi éva bālishah.
Kotyash-chaṭasrah éṭās-ṭu,
Grahair yāsām sadā-vrṭah,
Bhagavān ābhir-a-spṛshto
Ḍṛshto yéna sa sarva-ḍṛk.

(*Bu.*, NĀGĀRJUNA, *Māḍh. Kā.*)

('Tis never lost ; nor is it ever found ;
It never ends ; nor is it ever-lasting ;
'Tis ne'er suppressed ; nor is it ever born ;
Such is the state that is Nir-vāṇa called.
Is ; is not ; is and is not both at once ;
Is not, is not at all ; these are the four
Alternatives that wrap all for child-minds.

He who has seen the Lord beyond them all,
He has seen All ; he has touched Omniscience.)

Ṭaḍ-ējaṭi, Ṭan-na ćjati,
Ṭaḍ-dūrē, Ṭaḍ u anṭikć,
Ṭaḍ anṭar-asya sarvasya,
Ṭaḍ u sarvasy-āsya bāhyaṭah. (*U.*)

(It moveth and It moveth not at all,
It is the farthest of the far, It is
The nearest of the near, It is within,
And yet it is without all that we know.)

Alone It standeth and It changeth not ;
Around it moveth, and It suffereth not ;
The Mother of the World It may be called.
(*T.. Tao-ṭeh-king, THR.*, 6)

I am the Lord, I change not. (*B.*, Malachi.)

An-Éka māṅhi Éka rājai, Éka māṅhi an-Éka-no,
Ék-Ānek kī nahīn saṅkhyā ! namo Siḍḍha
Niranjano ! (*J.*, BHŪ-DHARA.)

(That which is One in many, Many in One,
Yet Neither One nor Many—I bow to That !)

The Tao hath no beginning and no end. (*BB.*, 88.)

Ai ! ke ḍar hćch jā na ḍārī jā !
Bu-l-a'jab māṅḍah am ke har-jā-ī !
Ba-jahān ḍar hamćsha paiḍā-ī !
Lćk ḍar chashm-i-man na mī āyī !
(*S.*, WESĀLĪ, *Mā-muqīmāṅ.*)

(O Thou that hast no place in any place,
And yet, what wonder ! art in every place !
That art appearing perpetually,
In every place within this wheeling world,
Yet cannot be encompassed by my eyes !)

(The Tao cannot be heard ; what can be heard
Is not the Tao ; the Tao cannot be seen ;
What can be seen is not the Tao at all.
By words the Tao may not be well expressed ;
What can be thus expressed is not the Tao.
The Formless gives to every form that form ;
Can we know It as else than Void of Form ?

The Nameless gives to every name that name;
It-Self may not be named but by all names.)
BB., 87 ; *SBE.*, vol, 40, p. 69.)

(The Tao is not exhausted by the greatest,
Nor is It ever absent from the least,
In all things is It found, complete, diffused.
How wide Its universal comprehension !
How utter Its unfathomableness !
Embodiment of Its great attributes,
In Righteousness and in Beneficence,
Is but a small result of Its pervasion,
Its subtle working in the heart of man,
Only the perfect man knows this for sure,
And only such can hold charge of the world.)
BB. p. 93, 'The Texts of Taoism',
Kwang Tse, S.B.E. vol. 39, p. 342.)

Chakra, chihna, aru varṇa jāṭi,
aru pāṭi nahina jihu,
Rūpa, ranga, aru rekha, bhekha,
koi kahi na sakaṭa jihu,
A-chala-mūraṭi, Anu-bhava-prakāsa,
Amiṭ-oja kahijai !
Koti Indra-Indrān Shāha-
shāhāna ganijai !
Ṭri-bhuvana Mahī-pa ! sura nara asura,
N-éṭi, N-éṭi, vana ṭrna kahaṭ,
Ṭava sarva nāma kaṭhai kavana,
karma nāma varnaṭa sumaṭ !
Êka mūraṭi an-éka ḍarshana,
kīna rūpa an-éka,
Khéla khéla a-khéla khêlana
anṭa ko phira Éka !
(*Si.*, GURU GOVINDA SINHA, *Jāp.*)

(O Thou ! that hath no mark, sign, caste, or creed,
No clan, tribe, form, or color, or outline,
No special shape or dress ! Thou Movelessness !
Self-luminosity eternally !,
Measureless, fathomless, All-Potency !

Lord of the three worlds—Waking, Dreaming,
Sleep—
Angels, men, titans, forests, grasses, all,
Only 'Not-This', 'Not-This', of Thee declare!
Who may recite Thy Names and Works in full,
Since every name and every work is Thine!
One art Thou, countless yet Thy Multitude!
All forms are Thine through which Thou makest
Play;
All merge back into Thee at End of Day!
A-nir-vachanīyam. (Vêḍānṭa.)
(This Self indeed is indescribable
In words, though indefeasibly Self-known.)

Yan na duhkhêna sam-bhinnam,
Na cha grastam an-antarā,
Abhi-lāsh-opanītam cha,
Tat padam Svah-pad-āspadam.
(KUMĀRILA, *Mīmāmsā-Shloka-Vārtika.*)

(That which is not alloyed ever with pain,
Nor liable to come to sudden end,
And has been brought to us by our desire,
That is the state known by the name of Svah,
True Heav'n, where reigns the Supreme Self alone.)

Whom else can all these 'descriptions' which are 'non-descriptions', proclamations of inability to describe, fit, except the Self? This so indescribable 'I' cannot be proved by anything else. The 'I' proves whatever else is provable. Nobody saw the 'I' being born or dying. *Bodies* are seen being born and dying; never an 'I,' the 'I'. 'I' only can see 'I' being born or dying; Consciousness only can be conscious of consciousness originating or ceasing; which is a self-contradiction. *'Another's* consciousness,' 'another-consciousness', cannot be conscious of *'My* consciousness,' of 'I-consciousness', beginning or ending; that again is a self-contradiction. The fact is that the Principle of Consciousness, the Self, is One, Universal, all- pervading, a Plenum without parts, without break. The appearance of separate individual selves, of separate-

ness, *tafraqā*, bhéḍa, is an illusion, is the great *Jā'l* of the *Jā'el*, the Māyā of the Māyī; as the appearance of countless bubbles, ripples, waves, billows, in the ocean, separate-seeming yet inseparate from the ocean and from each other. There is no 'Another-consciousness.' 'Consciousness' is always only '*I*-consciousness', '*My*-consciousness'; never 'an-other-consciousness'. One Consciousness only animates all material forms. The methods, degrees, kinds, of manifestation are infinitely different in the pseudo-infinite forms. That One Consciousness appears as now sleeping, now waking, in this form; or as giving up that form; or as taking up another. It never can conceive itself as beginning or ceasing. Whatever the point of time, in the past, or in the future, a few seconds away, or trillions and quadrillions of years distant, at which it may try to conceive itself as ceasing or beginning—it is already present *before* and *beyond* that point of time; it *includes* that point of time, with all the intervening period, *within* its vast embrace, and reaches infinitely farther still, beyond, on both sides. Truly is this Self-consciousness Unique, vaster than the vastest, smaller than the smallest.

Universal Being, *Hastī-i-mutlaq*, Saṭṭā-sāmanya, is the logician's *summum genus*, *jins-i-ā'lā*, parā-jāṭi. At the other end are the smallest particles, atoms, electrons, protons, ions, super-atoms, param-āṇus, or whatever else they may be called, (—and neither the largest nor the smallest can ever be reached in any given time and space, for the infinitesimal is also infinite—), aṇu, *zarra*, the *summum individuum* or *parvum* or *parulum* or *minutum individuum*, (*infima species*), *tashakkhus-i-aḍnā*, para-vishêsha. This I is both Universal Being and, ultimately, finally, particular in-divis-ible In-divid-ual Being. It is Infinite as well as Infinitesimal. What is the proof of Universal Being, of "Is." *est*, *hast*, asṭi? Is it not I, My Consciousness, 'Am'? Am I not present everywhere and everywhen? Whatever significance, smallest or vastest, can be assigned to these two words, is already *within* My Consciousness. 'Am' is the proof of 'Is'; not 'Is'

of 'Am'. The only Being that we know, for certain, without a possibility of doubt, is My Being, 'Am'; all other beings, all other existences, have only such and so much existence as my Consciousness of them gives to them. What is the proof of the most utterly 'particularised' being ? Again, nothing else than 'Am', 'I am'. For, obviously, nothing is more 'a-*tom*-ic', in-*divis*-ible, more immediately, positively, definitely other-repudiating, nothing more completely distinguishes itself off from all 'others', than 'I', my feel of 'personality', here and now. Yet this so extremely compressed and limited 'here and now and thus' is infinitely expansible to 'anywhere and anywhen and also anyhow'. Whatever stretch of space or time or wealth of experiences I bring into my consciousness, my imagination, I *envelope* it all.

Wasea' Rabbonā kulle shayīn ilmā...
Huā alā kulle shayīn muhīṭ ..
Huā mākum yanama kunṭum. (*Q.*)
(God's Consciousness envelopeth all things...
He doth pervade, include, all things and beings...
Wherever you may be, He is with you.)

Saith the Lord : Do not I fill heaven and earth ? (*B.*)
Aṇor-aṇīyān, mahato mahīyān. (*U.*)
(Greater than greatest, than smallest more small).

So-yam Āṭmā...śsha ma Āṭmā...sarva-karmā, sarva-kāmah, sarva-gaṇḍhah, sarva-rasah, sarva-gaṭah, sarva-prêm-āspaḍah, sarvaṭo-mukhah, sarva-jñah, sarvaṭah-pāṇi-pāḍah, sarv-ānana-shiro-grīvah, sarvaṭ-okshi-shiro-mukhah, sarvaṭah-shruṭi-mān, sarva-bhūṭ-sṭhah, sarva-bhūṭa-guhā-shayah, sarva-bhūṭa-ḍamanah, sarva-bhūṭ-ādhi-vāsah, sarva-bhūṭ-ānṭar-Āṭmā, sarva-bhrṭ, sarva-vyāpī, sarv-ājīvah, sarva-samsṭhah, sarva-sṛk, sarva-smṛṭ, sarva-harah, sarv-āḍhi-shthānah, sarv-ānu-syūṭah, sarv-ānu-bhūh, sarv-ānṭarah, sarv-āparah, sarv-āshī, sarv-śshvarah, sarv-Aham-mānī, sarv-ābhi-ḍhānah Aham-iṭi, sarva-mayah. (*Upanishaṭs.*)

(This Self, My-Self, does *all* acts that are done ;
Feels all desires that are felt anywhere ;

Smells, tastes, sees, hears, and touches everything ;
All heads, eyes, ears, arms, legs, mouths, hands, and feet,
Are Mine, My Self's, *the* Self's ; It dwells in all ;
Creates pervades, preserves, and wipes out all ;
All life of every living thing is drawn
From Its infinite life ; all death—Its sleep ;
Whoever knows, and whatsoe'er he knows,
Is known by It, by Me, by the One Self ;
It is the Lord of All ; Its Final Name
Is 'I', the Universal Name of All,
That *every* living 'one' gives to 'one-Self.')

I say, 'I am a human being' ; I become identified in interest and sympathy with the whole of the human race, some two thousand million individuals. 'I am an Indian' —my consciousness at once contracts to three hundred and eighty million. 'I am Bhagavān Dās *alias* Abdul Qādir''—it shrinks immensely with immense rapidity to a single lump of a few score pounds of bone and flesh and blood. 'I am a living being'—it suddenly expands infinitely to embrace all the universe, for there is not an atom of matter that is not alive, not pervaded by the Spirit, by Consciousness, by Life.[1]

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[1]How it expands the consiousness, broadens the mind, enlarges the heart, and promotes science and philosophy, if we look for similarity amidst diversity, and unity amidst similarity ; and how it contracts the outlook, narrows the intelligence, warps the sympathy, hinders appreciation of rational knowledge, if we look for differences rather than agreements, dividing features instead of unifying ones ; may be illustrated thus. A greatly esteemed Maulavī friend writes to me that the 'essentials' of Islam are:-(a) Belief in (1) Allah, (2) Muhammad as His Chief Prophet, and other prophets, (3) the Qurān as God's word, (4) the Day of Judgment, (5) God's omniscience; and (b) Practice of (6) *salāṭ* or *namāz*, prayer, (7) *saum* or *rozā*, fasts, (8) *zakāṭ*, charity, (9) *hajj*, pilgrimage, (10) *jehāḍ*, war in defence of Islām, (11) the three festivals, Iḍ-ul-fiṭr, Iḍ-uz-zohā, Muharram. An equally worthy Pandit says, the 'essentials' of Hinduism are: (a) Belief in (1) Paṛam-

The sense of the 'separateness' of each personality, 'Ego-ism', the sense that 'I am I' and 'you are you', is so

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éshvara, (2) Kṛshṇa as His Chief *Avaṭāra*, and other *avaṭāras*, (3) the Véḍa as God's word, (4) the Judgment of Yama, in accordance with the Laws of Karma and Re-incarnation, (5) the omniscience and accuracy of Yama's recorder, Chitra-Gupta ; and (b) Practice of (6) *sandhyā*, prayer, (7) *vraṭa-upavāsa*, fasting, especially on *ekāḍashī*, eleventh day of the lunar fortnight, (8) *ḍāna*, charity, (9) *tīrṭha-yāṭrā*, pilgrimage, (10) *ḍharma-rakshā*, defence of Ḍharma, (11) a number of seasonal and historical festivals, *e.g.*, Holī (spring), Nir-jalā (summer), Déva-shāyanī (beginning of rains), Shrāvaṇī (middle of rains), Ḍév-oṭṭhāna (end of rains), Ḍīpāvalī (autumn), Makara-snāna (winter), etc., and Rāma-nawamī (the birthday of Rāma), Kṛshṇ-āshtamī (the birthday of Kṛshṇa), etc., and (12) Varṇ-āshrama-ḍharma (the system of four 'class-castes and four stages of life'). Here are two sets of 'essentials'. And there are two ways of interpreting them. If we see them with the eye of difference, which sees particulars only—the stage is set for a mutual breaking of heads and feuds descending from century to century. But if we see them with the eye of agreement, which discerns the common features, the genera, behind the particulars, clearly--then we have irresistible inducement for hand-shakings and embracings and rejoicing of hearts.

Sarvaḍā sarva-bhāvānām
sāmānyam vṛḍḍhi-kāraṇam ;
Hrāsa-hétur-vishéshas-ṭu ;
pravṛṭṭir-ubhayasya cha. (*Charaka.*)

(If we look at the common elements,
Which make the genus, then all entities
Expand from more to more ; but if we look
Exclusively upon the differences,
Then all things shrink to ever narrower limits.
Both tendencies are ever at their work.
The wise man sides with the inclusive one.)

The prophet Muhammad has been quoted before (p. 57) as appealing to all to meet on high common ground. We have only to translate the *two* sets of 'essentials' into gener-al terms to see the essential *unity* of them. Thus : (a) *Belief* in (1) the Supreme Being, (2) highly advanced philanthropic souls, ap-

strong; this bhéḍa-buḍḍhi, *ghairiyaṭ*, created by separateness of bodies, is so overpoweringly ascendant; that the concept, feeling, sense, of a *common* I, a single I, running through all bodies, and vitalising, energising, moving, controlling them all—is very puzzling and difficult to apprehend at first. Yet it is the very heart, the foundation, of all Religion. Like lesser but also difficult concepts, in all sciences, it becomes more and more clear, by dwelling upon, reflection, meditation. Analogies, as always, are very useful. My toes and fingers, my limbs, my sensor and motor organs, the billions of living cells, which make up the 'I' or 'me' that is my living body, are all separate from each other, and have independent lives. Yet, are they wholly separate? Have they completely independent lives? My 'I' runs through them all, holds them all together. The word 'we'; the feel 'sympathy'; the fact 'common interest'; the thing 'common property', 'public property'—

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pearing from time to time in various races, as great teachers and lovers of mankind, (3) sacred scriptures, embodying knowledge which is of most help to mankind, (4) the law of cause and effect, of action and reaction, whereby sin unfailingly meets punishment, and virtue reward, in its own proper time, here or hereafter, (5) the omniscience and impartial justice of the Supreme Being; and (b) *Practice* of (6) prayer, (7) self-denying restraint of the senses, especially of the tongue, (8) discriminate charity, (9) pilgrimage and travel, in the spirit of reverence for all manifestations of God's Nature, (10) defence of the right against the wrong, (11) disciplines, festivals, public rejoicings and mournings for expression and promotion of fellow-feeling, (12) a rational Social Organisation, with a just division of the social labor, of the means of living, and of the necessaries, the comforts, and the luxuries or prizes of life, in accordance with the vocational temperaments of the different types of men, as indicated by the principles of psychology. Incidentally, Yama is the same as Al Qābiz, the Regulator, Judge, Punisher; and Chiṭra-gupta is Al-Muhsiy, the Recorder, Counter, Accountant, the 'Hidden Picture,' Lauh-i-Mahfūz, 'Preserved Tablet' of *Hāfizā*, Memory, Universal Mind, in which all is ever recorded and preserved, past, present, and future; Skṭ., *Chit* or *Chiṭi*, 'gatherer'.

all these would be impossible, if there were no unity, running latent, through the patent diversity and multiplicity of the world.

To make this latent Unity less latent, to make human beings more conscious of it, is the main purpose of Religion. To make it fully patent, vai-rāgya, *mujānibat*, vi-shāda, *bézārī*, mahā-karuṇā, *rahm*, change of heart, altruism, disgust with our own egoism in general, dis-illusion-ment, world-weariness, world-sadness, satiety, surfeit, nir-vêda, *sérī-az-duṇyā*, *dil-barḍāshtagī*, and great compassion for the world, a craving, yearning, that all these other helpless souls as well as our own, wandering in the dark, may see light, may find the way out of this terrible labyrinth—all these are needed. They create the state of mind, the condition of soul, in which the finite dissolves into the Infinite, emotional and intellectual egoism is broken by emotional and intellectual altruism, and leaves behind Universalism. Some prefer to call this mood as Spiritual Consciousness, Super-mind, yoga-jñāna, a state transcending ordinary Intellect, a peculiar state of exaltation and realisation, like the rising of the sun upon a world of darkness; though, bye and bye, the exalted glories of the many-hued splendours of the dawn settle down into the steady light of day, and are utilised for the world's work, are made 'integral for life', are 'integrated into the daily life', as some would say.

In a sense, it is perfectly true that there is a special descent of the 'supra-mental' Divine, in such a condition; that God comes in, because ego-ism has gone out and made room; and the whole life is transformed. But it is also true that in the case of the 'lower knowledge' of any special science, the same process of 'yoga', though on a lower level, always takes place. Every discovery and invention is followed by an elation and exaltation in the inventor's and discoverer's being. 'Yoga is performed in all states and stages, on all planes of mind': thus declares the *Yoga-sūtra-Bhāshya*. 'Change of Heart', from hard to soft, from sā-rāgya to vai-rāgya, from krūra-tā

to karuṇā, from *ṭakabbur* to *hilm*, from *gḥarrah* to *inkisār*, from 'pride' to 'humility', is absolutely neccessary, before God can come into it. Sympathy, Fellow-feeling, is of, from, by, Love Spiritual ; and such Love is God.

God is very near the simple, innocent, guileless, unselfish, loving child—unconsciously ; or better, supra-consciously. He is very near the wise man in his second childhood—who has become as children, 'simple of heart'; but deliberately so, because he has realised the evils consequent on crookedness ; 'natural' again, because he has experienced and put aside artificial ways ; 'un-sophisticated', by voluntary de-sophistication.

Except ye be converted, except ye be born again, and become as little children, ye shall not enter into the kingdom of heaven. (*B.*)

Brāhmaṇah pāndityam nir-viḍya bālyéna ṭishthāsēṭ ; bālyam cha pāndiṭyam cha nir-viḍya aṭha munih ; a-maunam cha maunam cha nir-viḍya aṭha brāhmaṇah. (*U.*)

(The learned priest—let him feel sick of all
That load of arid learning, argument
Endless, and bitter odious debate ;
Let him become again as simple child ;
Next let him take to ways of silent thought,
Prolonged communing with him-Self, within ;
And, finally, let him pass from that too,
And be the natural duteous Man of God.)

Such are the stages on the 'return-journey' of the soul 'back to God', on the *Qaus-i-Urūj*, or the *Safar-i-Abḍ*, as also the Sūfis call it ; i.e., 'the journey of the servant' back to 'Godhead'. The opposite journey, of the *Qaus-i-Nazūl*, is correspondingly called the *Safar-i-Haq*, 'the journey of God' towards 'servanthood'. Briefly, the hard in heart cannot see God because they cannot feel that Love which is an integral essential aspect of God.[1]

[1] "Heraclitus says that the road up and the road down are the same...But the road down, from the Creator to the creatures, is no business of ours, and, frankly, we know nothing about it. It is wisest to admit that we know neither

Ego-ism hardens the heart; Altru-ism softens it. This mood of altruism, *bé-kḥuḍī*, nis-sv-ārṭha-ṭā, nir-ahamkāra, comes to every soul, in its own good time, in the course of evolution.[1]

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how nor why there is a universe...The upward path, the return to God may be traced": Dean Inge, (see p. 19 *supra*). Some Sūfis have also expressed a similar view. To those who do not feel the craving to know 'the road down', 'the how and why of the universe', there is nothing more to be said, of course. But to others, who do, the scriptures give the answer, in broad outline. Modern science tries to see the 'how', in terms of Evolution, Integration-and-Dis-integration. Krshṇa says in *Gītā*: "Self-realisation is completed only when the many is seen rooting back into the One, and also the One sprouting and branching into the Many.'

[1]Other ways of expressing the truth are these: Man must neither any longer feel separate from fellow-creatures, nor feel any separateness between different component parts of his being; he must become a whole, a unity, consistent in all parts; there must be no in-consistency between his thought, his word, his deed, between his intellectual, emotional, and active being-s; his religion must not be kept in a water-tight compartment, carefully preserved from contact with his daily life in the world; his religion must pervade his whole being, guide his thoughts, as well as words, as well as actions; his week-days must be as his Sundays; he must be conscious in feeling as well as in intellect, i.e., he must not allow himself to be run away with, swept off his feet, by his feelings; he must deliberately choose, and feel, only the right and appropriate emotions; his personal life, as a separate-seeming individual, must become subordinate to his impersonal life as really one with the Universal; the centre of egoism, the hardness of heart, must be dissolved, by nir-vēḍa, vi-shāḍa, vai-rāgya, deep dispassion, *plus* mahā-karuṇā, passionate compassion for all suffering. Truly 'the hard in heart cannot see God'; and 'the meek', the soft in heart, 'shall see God', shall become sovereign ruler and king over their earthly bodies, and, some day, over the whole earth, literally, also, when the majority of human beings have learnt the great lesson of Evolution, have subordinated ego-ism to altru-ism and universal-ism, and have thereby brought the millennium,

A GREAT DANGER. There is a danger, a great danger, lurking here. Man, in trying to find identity with God, the inner Spirit of all. may deliberately identify himself with the Satan of the outer flesh of our body. This is illustrated by the story of Indra and Virochana in *Upanishats*, and of the fall of the archangel Azaz-i-el into the state of Satan in Christian and Muslim legend.[1] The consequences of such subtle error are end-

the Golden Age, Satya-yuga, again, to the Earth. "Seek in the heart the source of evil, and expunge it...It is a plant that lives and increases throughout the ages...He who would enter upon the Path...must tear this thing out of his heart. Then the heart will bleed and the whole life of the man seem utterly dissolved. This ordeal must be endured. Each man is to himself absolutely the Way, the Truth, and the Life. But he is so only when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognises this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly developes, to reach to the life beyond individuality:" (*Light on the Path*, Theosophical Publishing House, Adyar, Madras.) This opening out of the Individual soul to and into the Universal Spirit, takes place, in each case, in its own good time. It cannot be forced. It begins from within. The soul grows as the flower grows, by its own vital force, and in accord with the cyclic laws of life. But the gardener can make the conditions which are most favorable to the growth. The old generation teaches the outlines of general geography to the younger generation. The actual visiting of any of the places of the earth has to be done by the grown-up. So has the message of Essential Religion to be given by the father to the child, and to remain in his mind as seed, to put forth root and shoot, branch, leaf, bud, blossom, and fruit, in its own good time. Then the 'heard' will become the 'seen'.

[1] A'zāz-i-El seems to mean "the Supreme Greatness of God". Majesty of Benevolence, inverted, becomes Pride of Malevolence. *Demon est Deus inversus.* There is another, and fine, conception of Satan in Hebrew theology. God commands his highest angel to 'act' as his reverse and adverse, as Satan, deliberately to test and strengthen and

lessly disastrous; as when the public *servant* commits the grievous mistake of regarding himself as the public *master*; or the *trustee* makes himself the *proprietor*; or the basis of the social organization is shifted from *vocational temperament* and aptitude to *hereditary* caste, all duties are forgotten, and all rights are grabbed, as by divine *birth*-right, without need of any *worth*. The most supernal blessing then becomes the most infernal curse. In earlier times, this sacred truth, of the identity, in essence, of Man and God, was not always preached publicly, lest it be not understood, but turned away from, and so put to shame, by those not interested in and not ready for it; or, becoming cheap, be treated with levity and ridicule by the light-minded, in whom familiarity breeds contempt; or, worst of all, being disastrously misunderstood, breed arrogance instead of humility, hateful scorn instead of love. But the conditions are different to-day. The general level of intelligence is much higher. The opposite

advance souls to salvation, through sin and suffering. When they fail to stand his tests and temptations, Satan rejoices—outwardly; inwardly he weeps. Ultimately, when they spurn him, he gnashes his teeth—outwardly; inwardly he rejoices greatly. Nāra-ḍa (nāram, moksham, daḍāṭi, 'he who brings release, salvation') is a very different yet similar figure in Purāṇic mythology. He is a well-known devotee and favorite of Vishṇu, and his chief 'sport and pastime' is to cause wars between kings, by subtle praises of one to another, to arouse their jealous pride. Khwājā Khizr is yet another, different yet similar, figure in Islāmic legend. In Purāṇic mythology Indra, king of ḍévas, gods or angels, also discharges the duty of tempting and trying ṛshis, yogis, aspirants for psychical and spiritual perfection and moksha, through the agency of apsarā-s, nymphs. In Buddhism, Māra is the great tempter. Etymologically, the word means 'slayer', but actually it is used as synonymous with Kāma, Eros, Love-Lust; because carnal love-lust 'mars', leads to death. *Birth* of physical body necessarily means *death* of it, later. Also, Lust precedes and generates all the other evil passions, which 'mar', 'slay', good spiritual emotions and affections. This will be expounded, later on, more fully.

error, of sensual and proud egoism, is rampant. Corrective counsel is greatly needed and is perhaps more easily applicable. Argument has perhaps greater chance. Finally, there seems no other resource, no better alternative, for fighting the forces of 'darkness', whose chief weapon is viciously false propaganda, than to spread 'light', right knowledge, by true propaganda. The very purpose of genuine religion is to guard man against such perversion, to lead him from small self to Great Self, from sinner to saint, from selfishness to selflessness, from Darkness to Light, from Untruth to Truth, from Evil to Good, from Satan to God, from *Kẖuḍī* to Kẖuḍā, from *Angra Mainyu to Spenta Mainyu*, from Matter to Spirit, from the Third person to the First, from Jīv-āṭmā to Param-Āṭmā, from Egoism to Altruistic Universalism.[1]

Mazaḍā Ahurā !...Ma-ibyo ḍāvoi ahvāo aṣṭavaṭ chā hyaṭ chā manangho āyapṭā.

Hyaṭ ṭā ūrvāṭā sashaṭhā yā Mazaḍāo ḍaḍāṭā...khīṭī chā anīṭī chā...aṭ aipī ṭaīsh anghahaṭī ūshṭā.

Yayāo spanyāo ūīṭi mravaṭa yéma angréma no-īṭ nā manāo, no-īṭ séngha, no-īṭ khraṭavo, na éḍā varanā, no-īṭ ūkh-ḍhā, no-īṭ shyaoṭhnā, no-īṭ ḍaé-nāo, no-īṭ ūrvāno sachanṭé. (*Z.*, Gāṭhā, 28. 2 ; 30. 11 ; 45. 2.)

(Lord Mazaḍā Ahurā !, grant unto us
To realise the difference between
Our two selves, the physical lower one,
And th' other, higher, of the better mind.
Of these two selves that Mazḍā gave to us,
The higher self points ever to the Right,
The lower one misleads towards the Wrong ;
Determined by these two are all our acts.
The Brighter Self unto the Darker says :
Neither our minds, nor well-cognised beliefs,

[1] See f.n., p. 43 *supra*. Buḍḍhist *Sūṭras* distinguish between mahā-āṭmā and alp-āṭmā, kalyāṇ-āṭmā and pāp-āṭmā, 'great soul' and 'small soul', 'good soul' and 'evil soul'. Confucius distinguishes between 'the princely soul', chun-tzu, and 'the petty man', hsiao-jen.

Nor duties, manners, words, nor our deeds,
Nor our religions, nor our souls agree.)

Ḍvā suparṇā sayujā sakhāyā
Ekam vṛksham pari-shasvajāṭé;
Ṭayor-ékah pippalam svāḍu aṭṭi,
An-ashnan Anyo-abhi-chākashīṭi. (*U.*)

(Two birds do nest upon the self-same tree;
One tastes the fruits—now bitter, and now sweet;
The other looketh on eternally.)

Manas ṭu ḍvi-viḍham prokṭam
Shuḍḍham ch-āshuḍḍham éva cha;
Ashuḍḍham kāma-sakalpam,
Shuḍḍham kāma-vivarjiṭam. (U.)

(The mind is of two kinds, one good, one bad;
Motived by selfish egoist desire,
Is the bad mind; inspired by altruism,
Free from all foul desires, is the good mind.)

Ashā and Ḍruj (Love and Hate, Ichchhā or Rāga and Ḍroha or Ḍvésha); Armaītī and Ṭārmaīṭī (righteous activity and wrongful activity); Spenṭa-Mainyu and Angra Mainyu, good or bright Spirit or Mind and bad or dark one; Vohu or Vahishṭo Mano and Achishṭo Mano, pure mind and impure mind; such are other words, in the Zoroastrian Books, for the same pair of opposites, the two *ūrvāṭa*[1], given to us by Ahurā Mazaḍā, the One 'Great Wise all-ideating all-creating' Principle of Consciousness[2].

[1] *Qurān* mentions two angels, Hārūṭ and Mārūṭ. Shri J.M. Chatterji, *The Ethical Conceptions of the Gāṭhā*, suggests that these are the same as those known to Jews and pre-Christian Armenians as Horot and Morot; to Zoroastrians as Haurvāṭā and Ameretā; to Vaiḍikas as Ṛṭam and Amṛtam. But the functions of the two are changed in the theology of each religion.

[2] See 'Duality' and 'Opposites' in the subject-Index *infra*. It is a well-known maxim of Véḍānta that manifestation is impossible without 'opposites': Avyakṭam vyajyaṭé ḍvam-ḍvaih, 'by pairs of opposites is the Unmanifest manifested'. *Gīṭā* makes repeated reference to ḍvam-ḍva-s, and says that

Very great is the need to be ever alertly and sleeplessly on guard against the awful danger of deliberately identi-

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the seeker of Peace must transcend these pairs (in mind). Maulānā Rūmī has some good verses on the point. Indeed, all thinkers, of east and west alike, have recognised the axiomatic nature of the maxim, with their hearts, though the hearts of many have continued to wish, as do the hearts of all non-thinkers, that pain and evil were abolished, and only pleasure and good remained.

Pas, bad-é mutlaq na bāshad dar jahāṅ ;
Baḍ, ba-nisbat bāshaḍ ; īṅ rā ham bi-ḍān.
Bas nihānī-hā ba ziḍ paiḍā shawaḍ ;
Chūṅ ke Haq rā n-īsṭ ziḍ, pinhān shawaḍ ;
Pas binā-é-ḳẖalq bar azḍāḍ būḍ ;
Lā-jiram mā jangiy-am az zarr-o sūḍ. (Rumī).
(No evil, absolute, is in the world ;
Know well, all evils are but relative.
That which is hidden, comes out into light,
'Gainst a relieving darkness opposite ;
Because there is no Opposite of God—
For all such opposites are lost in Him—
His Supreme Status ever hid remains.
Very foundation of this varied world
Is the Duality of Opposites ;
Inevitably therefore must we strive
And struggle for the gain, against the loss.)

N-āṭyantam guṇa-vaṭ kin-chiṭ,
N-āṭyantam dosha-vaṭ ṭaṭhā ;
Ubhābhyām guṇa-ḍoshābhyām
Vyāpṭam hi sakalam jagat. (*Mbh.*)
(There is not anything that's wholly good,
Nor anything that purely evil is ;
No course of action, no experience,
No happening that is wholly good or evil ;
The two, twins, both, pervade the world throughout.)

As illustration of the relativity of good and evil, Maulānā Rūmī says :

Āb ḍar kashṭī, halāk-é kashṭi asṭ ;
Āb lékin zér-e kashṭī, pushṭi asṭ.
(Water *beneath* the boat is life for it ;
Water *within* the boat would be its death.)

fying ourselves with the lower, selfish, Evil mind, the baser nature, instead of with the higher, un-self-ish Good mind, the nobler nature, and the Universal Self. This asmi-ṭā, aham-kāra, *kẖuḍī*, ego-ism, the lower self, is indeed the element of Satan in man. *It* is the root of all lust and hate, all greed and pride of 'martial glory' and 'land-hunger', all adultery and robbery, all rape and murder, all sadism and masochism, all aggression, all self-assertion and other-suppression, all the most monstrous tyranny and oppression, all political and religious bigotry, fanaticism, persecution and cruellest torturing of dissentients and innocents. "Thy will, O Lord!, Thou Universal Self of All!, not mine!"—says the servant of God and Humanity, the servant of God in Man. "My will, O fool!, thou slave of mine!, not thine!" says the unwitting, or, far worse, the witting, slave of the Satan in Man. Be ever on guard, vigilantly, against that Satan! God and Satan are both *within* us![1]

MANY NAMES OF THE ALL-PERVADING ONE SELF. Science no longer denies this first and most important truth, of the Universal Self, the all-pervading Principle of Consciousness; as we have seen (pp. 16 *et seq.*). Scientific materialism is dead. It is generally recognized that Consciousness is indefeasible. It proves the existence of matter and of the senses which perceive matter. It cannot be proved by the senses or by matter. It illuminates itself as well as all other things.

Brahma sarvam āvṛṭya ṭishthaṭi.
Ṭasya bhāsā sarvam iḍam vibhāṭī. (*U.*)
(Brahma abides, enveloping all things;
All things appear, illumined by Its light.)

Allāho be kulle shayīn muhīt.

[1] When Self is erroneously identified with the small self, the body, then the indefeasible assurance of Consciousness about it-Self is converted into aggressive self-assertiveness, egoistic individualism, separatism, sectionalism, bhéḍa-buḍḍhi, extreme specialism and expertism, 'art for arts' sake', 'science for science's sake', 'business is business', etc.

Allāho nūr us-samāvāṭi wal arḍ. (*Q.*)
(Allah surroundeth and encloseth all ;
His light illumineth all heaven and earth.)

In Him all things live and move and have their being...Do not I fill heaven and earth ? saith the Lord...The Spirit of God filleth all the earth, and that (space or heaven) which contains all things. (*B.*)

He is the light that lighteth every man and everything. (*B.*)

Great Heaven is intelligent, clear-seeing, and is with you in all your doings. (*C., Shi King.*)

Obviously, Consciousness, God's Consciousness, Man's Consciousness, the Self's Consciousness, includes, encompasses, illumines all things. 'To be' is 'to be known' ; to know is to recognize and thereby impart existence. *Esse est percipi. Viḍyaṭé* (is known) is *viḍyaṭé* (exists.)

This Consciousness, this I, is behind every name and form and act.

Indram, Mittram, Varuṇam, Agnim, āhuh,
Aṭho ḍivyah sah Suparṇo Garuṭmān ;
Ékam Saḍ viprāh bahu-ḍha vaḍanṭi,
Agnim, Yamam, Māṭarishvānam, āhuh. (*Ṛg.-Véḍa*).
Ké-chiṭ Karma vaḍanṭi Énam,
Sva-bhāvam aparé janāh,
Éké Kālam, paré Ḍaivam,
Pumsah Kāmam uṭ-āparé. (*Bhāg.*)
Étam éké vaḍanṭi Agnim,
Manum anyé, Prajā-paṭim,
Indram éké, paré Prāṇam,
Aparé Brahma Shāsvaṭam. (*M.*)
Brahma éva sarvāṇi nāmāni, sarvāṇi rūpāṇi,
sarvāṇi karmāṇi bibharṭi.
Kālah, Sva-bhāvo, Niyaṭih, Yaḍrchchhā,
Bhūṭāni Yonih, Purushah, iṭi chinṭyam.
(*Bṛhaṭ* and *Shvéṭa. Up.*)
(Some call It Karma, some Self-Nature name It,
Some call It Time, and others call It Fate,

Some say It is the eternal Urge and Surge
Of Prime Desire, some name It Agni too,
The Luminous Fire which leadeth all to Self.
And some Yadṛchchhā, Chance or Wilful Will
Ungovernable, of Purusha Supreme.
Some name it Manu, Universal Mind,
Some Prajā-paṭi, Lord of Progeny,
Some Indra, Chief of all great Nature-Forces,
Some Miṭṭra name It, others Varuṇa,
Su-parṇa of the glorious wings some call It,
Some Mātarishvā and some Yama too,
Some Brahma, Vast, Eternal, Infinite,
Which as the 'I', the Universal Self,
Hidden, yet Manifest too, everywhere
Wears, bears, and does, all forms and names and acts.)[1]

[1]Following Skt. quotations give many more names, used by different schools of thinkers or devotees, and, at the same time prove widespread recognition of the fact that the *Same* Mystery is meant by all the different names :

Yam Shaivāh sam-up-āsaté Shiva iṭi,
Brahma iṭi Véḍānṭinah,
Bauḍḍhāh Buḍḍha iṭi, pramāṇa-patavah
Kartā iṭi Naiyāyikāh,
Arhan-iṭi-atha Jaina-shāsana-raṭāh,
Karm(a)-iṭi Mīmāmsakāh.
So (A)yam vo viḍaḍhātu vāṇchhiṭa-phalam
Ṭrailokya-nātho Harih.
Ké-chiṭ Ṭām Ṭapa iṭi-āhuh,
Ṭamah ké-chiṭ, Jadam paré,
Jñānam, Māyām, Praḍhānam cha,
Prakṛṭim Shakṭim api Ajām,
Vimarshah iṭi vā Shaivāh,
Aviḍyām iṭaré janah. (*Dévi Bhāgavaṭa*).
Ṛṭam, Ātmā, Param-Brahma,
Saṭyam, iṭi-āḍikāh, buḍhaih
Kalpiṭah, vy-ava-hār-ārṭham,
Sanjñāh Ṭasya Mah-Âṭmanah.
Sanāṭanah, Purāṇānām ;
Brahma, Véḍānṭa-vāḍinām ;

In Zoroastrian scriptures it is called Vahma, the same as Brahma of *Véda-Upanishaṭs*, in its all-comprehensive

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Vijñāna-māṭram, Vijñāna-
viḍām, Ékānṭa-nirmalam ;
Âṭmā-(A)ṭmanah, ṭaḍ-viḍushām ;
Nair-āṭmyam, tāḍṛsh-āṭmanām ;
Maḍhyam, Māḍhyamikānām cha ;
Sarvam, su-sama-chétasām ;
Yah Shūnya-vāḍinām Shūnyo,
Bhāsako Yo-(a)rka-ṭéjasām,
Vakṭā, Manṭā, Piṭā, Bhokṭā,
Drashṭā, Karṭā, saḍa-iva Sah ;
Purushah, Sānkhya-ḍṛshṭīnām ;
Īshvaro, Yoga-vādinām ;
Shivah, Shashi-kalā-(a)nkānām ;
Kālah, Kāla-ika-vāḍinām.

Yoga-Vāsishtha, III. i. and v ;
V. viii and lxxxvii.)

Ésha éva Vimarshash, Chiṭih, Chaiṭanyam, Āṭmā,
Sva-rasā, Uḍiṭā, Parā-varā, Svāṭanṭryam,
Param-Āṭmā, Aun mukhyam, Aishvaryam,
Sat, Ṭaṭṭvam, Sattā, Sphuraṭā, Sārah, Māṭrikā,
Mālinī, Hṛḍayā, Mūṛṭih, Sva-samviṭ, Spanḍa-
ity-āḍi-shabḍaih Āgamaih uḍ-ghushyaṭé.

(*Gupṭa-vaṭī Ṭīkā* on *Durgā-Sapṭa-shaṭī*, 'Up-oḍghāṭa' or Introduction.)

(Shiva, Brahma, Buḍḍha, Karṭā, Arhaṭ, Karma, Thought, All-holding Consciousness, Universal Memory, Self, Self-taster, Awake, Before-and-After, High-and-Low, Self-dependence, Supreme Self, Eagerness, Urge, Lordliness, Being, Essence, Thatness, Existence, Vibration, Core, Measuring Mother, Matter, Cycling Wreath, Heart-Image, Self-awareness, Motion, Breath, Ṭapas, Ṭamas, Unconsciousness, Objectivity, Knowledge, Māyā (Illusion), Praḍhāna (Root, Source), Prakṛṭi (Nature), Shakṭi (Energy), Aviḍyā (Error), Saṭyam, Ṛtam (the True), Para-Brahma, Sanāṭana, (the Ancient Everlasting), Vijñāna (Sensation) ; Madhyam (the Middle), the All, Vacuum, Plenum, Illuminator of all Suns, Speaker, Thinker, Father-Protector, Enjoyer, Seer, Doer, Īshvara, the Lord, Shiva, Mahā-Kāla (Great Time)—all these are only Its names.)

transcendent aspect; and Ahurā Mazaḍā in its active and immanent aspect, as Universal mind, Brahmā. Another name for Vahma, in Zoroastrian scriptures seems to be Zerouane Akerane, (Skt. Sarvam or Sāram Akāraṇam ?,) 'Uncaused Cause of all causes', or 'Causeless Essence of all'.[1] Some Sūfis make a similar distinction between Ahaḍ and Allāh-ar-Rahmān-ar-Rahīm. The distinction between Impersonal Absolute Brahma, Motionless Spectator, and personalised ideating Brahmā, Active Creator; between Chiṭ, Universal Principle of Consciousness, and chiṭṭa, individual mind; is the same.

Spenṭā Mainyū sraoṭū Mazaḍāo Ahuro yėhyā *Vahmė́* vohū frashī mananghā ahyā khraṭu fro mā sāsṭū vahishṭā...
Aṭ hoī *Vahmém* ḍémāné garo niḍāma. (*Z.*, Gāṭhā, 45, 6, 8).

(Lord of benignant Spirit, Mazaḍā !,
Listen to this my prayer, and teach me well
What he should do who would with a pure mind
Seek earnestly to find the Peace of Brahm' !
...May we find Brahma in the House of Songs.)

Yé jī aḍāīsh ashā ḍrujém venghaīṭī,
hyaṭ asamshuṭā, yā ḍaībīṭānā fraokhṭā,
amérėṭāīṭī ḍaévāīsh chā mashyāīsh chā,
aṭ ṭoī savāīsh *Vahmém* vakshaṭ Ahura. (*Z.*, Gāṭhā, 48. 1).

(May Ahurā give us the truth of Brahm',
May He unite us with that Absolute,

The following is an attempt by an ancient Roman poet along the same lines :

"Ogugia calls Me Bachchus; Egypt thinks Me Osiris; Musians name Me Ph'anax; Indi consider Me Dionysus (Divānisham, Day-Night); Roman Mysteries call me Liber; the Arabian Race, Adonis (same as Dionysus) !" (Ausonias, quoted by H. P. Blavatsky, *Isis Unveiled*, ii. 302.)

[1] "In Zrwanism...the dualistic view of the world was superseded by setting up endless Time, (*Zrwan*, Arabic *ḍahr*) as the paramonnt principle, and identifying it with Fate, the outermost heavenly sphere, or the movement of the heavens.... Zrwanism came to be recognised under the Sassanid Yezdegerd II, 438-459 A.C.;" Dr. T. J. de Boer, *The History of Philosophy in Islam*, p. 8.

When we have undergone successfully
The disciplines whereby the Vice in us
Is overthrown by Virtue, which make man
Divinely meritorious, and which bring
Salvation unto men and gods alike.)
...Vésṭā *Vahmeng* Séraoshā rāḍhangho...
(*Z.*, Gāṭhā, 46. 17)

(By worship and devotion know ye Brahm'.)
Ṭaḍ viḍḍhi pra-ṇi-pāṭéna pari-prashnéna sévayā. (*G.*)
(Know it by earnest quest, and questioning,
With due submission and with humble heart
And service, of the old and wise who know).

In Buddhist scriptures too the name Brahma is given to the Supreme;

(Brahma am I, Great Brahma, the Supreme,
The Unsurpassed, Perceiver of All Things,
Controller, Maker, Fashioner, Lord of All,
Chief, Victor, Ruler, Father of All Beings
That ever have been, are, and are to be.)
(*Kévatta-Suṭṭa, Ḍīgha-Nikāya*; *BB.,115*).

Yehovah (Jehovah, Yahveh) is the Hebrew word; Hayy and Yahyā are Arabic for the same; O-hau, O-hau-hau, are Sāma-Véḍa's names for it; J(I)āo is Phoenician. All these names are formed of vowel sounds aspirated; breathings of man, each of which 'names' and invokes God. 'So-(a)ham,' '(a)ham-Sah', 'That am I', 'I am That', is a-japā Gāyaṭrī, 'unspoken perpetual prayer', of each and every living being. It is un-uttered, yet is uttered in and by every ingoing and outgoing breath; for none can live at all without perpetual support from Him, *Anima Mundi*, Soul of the World, Life-Breath of the Universe.[1]

[1]It is noteworthy that there are some 'natural' sound-names of the Supreme. First, there is the inner sound of the AUM (pronounced Om), like the humming of bees, or the sound heard when the ears are tightly closed. With a little practice, this sound can be heard, within the head, between the ears as it were, even without closing the ears. It is the an-āhaṭa nāḍa, 'un-struck or un-uttered sound', mentioned

In the Chinese religions It is called Yi (Changeless Principle of Change), T'ien (Heaven, Heavenly Destiny, Divine Ordainment, Fate), T'ai Chi (Great Ultimate or Origin), Ch'i (Universal Energy), Tao (Unnameable and Indescribable Principle of All Activity; Way, Reason, of the Universe), Hun Tun or Hun Lun (Chaos), Ming (Destiny), Shen (Spirit), Hsuen (the Mysterious). Jainism, like Buddhism, gives ultimately the same name, i.e., 'the Supreme Self', to the Ultimate Mystery, as Vaidika

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in connection with yoga-ways. Gradations of it are mentioned in *Upanishads* and Yoga books. "The Word was with God and the word was God," says the English Bible. Probably the original Hebrew word means 'sound', rather than 'word'. Âkâsha, (which means Space, as well as the primal 'element' filling Space), whose 'attribute' or 'quality' is 'sound' (as 'touch' is of 'air', 'taste' of 'water'), is the *first* manifestation; therefore it may well be said that 'the word', i.e., sound, was with God, and was God.

Next after this natural primal name, which seems to be the Hidden, Inner, Name, sometimes spoken of in mystical works as 'the lost (i.e., hidden) word or name', there comes the first uttered name. This is some form or other, in the older languages, of a collocation of the primary vowels, combined with the aspirate, and sometimes the nasal also; e.g., O-hau-hau in Sāma-Véda, also Huvā-hāyi, Huvā-hoyi, Hāyi-Hāyi, (cf. 'Á-hāi! À-hāi', of Vikings' and other boatmen's songs); Iao, among Phoenicians and Egyptians; Y(od)-H(é)-V(au)-H(é), in Hebrew; Hayy in Arabic, also Yahyā; T(Ch)ao, in Chinese; Heu-Heu, among some African Negro tribes. And so on. The sound of 'breathing', wherein and whereby the (non-yogī) living human being realises his Self-existence, continuously, incessantly, 'I am', 'asmi', is imitated in its various shades by these names. A person in great pain, groaning, utters but a form of this primal sound, and thereby calls upon the Supreme for help, unconsciously. All sorts of 'moods of mind', 'states of being', of grief, wonder, fear, anger, enquiring curiosity, sorrow, joy, may be, and are, expressed by such exclamations, interjections, interrogations, as Àh !, Hā !, Oho !, Oh !, Hūṁ !, Hūṅ !, Aiṅ !, Hāy !, Alā !, Wāh !, Ūṅ ?, Ai-hai !, Umm-umph!, Āhuh !, Āh-āh! ; and so forth.

Dharma does. Thus, in a fine prayer-hymn, which is in common use among Jainas, we read :

Yo ḍarshana-jñāna-sukha-sva-bhāvah,
Samasṭa-samsāra-vikāra-bāhyah,
Samāḍhi-gamyah *Param-Ātma*-sanjñah,
Sa Ḍéva-dévo hṛḍayé mam-āsṭām.
Sarvam nirā-krṭya vi-kalpa-jālam,
Samsāra-kāṇṭāra-nipāṭa-hétum,
Vivikṭam Aṭmānam av-éksha-māṇo,
Nilīyasé ṭvam *Param-Ātma* ṭaṭṭvé.
Yaih *Param-Āṭmā*-(A)miṭa-gaṭi-vanḍyah,
Sarva-vi-vikto, bhrsham an-avaḍyah,
Shashvaḍ-ḍhyāṭo manasi, labhanṭé
Mukṭi-nikéṭam vibhava-varam ṭé.
(*J.*, AMIṬA-GAṬI, *Sāmāyika-pāṭha.*)

(May He abide always within my heart,
'The Supreme Self', the One God of all gods,
Transcending all 'this'-world's ephemera,
By deepest meditation reachable!
They who have passed beyond all arguments
And doubts and false attachments of this world,
They only can behold in purity
'The Supreme Self', and in It merge themselves.
Who take their refuge in that 'Supreme-Self',
Stainless, beyond particularities,
And fix their minds on It devotedly,
Unfailingly they gain Its Blessedness.)

Says Kwan-yin-tse :

Find the Tao in *Your-Self* and you know every thing else...The holy man recognises Unity in Multiplicity and Multiplicity in Unity ..The One is eternally unchangeable.[1]

A western poet has written :

Some call It Will, and some call It God;
Some call It Fate, and some call It God ;
Some call It Evolution, and some call It God ;
Some call It Chance, and some call It God ;

[1] See Suzuki, *History of Chinese Philosophy*, pp. 42-3.

Some call It Force, and some call it God.
Some call It th' Unknowable, some call it God.[1]

Whatever the name each person, who has attained to the stage of 'thinking', may give to it, the Ultimate Mystery has to be recognised. But its nearest, dearest, fullest, greatest, and withal most intelligible and intimately familiar name is 'I', the Self in Me and in All alike.

So-(A)ham asm-īty-agré vyāharaṭi ; ṭaṭo
(A)ham-namā abhavaṭ ; ṭasmāḍ-api éṭarhi
āmanṭriṭo (A)ham ayam iṭi éva agré ukṭvā
ṭaḍā anyan-nāma brūṭé, yaḍ asya bhavaṭi. (*U.*)
('I Am' is what He uttered first of all,
Therefore his principal, best, and most true
Name is the 'I'; and so we see that when
A person is thus questioned : 'Who are you ?',
He first of all says : 'I am', then he adds
Whate'er his special name is—'So-and-so'.)

The name Aham, given to the I, Self, (Universal as well as Individual), in Samskṛṭ, (the word etymologically means deliberately 'well-constructed and refined language') embodies all the above significance and more In Samskṛt alphabet, A is the first and H is the last letter-sound. Self, A-h(am), is First and Last, and comprehends all ; the first and last letters of the alphabet include between them all the other letters and all knowledge of all things, which can be expressed by means of letters and collocations of them, i.e , words. The special natural significance of each letter of the alphabet is mentioned in *Tan{ra*-books. (See *Isis Unveiled*, ré Hewa, Eva, Iao, etc., with the help of the Index).

[1]O You who are !, Ecclesiastes calls you Omnipotence ; the Maccabees call you Creator ; the Epistle to the Ephesians calls you Liberty ; Baruch calls you Immensity ; the Psalms call you Wisdom and Truth ; St. John calls you Light ; the Book of Kings, calls you Lord ; Exodus calls you Providence ; Leviticus, Holiness ; Esdras, Justice ; Creation calls you God ; Man calls you Father ; but Solomon calls you Mercy ; and that is the Fairest of all Your Names" : Victor Hugo, *Les Miserables*, Bk. I, ch. v. Incidentally, 'God' seems to be the same word as Persian 'Kẖuḍā', and, possibly, the latter is related to Skt. 'Sva-ḍhā', 'Self-maintainer'.

Āṭmanas-ṭu kāmāya sarvam vai priyam bhavaṭi. (*U.*)
(All things that may be dear to us are dear
For the sweet sake of our-own-Self alone.)
Aṭachā ahmāi vīspānām vahishṭém,
Khaṭhroyā nā Khāṭhrém ḍaiḍīṭā. (*Z.*, *Gāṭhā*, 43. 2).
(Give me the gift that is the best of all,
Give me the Inmost Self of all the selves.)
Yoi Moi Ahmāi séraoshém ḍāna chayas chā,
ūpājimén haūrvāṭā amérēṭāṭā. (*Z.*, *Gāṭhā*, 45. 5).
(Who fix their love and choice on Me alone,
Me who reside in them, they do attain
Self-knowledge and Eternal Deathlessness
The Higher Self and Immortality.)

Yam labḍhvā ch-āparam lābham
manyaṭé n-āḍhikam ṭaṭah,
Yasmin sṭhiṭo na ḍuhkhéna
guruṇā api vi-chālyaṭé. (*G.*)

(Than gain of Whom there is no greater gain;
When fixed in Whom, sorrows shake one no more.)

God is the Universal Self; the individual self is 'heaven in us'. The immaterial divine essence, Ryochi, is 'God in us', and dwells in each individual. It is the *true* Self. The false self is an acquired personality arising from perverted beliefs; it is 'persona', i.e., that general idea of our nature which we have built up from experiencing our effect upon the world around and its effect upon us. Ryochi is 'al-one being' or 'al-one knowing', as *summum bonum*, 'bliss'; it is the light which pervades the world; it is immortal all-knowing Good. It is the mediator and reconciler of 'the pair of opposites', namely, Ri and Ki, world-soul and world-matter respectively, attributes, both, of God, who is their union. Similarly the human soul embraces both Ri and Ki. As the essence of the world, God enfoldeth the world, but at the same time, He is also in our midst and even in our own bodies. (NAKAE ṬAJU).[1]

[1]Nakae Ṭaju, the 'Sage of Omi' is a "distinguished Japanese philosopher of the seventeenth century. He belonged

Sūfis say:

Kufr o ḍīṅ har do ḍar raha-ṭ poyāṅ,
Wahḍahū lā sharīk-ilah goyāṅ. (*S.*)
(Belief and misbelief are galloping,
Both, on the road to Thee, both calling loud
For what is the One Only Ultimate !)
Momin o Ṭarsā, Yahūḍ o nék o baḍ,
Jumlagāṅ rā hasṭ rū sūyé Abaḍ. (*S.*)
(Muslim, Christian, or Jew, or good or bad,
All turn their eyes to the Eternal One.)

The prophet Muhammad said:

Aṭ-ṭurqu il-Allāhi kan nufūsu banī Āḍama.[1] (*H.*)
(There are as many ways to God as souls;
As many as the breaths of Adam's sons.)

Yé yaṭhā Mām pra-paḍyanṭé,
ṭāns ṭaṭha-éva bhajāmi Aham;
Mama varṭma anu-varṭanṭé
manushyāh, Pārṭha !, sarvashah. (*Gīṭā*).
(Whichever way men seek to come to Me,
On that same way I meet, and care for, them.
Mine is each way men follow anywhere.)

A profound truth. Each individualised soul manifests an infinitesimally different aspect of the One Infinite. Therefore its involution, its return-journey to God, must also be, in the same degree, infinitesimally different from that of all others. Christian theology has a saying to

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to the Chu-Hi school of philosophy which had migrated from China". The above account of his view is abridged from C. G. Jung, *Psychological Types*, pp. 268-269, whose description is based upon Ṭeṭsujiro Inouye, *Japanese Philosophy*, (1913). The 'bliss' of Ryochi is the same as the ānanḍa of Brahma, *lazzaṭ-ul-ilāhiyah*, beatitude; 'persona', 'personality', is the same as individualised purusha, jīv-āṭmā, *shakhs*. *Yoga-sūṭra* explains how this 'persona' is con-creted, conglomerated, densified, hardened, upon the basis of asmiṭā, egoism, by the growths of rāga, dvésha, abhi-nivésha, likes, dislikes, and stubborn complexes

[1] Another reading is—Aṭ ṭurqu il-Allāhi ba hasab-ul-Anfūs. The sense is the same.

the same effect: "As many as are the breaths in the nostrils, so many are the ways to God". But the Goal is ever the Self-same.

Ruchīnām vai-chitryāḍ
rju-kutila-nānā-paṭha-jushām
Nṛṇām Éko gamyas-
Ṭvam asi payasām arṇava iva.
(*Shiva-Mahima-stuti.*)

(Thou the One Goal of all the many paths
Some easy, straight, some winding, difficult,
Men follow as they variously incline—
As of the countless streams the one vast sea !)

Yé-pi anya-ḍévaṭā-bhakṭāh
yajanṭé shraḍḍhayā anviṭāh,
Ṭé-pi Mām éva, Kaunṭéya !,
yajanṭi aviḍhi-pūrvakam. (*G.*)

(Who worship other gods with heart of faith,
They too adore but Me behind those forms,
Unknowing yet of the one direct way.)[1]

Indeed all names belong to It alone.

The Qurān says :

Lillāhul asmā ul husnā. (*Q.*)

(All beauteous names are His—the book declares.)

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[1] *Quot homines tot dei* is a Latin saying, 'so many men, so many gods'. One meaning of the Indian popular saying, that there are thirty-three crore (three hundred and thirty million) gods is the same; one god for each person. Interpret such sayings as you like, flippantly, sceptically, sarcastically, uncharitably, or seriously, reverently, philosophically, charitably; either way it comes to this, ultimately—that, since Man and God are one in Essence, (by any and every philosophical or scientific view, Materialist or Spiritual), therefore 'God makes Man in His own image', and, *also*, 'Man makes God in His own image', i, e., every man's '*ideal*', savage's, barbarian's, sophisticate's, un-sophisticate's, scientist's, philosopher's, saint's, seer's, sage's, is equally an aspect of God (or Matter or Nature or however else you choose to call the Ultimate Fact), and, therefore, every way that any one follows in life, (whether good or even ill), is, *ultimately*, a way *of* God, and *to* God, for God fulfils Himself in countless ways.

It tenderly adds the adjective 'beautiful', lest younger souls be disturbed. Elsewhere Muhammad has explained :

Ṭo kallimun annāso alā qaḍre uqūlehum. (*H.*)
(Speak unto men according as may be
Capacity of their intelligence.)

So Kṛshṇa has said the same :

Yaḍ yaḍ vibhūṭi-maṭ saṭṭvam
Shrī-maḍ ūrjiṭam éva vā,
Ṭaḍ Ṭaḍ év-a ava-gachchha ṭvam
Mama téjo(-a)msha-sambhavam.[1] (*G.*)
(Whatever shows forth glory, splendour, might—
Know, from My ṭéjas-aspect is it born.)
Ṭān akṛṭsna-viḍo manḍān
kṛṭsna-viṭ na vīchālayéṭ ;
Na buḍḍhi-bhédam janayéḍ

[1]Souls not yet sufficiently experienced and advanced, are apt to be repelled, even greatly angered, on hearing such statements as are quoted on preceding pages, of identity, in essence, of man, nay, of all living things with God. Such scriptural declarations *must not* be pressed upon them For them, the Third Person, 'He', is enough ; later on, they will turn to the First Person, 'I'. Meanwhile, for purposes of creedal and communal peace, they should be entreated to ponder the question : "Has the *same* God created *all* the races of men, past and present, or have different Gods done so ? If the same, then must not the same truths about Himself, and the same commands for mutual goodwill and peace among men, be embodied in all religions, past and present ; with only as much surface-difference as there is between complexions and clothings and languages of these different races, and climatic and other natural conditions of different countries ?

It is true, there are some sects, in *all* religions, which are firmly convinced that God deliberately creates some souls (belonging to those sects) to enjoy heaven eternally, and other souls (belonging to all the other sects) to suffer hell perpetually. Unhappily this stage of extreme self-righteousness has to be passed through, it seems, by every soul, at some time or other, in the course of its eonic evolution. One can only very gently and humbly invite such to reflect whether the God, whom they believe to be All-Merciful, can possibly be so cruel.

ajñānām karma-sanginām. (*G.*)
(Let not the man, who knoweth all, disturb
The slower minds of those who know not all;
Do not confuse child-minds with abstract thoughts;
They must continue for some more time yet
To learn from pious rituals and good works.)

Speaking out too much and too freely about things which they cannot yet comprehend will only perplex child-minds. As the English proverb wisely advises, 'give milk to babes and meat to the strong.' But elders should diligently coax babes on towards stronger food in due time, and not try to keep them on milk all their life, as priestcraft does but too extensively.

A Sūfī supplies the needed comment on the Qurānic adjective "beautiful".

Ba nāmé ān ké Ū nāmé na dāraḍ,
Ba har nāmé ke kẖwānī sar bar āraḍ.
(He hath no name, and yet whatever name
Ye may call out, He lifts an answering head,)

Another says plainly:

Ḍar mazhabé ā'shiqāne Yak-rang,
Iblīs o Isrāfīl asṭ ham-sang. (*S.*)
(In the religion of the souls that love
The Changeless One, Satan weighs just the same,
And is hewn out from the same block of stone,
As Purity's Archangel Isrāfīl.)

Yet another says,

Chūn nék o baḍ az Kẖuḍā-e ḍīḍanḍ,
Rū az hama ḳẖalq ḍar kashīḍanḍ. (*S.*)
(The wise saw Good and Evil both as God's;
And so they drew their hearts away from both,
And fixed them on the Master of the Two.)

Finally, the Qurān itself emphatically declares the whole truth:

Al kẖairo wa-s-sharro min Allāhi-ṭā'lā. (*Q.*)
(Both Good and Evil come from the High God.)

One of the Qurānic names of God is Al-Muzil, the Misleader and Tempter and Tester; so Māyī, the 'Illusion-maker,' in *Veḍa-Upanishats*. The *implication* of the

Lords' Prayer, "Lead us not into temptation", is the same, *i.e.*, God *does* lead into temptation, those who do not pray thus. Other texts of the Bible make it clear that God tempts, or allows to be tempted, in order to try and test.

And the full significance of the *Gītā*-verse, quoted above, is that while radiant and magnificent forms of life and existence manifest the Ṭéjas or *Jalālī* aspect of the Supreme Self, other forms express others of His infinite aspects.

Vishtabhya Aham Iḍam kṛṭsnam
Ék-ámshéna sṭhiṭo jagaṭ. (*G.*)
(The whole of all this restless moving world
Is but a little part of Me ; the rest
Of Me is ever in eternal rest.)

For, indeed, He, the I, is the One in Which *all* the Many is ever included ; the One, of Which *all* the Many are but as attributes.

Ésha éva Āṭma ānanḍo ajaro amṛṭo, na saḍhunà karmaṇā bhūyān, no éva a-sāḍhunā karmaṇā kanīyān ; ésha hi éva énam sāḍhu karma kārayaṭi ṭam yam (anu-ninīshaṭe); ésha éva énam a-sāḍhu karma kārayaṭi ṭam yam lokébhyo nunuṭsaṭe .. ; (*Kaushīṭaki Up.* iii. 9.)
('Tis He Himself who makes him do good deed,
Whom He doth wish, upward and high to lead ;
And He Himself who, when He wants to taste
The fruit of evil in Life's burning waste,
Impels the human form, which he assumes,
To do ill deed, whose sin that form comsumes.
No *Other* doth He, thus, to good or ill
Impel ; Himself of both He tastes His fill.
Good deeds, in countless numbers, add no more
To Him ; nor ill make Him less than before.)
Wahḍaṭ ḍar Zāṭ, Kasraṭ ḍar Sifāṭ. (*S.*)
(In Essence, Unity ; Attributes, Multitude).
Guṇānām Ashrayas ṭu Éko,
Nirguṇah Kévalah saḍā ;
Guṇ-opa-guṇakānām ṭu
Samkhyā na éva iha viḍyaṭé.

Eko Ḍharmī ḍharma-shūnyah,
Ḍharmās tu sakalam jagaṭ;
Praṭyaksham Khé Mahā-Shūnyé
(A)sankhy-(-a-)āndāni bhramanṭi hi.
(*Yoga-Vāsishtha*).

(Substratum of all Attributes is One,
Al-one, Eternal, Void of Attributes;
Of these, major and minor, count is not.
The One Possessor of all Attributes
Is yet devoid of all these Attributes;
This may we see e'en with the eyes of flesh.
Does not this Infinite expanse of Heaven,
Vast Emptiness of Space, (Plenum of Self),
Hold all these countless ever-whirling orbs,
'Eggs of the Infinite', untouched by them ?).

While warning the wise man not to disturb the simple mind, to the advanced and thoughtful soul capable of hearing and holding wisdom, Kṛshṇa says clearly :

Maṭ-ṭah para-ṭaram n-ānyaṭ
kin-chiḍ asṭi, Ḍhanan-jaya !
Mayi sarvam iḍam pr-oṭam
sūṭré maṇi-gaṇā iva.
Yé cha-iva sāṭṭvikāh bhāvāh,
rājasāh, ṭāmasāsh-cha yé,
Maṭ-ṭah év-éṭi ṭān viḍḍhi,
na ṭu-Aham ṭéshu, té Mayi.
Sukham, ḍuhkham, bhavo, bhāvo,
Bhayam, ch-ābhayam éva cha,
Yasho-ayasho, ṭapo, ḍānam
Maṭ-ṭah sarvam pra-varṭaṭé.
Amṛṭam cha-iva, Mṛṭyush-cha,
Saḍ, A-saṭ cha Aham, Arjuna !;
Tapāmi Aham, Aham varshah,
Nigṛhṇāmi, uṭsṛjāmi cha;
Prabhavah, Pralayah, Sṭhānam,
Niḍānam, Bījam, Avyayam.
Maṭ-ṭah smṛṭir-jñānam ap-ohanam cha. (*G.*)

(Nought is outside of Me; all This is strung
On Me, as beads upon a thread; all moods,

We have seen before, that in Vaidika Dharma (now, in its corrupted form, in current practice, known as 'Hinduism'—and which living religion today is free from unfortunate degenerations, caused by the evil ingrained in human nature together with the good ?), God is Destroyer as Rudra, Tempter and Tester as Māyā-vī, Punisher and Corrector as Yama, and so on ; that Islam recognises Him as Al-Qahhār, Al-Jabbār, Al-Mumīt, i. e., Wrathful, Oppressor, Misleader and Tester, Death-Causer of virtuous and sinful alike ; and so forth.

Mystery, perplexity, anguish of heart torn between faith and doubt, faith in the ultimate Beneficence of the Supreme, doubt created by the glaring fact of endless misery of all degrees, within each self and all around—this conflict vanishes as soon as we realise that 'I' is *the* 'I'; that 'I am' means *'the* I *is*'; that God, Lord, Allah, Īshvara, all ultimately mean the Universal all-pervading Self ; that all Good and all Evil, the seeds of all the noblest virtues and all the basest vices, are all in *Me*, in every 'individual self', *because* they all are in the Universal Self ; that all life, all this World-Process, is incessantly, and inevitably, the Interplay of Opposites of endless pains, sorrows, miseries, and corresponding endless pleasures, joys, delights ; all which balance and neutralise each other in the Ab-solute Self, the Self ab-solv-ed from all relative 'opposites', *zaujain, ziddain,* dvam-dvam. But the 'child-mind' cannot, and must not be expected to, see the whole Truth. It has to evolve and grow to the stage of the 'parent-mind', and become able to stand on its own feet, and develope the power of self-conscious intro-spection, antar-drshti, pratyak-chétanā, *sair-i-nafasī, chashm-i-basīrat,* 'mental eye', 'inner eye', before it will be able to reduce Third Person into First Person, 'He' into 'I'. Then it will recognise it-self, and every self, as a piece of *the* Self, and as maker of its own destiny ; which destiny, in the 'infinite' view, is the same for all ; endless Play, Pastime, Drama, of equal Tragedy and Comedy. Till then, i.e., so long as it remains a 'child-mind', it must rest in

the arms, or be helped along by the hands, of a 'parent', an 'elder'

Without Self, without the Principle of Consciousness, the Universe disappears, and science vanishes. All things else may be doubted, Self cannot be. Worst doubter cannot doubt himself. Scientists have therefore grown wise, and have receded from the gush and rush of materialistic turbulence, natural to the first flush of the growth of science. The faith of great scientists of the day has been already mentioned, that this world is a world governed by Spirit and not by Matter; unless, indeed, we endow Matter with all the qualities of Spirit; and then it means only that we have ex-changed the connotations of the two words; (see pp. 16 *et seq.*). And this Supreme Spirit is in Me, is I.

As Christ says:

Believe Me that I am in the Father and the Father is in Me...He that has seen Me has seen the Father...If ye had known Me ye should have known my Father also. (*B.*)

And as Muhammad says also:

Anā Ahmaḍ bilā mīm. (*H.*)
Man rā anī, rā al Haqqa. (*H.*)
Man a'rafa nafsahū, faqad a'rafa Rabbahu. (*H.*)
Nas-ullāhā fa'ansāhum anfusahum. (*Q.*)
(Ahmaḍ am I, minus the letter 'm',
Which means, 'I am Ahaḍ, the One alone.'
He who hath seen Me surely hath seen God.
He who hath known him-Self hath known his God.
He who forgetteth God forgets him-Self.)

Confucius says:

What the undeveloped man seeks is others; what the advanced man seeks is him-Self. (Quoted in *Ency. Brit.*, 14th edn., Art. 'Confucius'.)

Hayashi-Razan, an eminent Japanese scholar of Chinese classics, of the seventeenth century, says:

The human mind, partaking of Divinity, is an abode of the Deity, which is the Spiritual Essence. There exists no highest Deity outside the human mind.

(*Shinto-Dinju*, quoted in *Ency. Brit.*, *Ibid.*)

(The heavens are still ; no sound.
Where then shall God be found.
Search not in distant skies ;
In man's own heart He lies.)
Shao Yung, translated and quoted by H.D. Gibbs, *The Religions of Ancient China,* 1011—1077).

Shinṭoists...consistently upheld the theanthropic doctrine of *Kan-nagara,* of man being essentially divine ; *Kan-nagara, kan* from *kanu,* and *nagara,*...'man himself divine'...The divine and the human are one in quality ; Only, the latter is temporary, the former enduring. The everlasting divinity is called human during the time it resides on this planet. (Inazo Nitobe, *Japan,* pp. 309-321).

This, in Véḍānṭa, is the distinction between Param-Āṭmā and Jīv-āṭmā ; in Sūfism, between *Rūh-ul-arwāh* and *Rūh* ; in Gnostic Mysticism, between God and Son of God. As the Christ[1] says :

I and my Father are one...Yet is my Father greater than I...I am in my Father, and ye in me, and I in you. (*B.*)

In the words of Shankar-āchārya,

Saṭi‡api bhéḍ-āpa-gamé,
Nāṭha !, Ṭav-āham, na māma-kīnas-Ṭvam !
Sāmuḍro hi ṭarangah,
Kva-chana samuḍro na ṭārangah ! (*Shat-paḍī.*)
(Though all false sense of separateness be past,
Yet am I thine, My Lord !, and not Thou mine !
The wave unto the ocean doth belong ;
Never the ocean to the tiny wave !)

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[1]In the earlier centuries A.C , the word was written in two ways, Chrestos, and Chreistos or Christos, in Greek. Chrestos (? Skt. shréshtha) meant 'good, best, excellent, gracious' ; the other meant 'anointed', 'baptised with the waters of the Sacred Wisdom'; (? Skt. Kṛshta, Kṛshṇa, meant 'the dragged, harrowed, ploughed, tried and tested and initiated ; the cultivated and watered ; also, the attractor ; also, the attracted).

I have said, ye are gods ; and all of you are children of the Most High. (*B.*, Psalms, 82. 6.)

It is with reference to this that Jesus says,

Is it not written in your laws, 'I said, ye are gods ?... Say ye (to me)...'Thou blasphemest, because, I said, 'I am the son of God' ? (*B.*, John.)

The Truth of the Infinite is indeed not easy to put into words which are finite, and are so easily and so frequently misunderstood. What wonder that Buḍḍha and other great Teachers became silent, when questioned on ultimate mysteries, by persons not ready and not able to understand the thought behind the veil of words.

Man a'rafa Rabba-hū kal-lā lesānuhū (*H.*)
(The man who findeth God loseth his speech.
Guros-ṭu maunam vyākhyānam,
Shishyās-ṭ-ūchchhinna-samshayāh. (*Guru-Gīṭā.*)
(The speaker doth discourse quite speechlessly,
Yet are the pupils' doubts wholly re-solved.)
Mahramé īṅ hosh juz bé-hosh n-īsṭ ;
Mar zabāṅ rā mushṭarī juz gosh nīsṭ, (*S.*)
(Only th' Unconscious knows this Consciousness ;
The tongue's sense but the speechless ear can guess.)

Girā a-naina, naina binu bānī,
Kehi biḍhi an-upama jāi bakhānī !
Sūna bhiṭi para bibiḍha ranga ké
ṭanu bina likhé Chiṭéré !

(ṬULASI ḌĀS, *Rāmāyaṇa* and *Vinaya Paṭrikā.*)

(Sightless the tongue is, voiceless are the eyes ;
How then describe that Vision, all unique !
Wall—Emptiness ; the Painter—Bodiless ;
Yet pictures infinite in forms and hues !)

I am in the Father, and the Father in me...I am in my Father and ye in me, and I in you...Abide in Me, and I in you...without Me you cannot do anything.

(*B.*, John, xiv.)

Yé bhajanṭi ṭu Mām bhakṭyā,
Mayi ṭé, ṭéshu ch-āpi Aham. (*G.*)

(They—who love Me with love sincere, they are
In Me, and I also am e'er in them.)
Ū ḍar ḍile man asṭ wa ḍile man ba-ḍasṭe Ū ;
Chūṅ āyīnah ba-ḍasṭe man, wa man ḍar āyīnah. (*S.*)
(He's in my heart, my heart is in His hands ;
As mirror in my hand, and I in it.)

Sarva-bhūṭasṭham Aṭmānam,
Sarva-bhūṭāni cha Aṭmani,
Īkshaṭé yoga-yukṭ-Āṭmā,
Sarvaṭra sama-ḍarshanah.
Yo Mām pashyaṭi sarvaṭra,
Sarvam cha Mayi pashyaṭi,
Ṭasya Aham na pra-ṇashyāmi,
Sa cha Mé na praṇashyaṭi. (*Gīṭā.*)

(The soul established in the final yoga,
Seeing all as Equal, nay, as same and One,
Beholds all things in Me and Me in all.
He who thus sees Me in all things, and all
In Me, unto him can I ne'er be lost,
Nor can he ever be lost unto Me.)

All things are Himself, and Himself is concealed on every side ; (*Iḍrā Ṙabbā*, X. 117) ; Adam Kadmon, (Aḍam-i-Qaḍīm) the Eternal Man or Self of the Kabalists, contains in Him-Self all the souls of the Israelites, and He is Him-Self in every soul. (*Sohar*, or *Zohar*, Introduction, pp. 305, 312.)[1]

Yasṭu sarvāṇi bhuṭāni Āṭmani ćva anu-pashyaṭi,
Sarva-bhūṭéshu ch-Aṭmānam ṭaṭo na vi-jugupsaṭé,
ṭaṭo na vi-chikitsaṭé. (*Ū.*)

(Who seeth all in Self and Self in all,
Doubteth no more, nor hateth any more.)

We have noted elsewhere that the ability of a person to put off any one particular religion, and put on any other, proves that the soul of the human being is superior to all particular religions, and can judge between them all at will.[2]

[1] Quoted by H.P.B., *Isis Unveiled*, II, 342.
[2] See pp. 56-59, *supra.*

The case for the supremacy of the I has been still more conclusively put, in some Sūfī verses:

Zāṅ ki usṭā rā Shināsā ham ṭu ī,
Jumla usṭā rā khuḍ Usṭā ham ṭu ī.
Chūṅ Haqiqaṭ rā Muhaqqiq khuḍ ṭu ī,
Ain haq īn-asṭ Ain-ul-Haq ṭu ī.
Hasṭiyé Rab rā Mujawwiz chūṅ ṭu ī,
Bil-yaqīn Allāh-e-Akbar khuḍ ṭu ī. (*S.*)

(Since thou decidest who is fit to take
Or not to take for Teacher, thou thy-Self
Must surely than all teachers greater be.
Since thou dost judge that this is True, this Not,
Maker of Truth, most True, thy-Self must be.
Since thou determinest whether God is
Or is not, surely thine own Self must be
The inmost being of Godhead, Greatest God.)

2. Evolution, Recapitulation, Phylogenesis, Palingenesis, Rebirth

So far, we have endeavoured to expound the fundamental Truth of truths, viz: There is an Ultimate Mystery behind all Life, behind all the World-Process, behind the whole 'Uni-verse,' (from Lat. *unus*, one, and *vertere*, to turn; 'that which revolves round the One'); It is the Creator, Preserver, Destroyer, of all objects; It can be best and most nearly understood and recognised in terms of Spirit and Mind; It is All-pervading Spirit and Universal Mind; It is the Principle of all Life and Consciousness; It is the Spirit, Soul, Life, Mind of the whole World; It's nearest, dearest, best, most common, indeed universal, name is 'I'; It, as 'I', bears every name, wears every form, knows, desires, does, everything that is known, every desire that is felt, every act that is done—'I am so-and-so; I know, wish, do, this and that'; thus, every living thing, which regards itself as 'I', especially Man, who self-consciously regards and speaks of him-self as 'I', is in essence, one with It; It, that Ultimate Mystery, is our very Self—*so all religions declare.* Though

all names belong to It, still, every religion, every language, has given It one or two names which are most frequently used in it, e.g., Param-Aṭmā, Āṭmā, Brahma, in Vaiḍika Dharma (or Hinḍuism) and Samskṛṭ; Allāh, Rab, Mālik, Maulā, Ḳhuḍā, in Islām (or Mohammedanism) and Arabic-Persian; God, (another form of 'Ḳhuḍā') in Christianity and English; Ahurā-Mazaḍā, in Zoroastrianism; Jehovah, in Judaism (Hebraism, the Jewish religion); Saṭ Śrī Akāl, (the Timeless), in Sikhism; Āṭmā, Brahma, Shūnya, Amiṭ-ābha, in Buḍḍhism; Āṭmā, Param-āṭmā, Nir-anjana, in Jainism; Ṭāo in Ṭaoism; Shangṭi (the One Supreme Being), Tien (Heaven), Tai-Chi (the Great Ultimate) in Confucianism; Ame-no-mi-naka-nushi (Heaven-centre-ruling Deity, the Absolute Universal Self), in Shinṭoism. We have also seen that the World-Process is one unending Drama of infinite inextricably mingled Tragedy-and-Comedy, 'Pairs of Opposites', wherein God is perpetually forgetting himself into Man, and Man is perpetually remembering himself back into God again.

Out of this arises the next important truth, viz., that of Samsāra-Chakra, *Charkẖ-i-Garḍūn*, 'Cyclical Wheeling', 'Revolution', *i.e.*, Involution (of Spirit in Matter) and re-Evolution (of Spirit out of Matter); descent and ascent, regress and progress, av-ā-roha and ā-roha, *izāl* and *irṭiqā*, *nazūl* and *urūj*.[1] This corresponds to, and links up with, the scientific view of Evolution and Phylogenesis, (Ontogenesis, Palingenesis, etc.). Some religions speak of Re-births of the same soul in several physical bodies, one after another. Others interpret 'progress' differently. Other English words for 're-birth' are 're-incarnation' and 'metempsychosis'; Skt., punar-janma; Arab.-Per., *ṭanāsukẖ*. The Vaiḍika doctrine is well known, that the soul comes to the stage of man after passing through many lower forms, and takes numerous rebirths in the human form. In fact, Hinḍuism, Buḍḍhism, Jainism, Sikhism, are so full of it that it is not needed to quote texts in proof. It does not appear that *Bible* and *Qurān* contain any explicit affirm-

[1] See pp. 92, 131, *supra*.

ation of rebirth. *But they nowhere deny it either.* And Christ said that the prophet Elijah had come again as John the Baptist.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. (*B.*, Malachi.)

Jesus began to say unto the multitudes concerning John the Baptist...For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias (Elijah) which was for to come. (*B.*, Matthew.)

And he shall go before...in the spirit and power of Elias. (*Ibid.*).

King Herod the tetrarch...beheaded John in the prison. (*Ibid.*)

And his disciples asked him...and Jesus answered... that Elias is come already, and they knew him not, but have done unto him whatsoever they listed....Then the disciples understood that he spake unto them of John the Baptist. (*Ibid.*)

As Jesus passed by, he saw a man, blind from birth. His disciples asked him: Master, who did sin, this man, or his parents, that he was born blind? (*B.*, John, ix, 1-2.)

For I was alive, without the law, once; but when the commandment came, sin revived, and I died. (*B.* Rom., vii. 9.).

The Prophet Muhammad also has said:

Yā ayyohal insāno innakā kādihun elā Rabbekā kādihan fa mulāqihe,...latarkabun-na tabaqan an tabaq. (*Q.*)

(O Man! thou hast to go back unto God,
Thy God, thy Self, with labour and with pain,
Ascending stage by stage, plane after plane.)

Krshṇa says:

Anéka-janma-samsiddhas
tato yāti parām gatim.
Bahūnām janmanām anté
jñāna-vān Mām prapadyaté. (*G.*)

(Many the births that man has to pass through,
Before the Supreme Knowledge comes to him,

And he accomplishes his destiny,
Reaches the Final Goal, and findeth Me.)

Heaven's way always goes round (Chinese proverb.)[1]

And there are texts in the Qurān which *may be* interpreted as meaning that man lives and dies repeatedly, even as worlds are created and destroyed repeatedly.[2]

Manvaṇtarāṇi a-sankhyāni,
sargah, samhāra éva cha,
Krīdan iva étaṭ kuruṭé
Paraméshthī punah punah. (*M.*)

(Cycles and cycling worlds, all numberless,
Creations and destructions, doth He make
Over and over, as in playful sport—
The Lord of All, standing beyond them all.

How will the resurrection of the dead take place? To this answered Ahura Mazaḍā:—When I have created each and all of these things, would it be harder for me to bring about the resurrection?; (*Z., Bunḍehesh*, ch. 31).[3]

Innahū yabḍa-ul-khalqa summa yoīḍoh; le yajzeyallazīna-āmanu wa a'melus-saulehāṭe b-il qisṭe...Kama baḍa-anā awwala khalqin noīḍah...Yakhloqokum fī buṭūni-ummuhāṭi-kum khalqam-minā bā'ḍe khalqin zulumāṭin salas...(*Q.*)

(He makes a world-creation; then again
He reproduces it, so that He may
With justice recompense those who believe
In God's Word and do good to fellow-beings.
God sayeth—As We did originate
The first creation, so we re-produce...
He in your mother's wombs createth you,
Creation on creation, yet *again*.)

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[1] Quoted by Lin Yutang, *My Country and My People*. "History repeats itself" is the western version.

[2] Some Sūfī sects believe that Muhammad was Abraham reborn, and Abraham's two sons were reborn as Alī and Alī's son Husain.

[3] Quoted by Gangā Prasāḍa, *The Fountain-Head of Religion*, pp. 70-71.

Minhā khalaqnā kum, wa fī hā noīḍo-kum,
wa minhā nukhṛruju-kum elā ṭa'āraṭīn-ukhṛā. (*Q.*)
(From out the earth have I now given birth
To you, and I will send you into it
Again, and bring you forth from it *again*,
Again, repeatedly, until the End.)

Summā ba'asmā-kum min bā'ḍe mauṭe-kum la' alla-kum ṭushkurūn. (*Q.*)
(I gave you birth *again* after you died,
That you may think of Me with gratitude.)

Ahyānā bā'ḍe amāṭanā . Kul yohyi hallazī anshā-ahā awwalamarra. (*Q.*)

Yukhṛijul hayya minal mayyaṭi, wa yukhrijul maiyyaṭa minal hayyī. (*Q.*)
(He made us live *again* after our death.
He made you live before, and can *again*.
He makes the living dead, the dead alive.)

Kaifā ṭakfurūnā billāhé wa kunṭum amvāṭan fā ahyakum summā yumīṭokum summā yohyikum summā ilaihe ṭarja'ūn. (*Q.*)
(How can you make denial of your God
Who made you live *again* when you had died,
Will make you dead *again*, *again* alive,
Until yo go back finally to Him ?)[1]

The well-known lines of Maulānā Rūm[2] may be regarded as explicit comment on these texts, fixing the right interpretation.

Ham cho sabzā bārahā royīḍah am,
Haft saḍ haftāḍ qālib ḍīḍah am;

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[1] A remarkably similar verse occurs in *Véda* :
Kasya tvā, katamasya, amṛṭānām,
Manāmahé, chāru, ḍévasya, nāma,
Ko no mahyā aditayé punar-ḍāt,
Pitaram cha ḍrshéyam, mātaram cha. (*V.*)
(Who is the God of gods, Chief of Immortals,
By which most holy name may we think of Him,
Who has sent us *again* to this earth's surface,
So that we see *again* father and mother ?)

[2] *Masnawi*, Book III, p. 334, (Cawnpore edition).

Az jamādī murdam o nāmī shudam ;
Waz numā murdam ba haiwān sar zadam ;
Murdam az haiwāni o ādam shudam ;
Pas che tarsam kai ze murdan gum shudam ?
Hamlaé dīgar bi-mīram az bashar,
Tā bar āram az malāyak bāl o par ;
Az malak ham bāyadam justan ze jū,
Kulle shayīn hālikun illā Wujh-Ū.
Pas a'dam gardam a'dam chūn arghanūn
Goyad am 'Innā ilaihā rāje'ūn'.
Bāre dīgar az malak parrāń shawam,
Ān che andar wahm n-āyad ān shawam. (*S*·)
(Like grass have I grown o'er and o'er again ;
Seven hundred seventy bodies have I seen.
From out the form of mineral I passed
And as a vegetable lived again ;
From out the vegetable form I died
And lifted up a head as animal ;
The form of animal I put away
And took the human shape of Adam-Eve ;
Why shall I fear that if I die once more
I shall be lost ? Nay, I shall surely gain,
At the next onset, dying out of man,
The flowing locks and shining wings of angels.
And finally, when next I take my flight,
From e'en that world, I surely shall become
That Which beyond all comprehension rests !
For all things pass, except the Primal Cause,
The Cause of Causes, the Face of the Self,
Which is 'Non-being of Aught-Else than Self,'
—For Self is the Negation of Not-Self.
And when I am in such Non-Being, then
My Being in Non-Being shall resound
In organ-tones, 'Thou hast returned to Me'.)

Elsewhere, in the same *Masnawī*, Rūmī repeats :

Amadah awwal ba iqlīmé jamād ;
Az jamādī dar nabātī oftād ;
Sālahā andar nabātī umr kard,
Waz jamādī yād n-āward az na burd ;

Waz nabāṭī chūṅ ba haiwānī fuṭāḍ,
N-āmaḍ-ash hāl-é nabāṭī héch yāḍ ;
Ham-chun-īṅ iqlīm ṭā iqlīm rafṭ,
Ṭā shuḍ aknūṅ āqil-o ḍānā wa zafṭ ;
Aqlahāé awwalīn-ash yāḍ n-īsṭ,
Ham azīṅ a'ql-ash ṭahawwal karḍanī-sṭ,
Ṭā riyaḍ z-īṅ a'ql pur-hirs-o-ṭalab,
Saḍ hazārāṅ a'ql bīnaḍ bu-l-'ajab.
Gar-che kḥufṭah gashṭ o shuḍ nāsī ze pésh
Kai guzāranḍ-ash ḍar-aṅ nisiyān-e-kḥwésh.
Bāz az āṅ kḥwāb ash ba béḍārī kashanḍ,
Ṭā kunaḍ bar hālaṭé kḥuḍ rīsh-kḥand. (*S.*)
(First into state of mineral he came ;
And then, as vegetable, ages spent,
Forgetting all he felt as mineral ;
Then into state of animal he passed,
Oblivious of the vegetable state ;
Ascending thus, stage after stage, he now
Is man, intelligent, knowing and strong,
Yet all forgetful of his previous states.
From this stage of intelligence also
He has to rise, since it is full of greeds
And clingings to small things and jealousies.
When he has done so, then a myriad paths
Of knowledge, wonder, and great mysteries,
Will open out before him endlessly.
He will not be allowed to lose him-Self ;
He will be dragged out of his Night of Sleep,
Into the Day of Wakefulness again,
Till he laughs at him-Self in ecstasy.)

The same succession of mineral, vegetable, animal, human, and higher kingdoms of nature is to be found in the ancient Samskṛṭ books, and also in modern science.

Asya brahm-āndasya samanṭaṭah sṭhiṭāni ananṭa-koti-brahmāndāni... mahā-jal-augha-maṭsya-buḍbuḍ-ānanṭa-sanghavaḍ-bhramanṭi. (*Tri-pāḍ-vibhūṭi Mahā-Nārāyaṇa-Upanishat*, ch. 6.)

Sankhyā chéḍ rajasām asṭi

vishvānām na kaḍā-chana.
(*Ḍévī Bhāgavaṭa*, IX. iii. 7, 8.)

(Worlds beyond count, 'eggs of the Infinite',
'Of boundless Space', orbs like this earth of ours,
Each with its own peculiar forms of life,
Revolve and wander endlessly in space,
On all sides of this earth, above, below,
Like bubbles or like fishes in the sea ;
Dust-atoms may be counted, not these orbs.)

Oshaḍhi-vanas-paṭayah yach-cha kin-cha prāṇa-bhṛṭ, sah Āṭmānam āvis-ṭarām véḍa...; Chiṭṭam prāṇa-bhṛṭsu,... (ṭéshu) āvis-ṭarām Āṭmā...Purushé ṭu āvis-ṭarām Āṭmā. Sa hi pra-jñānéna sampanna-ṭamah;...vijñāṭam vaḍaṭi, vijñāṭam pashyaṭi ; véḍa lokālokau ; Marṭyén-Āmṛṭam īpsaṭi. (*Aiṭaréya Áraṇyaka*, II. iii. 2.)

(Herbs, trees, beasts, men—all are garbs of the Self ;
And each successive form displays It more.
Man, who has mind, shows It forth most of all ;
He has the introspective consciousness ;
He knows, and also knows that he so knows ;
He speaks, and also knows that he so speaks ;
He thinks of yesterday and of tomorrow ;
He reaches out from Death to the Immortal.)

God sleeps in the mineral, dreams in the vegetable, wakes in the animal, becomes self-conscious in man. (*Qabbālah or Kabala*).

Taḍ yaṭhā péshas-kārī péshaso māṭrām upāḍāya anyaṭ nava-ṭaram kalyāṇa-ṭaram rūpam ṭanuṭé, évam éva ayam Āṭmā iḍam sharīram ni-haṭya, a-viḍyām gamayiṭvā, anyaṭ nava-ṭaram kalyāṇa-ṭaram rūpam kuruṭé. (*Bṛihaḍ Araṇyaka Upanishaṭ*, IV. iv. 4.)

(Ev'n as a goldsmith takes a piece of gold,
And makes an ornament; and then breaks it,
And makes a finer one with it ; e'en thus
The Spirit makes a body for It-Self,
Then breaks it, and shapes out a finer one.)

Vāsāmsi jīrṇāni yaṭhā vihāya,
Navāni gṛhṇāṭi naro-(a)parāṇi,

Taṭhā sharīrāṇi vihāya jīrṇāni,
Anyāni samyāṭi navāni ḍéhī. (*G.*)
(As a man puts away his worn-out clothes,
And takes up new ones; even so the soul,
Puts off old bodies and puts on new ones.)[1]
Uḍbhijjāh, svéḍa-jāsh-ch-aiva,
anda-jāsh-cha jarāyu-jāh;
Ity-évam varṇiṭāh shāstṛé
bhūṭa-grāmāsh-chaṭur-viḍhāh. (*Purāṇas.*)
(Four are the orders of the living things
That dwell on this our earth—the mineral,
The vegetable, animal, and man;
First fissiparous, then gemmation-born,
Then oviparous, viviparous last.)
Srshtvā purāṇi viviḍhāni ajay-Ātma-Shakṭyā,
Vrkshān, sarīsṛpa-pashūn, khaga-ḍamsha-maṭsyān,
Ṭais-ṭair-aṭushta-hṛḍayo, manujam viḍhāya
Brahm-āva-boḍha-ḍhishaṇam, muḍam āpa Dévah.
(*Bhāg.*)
(House after house did God make for Himself—
Mineral and plant, insect, fish, reptile, bird,
And mammal too. But yet was He not pleased.
At last He made Himself the shape of Man,
Wherein He knew Him-Self, the Vast Immense,
The final greatest Greatness limitless,
The all-including Universal Self,
Pervading all, Eternal, Infinite—
And then the Lord of All was satisfied.)

In the first period heaven was created; in the second, the waters; in the third, the earth; in the fourth, the trees; in the fifth, the animals; and in the sixth, man. (*Z.*)[2]

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[1] "Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying": Prof. Huxley, *Evolution and Ethics*, p. 16.

[2] Haug's *Essys on the Religion of the Parsis*, p. 192, quoted by Gangā Prasāḍa, *The Fountain-Head of Religion*, p. 65.

Khalaq-al-insāna alā sūraṭ-ir-Rahmān. (*H.*)

God created man in His own image...And God saw everything that He had made, and behold it was very good. (*B.*)

The Jewish (Hebrew) *Qabbālā* has an axiom :

A stone becomes a plant ; a plant, a beast ; a beast, a man ; a man, a spirit ; and the spirit, a god.

Embryologists tell us that the human fætus recapitulates all this succession, passes through all these stages, in the first few months of gestation.

The Hebrew (Jewish) *Zohar* says :

All souls are subject to the trials of transmigration ; and men...do not know how many mysterious trials and transformations they must undergo...The souls must re-enter the Absolute Substance whence they have emerged. But to accomplish this they must develope all the perfections, the germ of which is planted in them ; and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for re-union with God.[1]

Behold, I create new heavens and a new earth ; and the former shall not be remembered, nor come into mind. (*B.*, Isaiah, 65, 16-17.).

The Purāṇic legend is that living forms may be dichotomised (i.e., dually classified) into the unmoving and the moving, which are sub-divided into the four main kingdoms of nature, which include eight million four hundred thousand species. The last figure may or may

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[1] Quoted in *The Universal Text Book of Religion and Morals*, by Annie Besant. In the Bible, (Gen. i) the order of creation is : Heaven and earth ; waters ; light and darkness, day and night ; firmament ; dry land, separated from ocean ; grass, herbs, fruit-trees ; sun, moon, stars ; fish, fowl, whales ; cattle, creeping things ; beasts of the earth ; Man in the image of God. For many Purāṇic details of creation, see *The Science of Social Organisation*, ch. ii. ; *Vāyu Purāṇa* is specially full.

not be of the same sort as the many modern 'scientific speculations' regarding the age of the earth, the distances and numbers of the visible and invisible stars, the size of the universe (or rather our sidereal system, an 'infinitesimal atom of the Infinite Universe), the numbers of radiations from metals, the velocities of electrons, the time it would take for one element to 'break down' into another because of radiations, the number of millions of eggs laid by one cod-fish at one laying, the number of atoms contained in the earth, the number of miles from the sun or our earth to the nearest star, etc —'speculations' based on mathematical calculations, which, in turn, are based on other 'speculations', 'hypotheses'. But the succession of the various orders of life is very much the same as that sponsored by modern science. Thus :

Sthāvaram vimshaṭér-laksham,
jala-jam nava-lakshakam,
Kūrmāsh-cha nava-laksham syur-
ḍasha-laksham cha pakshiṇah,
Trimshal-laksham pashūnām cha,
chaṭur-laksham ṭu vānarāh,
Ṭaṭo mānushyaṭām prāpya
ṭaṭah karmāṇi sādhayéṭ.
(*Bṛhaḍ-Vishṇu-Purāṇa.*)

(The mineral and the vegetable worlds,
Unmoving, count 'tween them two million forms ;
Nine hundred thousand, the aquatics then ;
Reptiles, as many ; birds, a million ;
Then comes the mammal world, three millions ;
Four hundred thousand kinds of anthropoids ;
Two hundred thousand human species, last.)

It is explained that all these are not to be supposed as co-existing to-day or at any other given time in the past or the future. The majority of them 'have had their day' and disappeared, like the monster-saurians, the twelve-legged horse, the aurochs, the sabre-tooth tiger, the pterodactyl, the dinornis, many amphibia, and innumerable forms representing the critical junction-points between the

kingdoms; and many will appear and disappear in the future.[1]

Bhūtéshu vīruḍbhayah uḍ-uṭṭamāh yé
Sarī-sṛpās; ṭéshu sa-boḍha-nishthāh;
Ṭaṭo manushyāh; pramaṭhās ṭaṭo-pi,
Gandharva-siḍḍhāh vibuḍhā-nu-gāh yé;
Dev-āsurébhyo Maghavaṭ-praḍhānāh
Ḍaksh-āḍayo Brahma-suṭās ṭu; ṭéshām
Bhavah parah; so-ṭha Virinchi-vīryah;
Sa Maṭ-paro; Aham ḍvija-ḍéva-Ḍévah. (*Bh.*)
('Mongst living growing things, than minerals
Are vegetables higher; and than these
The forms that freely move about; than these
The animals that have intelligence;
Then human beings; and then the several grades
Of spirits, angels, and perfected men;
Then the high gods born from the Primal Mind,
First Ideator, First Intelligence;
And finally My Self in which all Rests.)

*Z*oroaster says;

Yé vahyo vanghéūs ḍazaḍé yas chā hoī vārāī rāḍaṭ
Ahuro kshaṭhrā Mazaḍāo aṭ ahmāī akāṭ ashyoyéhoī,
no īṭ vīḍāīṭé apémé anghéūs ūrvayésé.
(*Z.*, Gāṭhā, 51-6).

(In each succeeding birth the Great God gives
To him who seeks His favour by good deeds,
Greater Self-knowledge, greater self-control;
But unto him who acts not well but ill,
He gives a worse fate in each following life.)

Ṭān Aham ḍvishaṭah krūrān
samsāréshu nar-āḍhamān
Kshipāmi ajasram ashubhān
āsurīshu éva yonishu. (*G.*)

(Those evil ones, the hateful, cruel, mean,
Fall into evil wombs, birth after birth,

[1] See *The Science of Life*, by H. G. Wells, Julian Huxtey, and G. P. Wells, for a comprehensive and also detailed survey.

Till by reaction consequent, in pain,
They learn to turn into the ways of good.)

Man is the 'crown of creation', *ashraf-ul-makḥlūqāt*.

Sanāṭanam guhyam idam bravīmi,
Na mānushyāṭ shréshtha-ṭaram hi kin-chiṭ. (*Mbh.*)
(This ancient secret is disclosed to thee:
There is naught nobler than 'humanity'.)

This is so only because, in the human form, God becomes able to recognise Him-Self, and to realise that He is All and Every-thing, again, after millions of years of forgetfulness of his Self's Glory.

Sūfīs generally belive in rebirth, *rija'ṭ*, and *irṭiqā*, ascent; and have more technical distinctions than even the Vaiḍikas on this point. Thns, reincarnation as man is *naskḥ*; as animal is *maskḥ*; as vegetable is *faskḥ*; as mineral is *raskḥ*.[1] Such degradation, as in schools, from

[1] "Ahmad ibni Sābiṭ, Ahmaḍ ibni Yabūs, Abū Muslim of Kḥurāsān, Shaikḥ-ul-Ishrāq, and the famous Omar Kḥayyām, were exponents of the doctrine of transmigration and re-incarnation, basing their arguments on *Qurān*, Sūraṭ-ul-Bāqarā, verses 61-92, Sūraṭ-ul-Māiḍah, v. 55, etc.": Kḥāja Kḥān, *Studies in Ṭasawwuf*, p. 132. Translations of some of these verses, as made by Maulvī Muhammaḍ Alī, M. A., LL. B., President, Ahmaḍiyya Anjuman-i-ishāaṭ-i-Islām, Lahore, are reproduced below:

"And certainly you have known those among you who exceeded the limits of the Sabbath; so We said to them: Be (as) apes, despised and hated": (65). "....What then is the reward of such among you as to this, but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement; and Allah is not at all heedless of what you do"; (85). "And most certainly We gave Moses the book, and We sent apostles after him, one after another; and We gave Jesus, the son of Mary, clear arguments, and strengthened him with the holy revelation. What!, whenever, then, an apostle came to you with that which your souls did not desire, you were insolent, so you called some liars, and some you slay": (87). "Evil is that for which they have sold their souls; ...so they have made them-

higher to lower class, stage, is very rare, though detention is not so infrequent. Because Self runs through and wears all forms, therefore the thread of evolution runs through them all continuously, and man has in him the seeds and potencies of all the kingdoms of Nature. All is indeed everywhere and always, because God is everywhere and always; and all is in God, the Self.

3. KARMA.

The third important truth is that of reward and punishment. Virtue and merit are rewarded; vice and sin punished; some day, somewhere, sooner or later, here or hereafter. All religions equally proclaim this great truth. As we sow, so must we reap. This Law of Karma is only the scientific law of Cause and Effect, or, better, of Action and Reaction, working on the psychical and spiritual plane. Karma works from within. Because the Self is in all, therefore pain given, means, later, pain suffered; and pleasure given, becomes pleasure received. Sins as well as merits come home to roost, without fail. Failure would be possible if souls were really wholly separate. They are not. The One Self, *Rūh-ul-rūh*, *Rūh-i-ā'zam*, *Rūh-i-ālam*, Param-Āṭmā, Jagaḍ-Aṭmā, Sūṭr-Aṭmā, Vishv-Āṭmā. Oversoul, Anima Mundi, the Collective Unconscious, the Supra-conscious, Universal Spirit, binds them all together. Therefore escape from consequence is impossible. If my hand hurt my foot, shall not the hand also feel the pain? Vaiḍika

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selves deserving of wrath upon wrath, and there is a disgraceful chastisement for the unbelievers": (90), Al Bāqarā.

"....(Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the devil; these are worse in place and more erring from the straight path": Al-Māiḍah. Maulānā Muhammaḍ Ali, in his comments, says that the words 'apes' and 'swine' are not to be taken literally. The learned Sufis, whom Kḥāja Kḥān mentions, as above, seem to have thought otherwise. More on this point will be said in a later foot-note.

Dharma and its off-shoots and reforms, Buddhism, Jainism, Sikhism, current 'Hinduism', are so permeated with the idea of Karma, and this fact is so well-known, that no texts need be quoted ; yet, a few may be. The very word Karma has now become part of many languages.

Banī Ādam ā'zāi yak dīgar and,
Ke dar āfrīnish ze yak jauhar and.
Chu uzwé ba-dard āwarad rozgār,
Digar uzwa-hā rā na mānad qarār. (*S.*, SA'ĀDĪ.)
(The progeny of Adam, all are parts
And limbs of one and the same organism,
Risen from the Same Essence, every one ;
And can it be, while one limb is in pain,
That other limbs should feel at restful ease ?.)

Sahasra-shīrshā Purushah
sahasra-ākshah sahasra-pāt. (*V.*)
(The countless heads, eyes, ears, and hands and feet
Of living beings are all parts of One Man.)

When one member (of the body) suffers, all the members suffer with it ; or one member be honored, all the members rejoice with it. (*B.*, Paul.)

Wa mā kān annāso illā ummatin wahīdatan. (*Q.*)
(Not other than but one community,
All human beings whatsoever are, indeed.)

Sukhasya duhkhasya na kō-pi dātā,
Paro dadāt-īti ku-buddhir-éshā ;
Sva-karmanā éva grathito hi lokah,
Karta aham asmi iti vrthā abhimānah,
Svayam krtam svéna phaléna yujyaté ;
Sharīra, hé !, nistara yat tvayā krtam.
(*Garuda Purāna.*)

(Sorrow or joy none other gives to us ;
False is the thought that others give us these ;
Our own acts bind us humans to each other ;
Our own deeds bring to us their own just fruit—
Body of mine ! repay by suffering ;
Give up false feel '*I* do', and then be 'free'.

Woe unto them that call evil good, and good evil...

Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap...They that sow iniquity and sow wickedness, reap the same...To him that soweth righteousness shall be a sure reward...Men do not gather grapes of thorns or figs of thistles...The wages of sin is death...He shall reward every man according to his works...Give and it shall be given unto you. With the same measure that ye mete withal, it shall be measured to you again...God will render to everyone according to his deeds...Unto Thee, O Lord !, belongeth mercy; for thou renderest to every man according to his work. (*B.*, Job; Psalms; Proverbs; Matthew; Luke; Romans; etc.)

Wa mā asawbakum min-mosībaṭin fa bemā
kasabaṭ ayḍīkum...wa mañya'mal misqāla
zarraṭin kḥairuñ-yarah; wa mañya'mal misqāla
zarraṭin sharrañ-yarah...F-al yauma lā
ṭuzlamo nafsun shai-añwa lā ṭuzzauna illā mā
kunṭum ta'malūn. (*Q.*)
(Whatever of misfortune falls on one,
Of one's own doings it is the result.
The atom's weight of good that you have done,
That you shall see come back to you again;
The atom's weight of evil you have wrought,
That also must you meet unfailingly.
Be sure, no soul shall be dealt with, this day,
Unjustly, in the least; and you shall not
Requited be with aught but what you did.)
Jazā-un be mā kānu yā'malūn. (*Q.*)
(Thou shalt receive requital and reward
In just return for whatsoe'er thou dost.)

N-īsṭ bāṭil har che Yazḍān āfrīḍ,
Az gḥazab, w-az hilm, w-az nūsh o makīd,
Pas bi-ḍāñ, ranj-aṭ naṭīja-i zillat-aṭ;
Āfaṭ-é īñ zarbaṭ-aṭ az shahvaṭ-aṭ. (*Rūmī.*)
(Nothing that God has made is meaningless,
In wrath, in mercy, or in graciousness;
Therefore, be sure, thy sorrow and thy hurt
Are consequence of thine own lust and sins,
Sent for thy chastening unto thee, by God.)

Hṛḍi sṭhiṭah Karma-Sākshī...
svasy-aiv-Aṇṭara-Pūrushah...
Yamo Vaivasvaṭo Ḍévo
yas-ṭav-aisha hṛḍi sṭhiṭah,
Ṭéna cheḍ-avivāḍas-ṭé
mā Gangām mā Kurūn gamah.[1] (*M.*; *Mbh.*)
(This Ruler-Yama who dwells in thy heart,
Watchful, awake, as thine own Āṭmā-Self,
Unfailing Witness of thy smallest deeds—
If He no quarrel has with thee, then thou
Needst not make pilgrimage to holy shrines,
To Kuru-kshéṭra or to Gangā's stream.)
Har che bar mā-sṭ, az mā-sṭ. (*S.*)
(Whate'er befalleth us, cometh from us.)
(These deeds of yours shall verily be brought
Back unto you, as if you were yourself
The author of your own just punishment.) (*H.*)
Yāo īshuḍyo ḍaḍénṭé ḍāṭhrānām ha chā
ashā-ūno Yāoschā, Mazaḍā !, ḍrégvoḍévyo;
Yā frashā āvishyā, yā vā, Mazaḍā !, pérésaīṭé
ṭayā,...ṭā chashménéng ṭhvisrā hāro aībi
ashā aībi vaénahī vispā. (*Z.*, Gāthā, 31. 13, 14.)
(Great Mazaḍā !, Thou doest requite all deeds
Unto the pious and the impious;
For thou dost see with Thy All-seeing eyes
The secret and the openly expressed
Desires of human beings, or good, or bad.)
Yaṭhā āīsh iṭhā varéshaīṭé
...Raṭūsh shyaoṭhanā rajishṭā
ḍrégvaṭa-échā hyaṭ chā ashāūṇé...
...Hyaṭ Ṭhvā anghéūsh jāṅṭhoī ḍarésém

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[1] A western poet has put the truth of the Law of K more softly and soothingly :

All Nature is His Art unknown to thee;
All Chance, His Order which thou canst not see;
All Discord, His Concord not understood;
All Partial Evil, His all-reaching Good.
Take heart, beloved !, in erring reason's spite;
Whatever wrong there is, will be set right.

pao-ūrvīm, hyaṭ ḍāo shyaōṭhanā mīzhḍavāṅ
yā chā ūkhghā, akém akāī vaṅghūhīm ashīsh
vanghaové Ṭhvā hunarā ḍāmoīsh ūrva-ésé
apémé. (*Z.*, Gāthā, 33. 1 ; 43. 5.)
(Great Raṭush !, Thou doest give unto each one
Just retribution, even as he is,
Vicious or virtuous, or false or true.
Thou, Mazaḍā !, that art both First and Last,
At the beginning and the end of life,
According to Thy fixed eternal Laws,
Thou dost award to each his just desert,
Reward or punishment, in word and deed,
Ill unto ill and good unto the good.)

O men ! learn ye these laws of happiness and misery which Ahura Mazaḍā has ordained. They are, suffering of pain for a long time for the wicked, and blessings for the righteous, by which they attain happiness. (*Z.* Ahūnavaḍ Gāṭhā, xxx. 11.)

Good and evil do not wrongly befall men ; but Heaven sends down misery or happiness according to their conduct. From the loving example of one family a whole state may become loving ; and from its courtesies, courteous. From the ambition and perverseness of one man, the whole state may be thrown into rebellious disorder. Such is the nature of the influence. (*C.*, *Liki*, 39. 18.)

Those who do evil in the open light of day—men will punish them. Those who do evil in secret—God will punish them. Who fears both man and God—he is fit to walk alone. (*T.*, Kwang Tze, 23. 8.)

Whoso casteth a stone on high, casteth it on his own head ; and a deceitful stroke shall make wounds. Whoso diggeth a pit shall fall therein ; and he that setteth a trap shall be taken therein. He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh. (*Bible Apocrypha*, Ecclesiasticus).

The Way of Heaven is to bless the good and to punish the bad ; the end of punishment is to promote

virtue and make an end of punishing. (*C., Shu King.*)[1]

The recompense of good and evil follows as the shadow follows the figure. (*T., Tai-shang Kan Ying Pien.*)

(If a man speak or act with evil thought,
Pain surely follows him, e'en as the wheel
Follows the ox that drags the cart along.
(*Bu., Mahā-vagga*, 6. 31. 7.)

Yo apy-aḍutthasya narasya ḍussaṭi,
Suḍḍhassa posassa an-aṅgaṇassa,
Ṭam éva bālam pachchéṭi pāpam,
Sukhmo rajo pati-vāṭam va khiṭṭo. (*Ḍh.*)
(The man who hurts the sinless innocent,
Unto that thoughtless man returns that hurt,
Unfailing, as fine dust flung 'gainst the wind)[2].

[1]In Chinese, Tien or Heaven stands for God manifest; Ṭsi-Ṭsai is the Motionless Self-existent (Skt., Kūta-sṭha); Wu-liang-Shen is Boundless Age or Time (Skt., An-āḍi-an-anṭa-pra-vāha, semp-iternal motion, beginning-and-end-less).

[2]For vivid concrete illustration, in terms of *practical* politics and economics and current history; illustration of the spiritual-metaphysical truth that all selves are One Self, and therefore right or wrong done, pleasure or pain given, comes back; see the following excerpt from G. B. Shaw, *Collected Works*, 1938, paper on 'Family Life in Germany under the Blockade' (written in 1919):

"The Peace Treaty of Versailles has imposed on the vanquished Germans a colossal tribute. How is it to be paid if German industry is ruined and German labor is starving? It can be paid only if Germany buys things from us (the British) at more than cost price, and sells things to us at less than cost price, until her ransom is paid There is no other way. That means that German production must continue side by side with British production. If we are to have the spoils of victory, German industry must be restored. And if German industry is to be restored, German labor must be fed. That is why, in starving the Germans, *we are biting our noses to spite our faces.* If our *vengeance-mongers cannot divine by spiritual intuition, that we are members of one another*, they will have it rubbed into them most unsympathetically and un-

Aṭṭā hi Aṭṭano nāṭho,
ko hi nāṭho paro siyā ;
Aṭṭanā 'va su-ḍanṭéna,
nāṭham labhaṭi dullabham.
Aṭṭā hī Aṭṭano nātho,
Aṭṭā hi Aṭṭano gaṭi;
Ṭasmā saññamay-Aṭṭānam,
assam bhaḍram 'va vāṇijo.
Aṭṭanā 'va kaṭam pāpam
aṭṭa-jam aṭṭa-sambhavam
Abhi-manṭhaṭi ḍum-méḍham
vajiram 'va 'sma-mayam maṇim.[1] (*Dh.*)

(Self is the Self's protector, master, lord.
Who other can be such ? If ye control
And discipline your-Self, ye gain a Friend
Such as ye cannot have outside your-Self.
Self only is Self's final refuge, goal;
Then train it well ; so it will swiftly take
Ye to whatever righteous goal ye seek.
The sin arising from within one-self,

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comfortably by the hard fact that there will be no business doing in many of their trades until German industry revives, that is, until Germany is producing enough to pay *more than enough* for British goods". The history of the world since 1919 and the Second World War, all only prove the unshakeable nature of the metaphysical laws and facts.

[1] The Samskṛṭ form of these Pālī verses, uttered by the Buḍḍha, would be :

Aṭmā hi Ātmano nāṭhah ;
ko hi nāṭhah parah syāt ?
Ātmanā éva su-ḍānténa
nāṭham labhaṭi dur-labham.
Ātmā hi Ātmano nāṭhah,
Ātmā hi Âṭmano gaṭih ;
Ṭasmāṭ samyamaya Âtmānam,
ashvam bhaḍram iva vāṇijah.
Âṭmanā éva kṛṭam pāpam,
Âṭma-jam, Âṭma-sambhavam,
Abhi-maṭhnāṭi ḍur-méḍhasam,
vajram iva ashma-mayo maṇih.

Churns up that evil mind within itself,
E'en as the diamond-grinder's grinding stone
Grinds down the jewel-stone till it shape true.)

Sam-uḍ-ḍharanṭi hi ātmānam
Ātmanā éva vi-chakshahṇāh.
Ātmano gurur Aṭmá éva,
purushasya vipashchiṭah.
(*Bhag.* XI. vii. 19-20.)

Uḍḍharéḍ Ātmanā Aṭmānam,
na Ātmānam ava-sāḍayéṭ;
Aṭmā éva hi Ātmano banḍhur-
Ātmā éva ripur-Aṭmanah;
Banḍhur-Ātmā Ātmanas-ṭasya,
Yéna Ātmā éva Aṭmanā jiṭah;
An-Aṭmanas-ṭu shaṭruṭvé
varṭéṭa Ātmā éva shaṭru-vaṭ. (*G.*)

Paraspara-bhayāṭ kéchiṭ pāpāh pāpam na kurvaṭé;
Rāja-ḍanda-bhayāṭ kéchiṭ, Yama-ḍanda-bhayāṭ paré;
Sarvéshām api cha éṭéshām Aṭmā yamayaṭām Yamah;
Aṭmā samyamiṭo yéna, Yamas-ṭasya karoṭi kim.
Na Yamam Yama iṭy-āhuh, Aṭmā vai Yama uchyaṭé.
(*Mbh., M.*)

(The wise man's special Teacher is his Self.
Save and uplift your-Self by your own Self;
Degrade it not; your-Self is your best Friend,
If your High Self but masters your low self;
But if your low self rears rebellious head,
Then is your High Self kindest Enemy.
For fear of one another, some refrain
From sin; others for fear of the king's rod;
Some, fearing Yama's judgment after death;
But Judge of Judges is the Inner Self;
In whom this Inner Judge is satisfied,
He hath no fear of any other Judge.)

I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children and the children's children, unto the third and to the fourth generation; (*B.*, Exodus, chs. 20 and 34). "Righteousness exalteth a nation," (*B.*), as well as an individual; and "The wages of

Sin is Death", for a nation as much as for an individual. 'If you turn away from God and the principles of True Faith, then, verily shall We bring forward in your stead another nation who shall not be traitors to Our Cause', says God : (*Q.*, Sūrā Muhammad, last verse.)

Yadi n-ātmani, putréshu ;
Na chét putréshu, naptṛshu ;
Na tu éva hi kṛto adharmah
kartur bhavati nishphalah ;
Shanair-ā-vartamānas-tu
Kartur mūlāni krntati. (*M.*)
Aty-ugra-puṇya-pāpānām
iha éva phalam ashnuté.
Hṛdayé sarva-bhūtānām
Antar-yāmī Yamah sthitah. (*Mbh.*)

(Sin doth not always bear its painful fruit
Unto the sinner, here on earth, at once ;
But, circling, it reacts unfailingly,
And cuts the sinner's very roots of being ;
And often it inflicts the consequence
Upon the children and grandchildren too,
[As patently the sins of venery] ;
Never goes sin without its due return ;
And deeds of noble goodness, or dire sin,
Bear their just fruit, here, in this very life.
Never is there escape from consequence,
Because the Great Judge dwells within each heart.)

In the last line is the secret of the perpetual 'Day of infallible Judgment'. No one can escape him-Self, his own heart and memory and conscience, and avoid reward or expiation.

Doubts, disputes, problems, have arisen, in this connection, regarding Free-Will and Destiny (dishta), Liberty and Necessity, Vitalism and Mechanism, purusha-kāra and daiva, udyoga and niyati, *qadr* and *jabr*, *mukhtār* and *majbūr*, sva-tantra and para-tantra, Self-Choice and Determinism ; the same thing meant by many names. Also, problems have arisen regarding con-

flict between God's Mercifulness and Forgiveness of sins, on the one hand, and His Justice and Restraint of Wickedness on the other.

All such doubts are reduced, controversies allayed, problems solved, views reconciled, if we bear in mind duly that the Great, Infallible, Subtle, all-seeing Judge is ever *within* us; we are compelled, ultimately, by our own heart, our own conscience, our own Self, to expiate our sinful karma and to receive reward of our meritorious karma. What we do from pure sense of Duty, is neither sin nor merit, and has no such 'binding' consequence. If any one feel that he is *helpless to avoid committing sin*, he should also feel that he is, and ought to be, *equally helpless to avoid the enduring of punishment*. If the most innocent child drink poisonous liquid by sheerest mistake, it will, by that same mistake, suffer painful resultant illness, even death. If anyone deliberately commits sin, he will equally knowingly suffer the penalty. The Justice which arises within our-Self, and compels us to make voluntary restitution, is also the greatest Mercy, since it *purifies* the soul. To feel 'compelled' to commit sin, and 'free' to avoid punishment, is not reasonable.

Mā-ćm ba luṭf-e-Haq ṭavallā karḍah,
V-az ṭāa'ṭ o māsiyaṭ ṭabarrā karḍah,
Har-jā ke i'nāyaṭć Ṭo bāshaḍ,
Nā-karḍah cho karḍah, karḍah chūṅ nā-karḍah!
Ai! nćk na karḍah, va baḍī-hā karḍah!
W-angāh ba luṭfe-Haq ṭavallā karḍah!
Bar u'fwu ma-kun ṭakiyah, ke hargiz na buwaḍ
Nā-karḍah cho karḍah, karḍah chūn nā-karḍah!

(OMAR KHAYYĀM).

(Some say: In God's great Mercy we have faith,
And take no thought of good or evil deed;
On whomsoe'er His eye of Favour rests,
His 'not-done' deeds of good become all 'done',
And his 'done' deeds of evil all 'un-done'!
O thou! that didst not do one deed of good,
But hast been doing many deeds of ill!
Do not deceive thyself, that if thou throw

Thyself upon the Mercy of High God,
Thy sins will be forgiven in such wise
That the 'done' deed shall be as if 'not-done',
And the 'not-done' become as if 'twere-done'.)
[All the great sages with one voice declare—
Whom the Lord loveth, him He chasteneth,
With trials sore and penalties severe,
Which cleanse him of his sins and make him pure,
And worthy of His love and love of all.]

It is an outstanding characteristic of the egoistic inexperienced young soul, young mind, of our baser, lower, nature, that it always tries to fasten on *others*, all the blame for its *own* faults, vices, sins, crimes. 'God made me do this; He created me like this; He must forgive me; I am not to blame'; 'Fate, Chance, Nature, compelled me'; 'If there is a God at all, he must be a horrible monster to cause all this suffering to me'; 'Nature is brutal, satanic'; 'The other fellow started the quarrel'; 'The other nation began the war; we are completely innocent'; and so on, and so forth. A glaring, ludicrous, conclusive everyday illustration is—a child runs carelessly, stumbles, falls, hurts itself, begins to cry; the mother runs up, picks up the child, beats the floor, and the child is completely satisfied, ceases to cry: 'The floor was to blame, not I.' In the earlier 'child-mind' stages, a personal God outside is to praise or to blame; in the later 'sage-mind' stage, the Impersonal All-personal All-pervading God *within* more than without, is to praise or to blame: 'I am to blame, I have committed faults, sins, crimes'.

Qurān puts it more strongly:

Mā asābekā min hasanaṭin fa min Allāhī, wa mā asābekā fa min sayāṭin fa min nafasak. (*Q.*)

(Whatever good ye have, is all from God;
Whatever evil, all is from your-self.)

What is meant is, of course, that all that is good comes from the element of the Higher Self in us, the essence of which is God; while all that is evil, comes from the lower element, viz., the self-ish self in us.

The Sūfis have made it clear :

Har che az zaın o shain-i shumā-sṭ,
Sar ba sar muqṭazā-i a'in-i shumā-sṭ.
Har che a'in-i shumā ṭaqāzā karḍ,
Jauḍ-i-faiz-i-Man huwaiḍā karḍ.

(Good, evil, both are all your own demand ;
Whate'er *your* heart desired, My bounty gave.)

Nature is a Continuity. Life, The Ever-living Self, *Whose* Nature it is, is not only a Continuity but also a Unity. Because Life is a Unity, therefore is Nature a Continuity; therefore are all the constituents of the universe interdependent, smallest or largest. The One Life runs through all forms ; an unbreakable thread, Sūṭr-Āṭmā, Thread-Soul ; strings, threads, nets, and weaves them all together inseparably ; and makes of them a Continuity. Every atom is constantly sending out, and receiving, infinite vibrations to and from all other atoms. The same particles of gaseous, liquid, solid substances are circulating through all sorts of living bodies and things ; the same thoughts, feelings, desires, volitions, through all minds. All living things are influencing each other, sharing in each other's pains and pleasures, willy-nilly. Any change, any disturbance, in any department of Nature, has reverberations and repercussions in all other departments. "The fool hath said in his heart, there is no God," and thinks he will evade the consequences of his evil ways ; but God is hiding all the time in that same heart, as much as in the wise heart ; and He will impel him, from within, to put himself in a position where he will have to eat the bitter fruit of the tree of evil

[1] Western scientists are coming to see this Continuum of Life and Consciousness more and more : Thus, "When we view ourselves in space and time, we are obviously distinct individuals ; when we pass beyond space and time, we may, perhaps, form ingredients of a *continuous* stream of Life" : Sir James Jeans, Address at annual meeting of the British Association for the Advancement of Science, quoted in *The Modern Review* (of Calcutta) for February, 1935, p. 227. It may be added that it is not necessary to pass beyond space

that he has planted; thus will the erring one learn wisdom by sad experience. As nothing can pass out of the Whole, sin and merit are always being balanced up by their respective consequences. The Whole as such is ever in a state of perfect equi-librium, s a m a ṭ ā, *wahḍaṭ, mawāzinah.*

Sukhasya ananṭaram ḍuhkham,
ḍuhkhasya ananṭaram sukham;
Chakra-vaṭ pari-varṭéṭé
Sukha-Ḍuhkhé ḍivā-nisham. (*Mbh.*)
(After joy, sorrow; after sorrow, joy;
After day, night; and after night, the day;
Ceaseless rotate they on the Wheel of Life;
O'er and between the two, broods Peace alway.)
Inna ma'l usra yusrin fa inna ma'l usré yusra.
(*Q.*, 'Sūrai Sharah'.)
(After pain, pleasure cometh, verily;

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and time to feel this continuity. Indeed, *continuity* necessarily *involves* space and time, and is possible only in them. Beyond them there is Eternity, Motionlessness, Unity; or indeed the Absence of both Unity and Multiplicity; instead of Continuity; for Continuity means Unity running through Multiplicity, Self through not-selves. Mr. Whately Carington, in his books, *Three Essays in Consciousness*, and *The Quantitative Study of Trance Personalities*, reviewed in *The Theosophist* for February, 1935, argues to the effect that: "Physiologists and biologists, chemists and physicists, are showing with increasing success that there is no kind of discontinuity to be observed between conscious and non-conscious matter; hence the universality of Consciousness is fundamentally *one*...Apparently distinct consciousnesses are united by a common Sub-Consciousness. (There is) a Universal substratum of Consciousness animating all structural forms...(It is possible) to envisage (national panics, enthusiams, etc., are proof)... a process of expansion or enlargement of consciousness without loss of individuality, until in the limit each will be co-extensive with Universal Consciousness". This is all good sound Yoga-Véḍānṭa, Ṭasawwuf, Gnostic-Mysticism. Only the word 'comparatively' has to be added before 'Universal', for the 'non-comparative' Universal is—'non-comparative'; there is no expansion or gradation in, for, to, It.

So too comes sorrow surely after joy.)

The scientific laws of causation, of action and reaction, of conservation of energy and indestructibility of matter amidst perpetual transformations of form, all arise out of this same fact, viz., that the Self is ever-complete and contains all, once for all; and all actions, vibratious, movements, arise within It, and end within It; issue from It, and return to It.

Pūrṇam adah, pūrṇam idam,
pūrṇāt pūrṇam udachyaté,
Pūrṇasya pūrṇam ādāya
pūrṇam éva ava-shishyaté.

(That Spirit-world is Full. This Matter-world
Is Full also. If from the Full the Whole
Is taken out, the Whole remains the Full.)

As the Sūfis say:

Huwal āna kamā kāna.
(He is as He was.)

I am that I am. (*B.*)

There is nothing new under the sun; That which is, is That which was. (*B., Eccles.*)

Jīrṇāni vāsāmsi yathā vihāya,
Navāni gṛhṇāti naro aparāṇi,
Ṭathā sharīrāṇi vihāya jīrṇāni,
Anyāni samyāti navāni dehī. (*G.*)

Prati-kshaṇa-pari-ṇāminī Prakṛtih;
Chiti-shakṭir-a-pari-ṇāminī. (*Sānkhya-Yoga.*)

(E'en as a man puts off his worn-out clothes
And puts on new ones, even so the Self
Casts off old bodies and takes up new ones.
God's Garment, Nature, changes hues and forms,
Moment to moment, tireless, ceaselessly;
His Consciousness continues e'er the same.)

Kullu yaumin huā fishān. (*Q.*)
Ḍam-ba-ḍam gar shawaḍ libās baḍal
Marḍ-i-Sāhib-i-libās rā che *khalal.* (*S.*)
Ṭa'iyun būḍ kaz hastī juḍā shuḍ,
Na Haq banḍa, na banḍa bā Khuḍā shuḍ.

(Shahābuḍḍin Mohammaḍ Shabiṣtarī, *Gulshan-i-Rāz.*)
(Each moment is He in a different state.
But how may it affect the One who wears
These Many garbs, if these change ceaselessly ?
A Limitation, Definition, *seems*
To shape out in the sea of Boundless Being ;
Nor God grows Servant, Nor the Servant God.)

Dream-worlds, world-dreams, world-dramas, arise and disappear endlessly ; the 'substance-quality-quantity' of Infinite Consciousness in, for, from, by, out of, which they are made and come and go, remains the same. Multiply the endless infinite circle of the zero by any finite number; it remains zero.[1]

[1] NOTE :- *On Karma, Rebirths, and Evolution.*

The following is abridged from the art. 'Metem-psychosis', *Enc., Brit.*, 14th. edn. ;

"The theory of the transmigration of souls is usually associated with the ancient Egyptians ; with the teaching of Pythagoras and the Buddha ; and was also held by a sect of early Christian heretics. The idea is much older than these creeds, and *exists throughout the world.* It is often bound up with the idea of a plurality of souls, in a single individual, one of which is separable. Thus the Poso-Alfures of Celebes believe in three souls : (a) the *idoso* or vital principle, (b) the *angga,* or intellectual, and (c) the *tanoana* or divine element which leaves during sleep. The Orphic religion of Greece, and the Eleusinian Mysteries, included faith in metem-psychosis. Pythagoras was its first famous exponent in Greece. Plato accepted it and enhanced its importance. In Jewish literature, there are traces of it in Philo Judeus, and it is definitely adopted in the Kabbala. Within the Christian Church, it was held in the first centuries by Gnostic sects ; by the Manicheans in the 4th and 5th centuries ; in the Middle ages, by the numerous sects collectively known as Cathari. Giordano Bruno, van Helmont, Swedenborg, Goethe, Lessing, Charles Bonnet, Herder, Hume, Schopenhauer, and other notable thinkers held it or respected it. Modern Theosophy, which draws its inspiration from India, has taken it as a cardinal tenet ; it is, says a recent theosophical writer, 'the master-key

4. Other Worlds and Planes of Being.

The fourth great truth, common to all religions, is that

to modern problems, among them the problem of heredity."

As regards the Jews and the early Christians, Origen, one of the most learned Fathers of the Christian Church, taught, in the 2nd century, A. C., that "forth from God come all spirits that exist, all being dowered with free-will. Some refused to turn aside from the path of righteousness...and took the place of Angels. Others, in the exercise of their free-will, turned aside from the path of duty, and passed into the human race, to recover, by righteous and noble living, the angel condition Others, still in the exercise of their free-will, descend yet deeper into evil and become devils...All were originally good—by innocence, not knowledge...Angels may become men, men angels ; and even the evil ones may climb upwards once more, and become men and angels again" : (*De Principii, passim* ; quoted in the *The Universal Text Book of Religion and Morals*, by Annie Besant) But Origen's form of the doctrine was condemned at a Church Council, A. D. 533.

Josephus, , *De Bello Judaico*, says : "They say that all souls are incorruptible ; but that the souls of good men are only removed into other bodies, and that the souls of bad men are subject to eternal punishment ;" and again : ".. all pure spirits live on, in heavenly places, and in course of time they are again sent down to inhabit sinless bodies ; but the souls of those who have committed self-destruction are doomed to a region in the darkness of the under-world." This last sentence is an almost exact equivalent of a verse of the *Isha Upanishat*,

Andham tamah pra-vishanti
yé ké ch-Âtma-hano janāh.
(Into deep darkness do they fall who turn
Away from their true Self and slay It thus.)

"Origen, Clemens Alexandrinus, Synesius, Chalcidius, all believed in metem-psychosis ; so did the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men" ; H. P. Blavatsky, *Isis Unveiled*, I, 12.

Gibbon, (*Decline and Fall of the Roman Empire*, ch. 47, text and notes), says : "The disciples of Jesus were persuaded

as there is the physical world corresponding to man's five outer senses and waking state, so there are other worlds

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that a man might have sinned before he was born (John, ix, 2), and the Pharisees held the transmigration of virtuous souls, (Josephus, *de Bello Judaico*). Since the introduction of the Greek or Chaldean philosophy, the Jews were persuaded of the pre-existence, transmigration, and immortality of souls" The Hebrew word for metempsychosis is *gilgūlim*.

Enc. Brit., 14th edn., art. 'Kabbalah', says, "The doctrine was adopted by the Kabbalists in defiance of the Jewish philosophers." The main doctrines of the Kabbala, outlined there, are the very same as those of Védānṭa and Ṭasawwuf. "The *Zohar* states that 'all souls must undergo transmigration';...the Jewish literature of this subject of transmigration is an exceedingly rich one": J. Abelson, *Jewish Mysticism*, 164, 165.

Following is an abstract of a very remarkable article, 'The Ancient Wisdom in Africa', by Patrick Bowen, published in *Theosophist* (Adyar, Madras) for August, 1927: "As a boy, ten or twelve years of age, following my father's wagon through the wild Bushlands of the Northern Transvaal, I gained the friendship of many *Isanusi* (Wise Men) of the Zulus. One of these, Mankanyezi ('the Starry One') said to me, 'Within the body is a soul; within the soul is a spark of the *Itongo*, the Universal Spirit. After the death of the body, *Idhlozi* (the soul) hovers for a while near the body, and then departs to *Esil-weni*, the Place of Beasts. This is very different from entering the body of a beast. In *Esilweni* the soul assumes a shape, part beast and part human. This is its true shape, for man's nature is very like that of the beast, save for that spark of something higher. After a period, long or short, according to the strength of the animal nature, the soul throws aside its beast-like shape, and moves onward to—a place of rest." [This African belief corresponds to that in Préṭa-loka, and thereafter Piṭṛ-loka *plus* Svarga-loka, of Védism. See *Manu-smṛti*, ch. xii, especially verses 52-82; these verses indicate that by 'births' into low, gross, animal and other forms, are meant *post mortem* states of the erring and sinning soul, imprisoned painfully in such forms, made of tenuous invisible matter, shaped by its own mentality. Some Sūfī sects also interpret the Qurānic verses, ré 'apes' and 'swine',

corresponding to subtler senses and other states of his consciousness; that through these the soul of man passes between

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(see pp. 161-2, *supra*), in a similar sense.] "In that place of rest it sleeps, till a time comes when it *dreams* that something to do and learn awaits it on earth; then it awakes, and returns, through the Place of Beasts, to the earth, and is born again as a child. Again and again does the soul travel thus, till at last the man becomes true Man, and his soul, when the body dies, becomes one with the *Itongo*, whence it came. The common man cannot understand more than that the *Itongo* is the Spirit of his Tribe; but the Wise Ones know that It is the Spirit within and above all men, even all things; and that at the end, all men being one in Spirit, are brothers in the flesh.' Mankanyezi, a year or two later, predicted to me that I would meet one of his 'Elder brothers', an Elder in the Family (Society) to which he belonged, 'whose members are the guardians of the *Wisdom-which-comes-from-of-old*; they are of many ranks, from learner to Master, and Higher Ones whose names may not be spoken; and there is one member at least in every tribe and nation throughout this great land' (Africa). This prediction came true, and I did meet other members of the Fraternity, and also saw proofs of clairvoyance and telepathy and will-force, and received teachings. Mandhlalanga ('Strength of the Sun'), chief of a very small community of Berbers, or rather Khabyles, Kha-beel-ya, [? Arab. *Qabīlā-s*] who, for reasons unexplained, had come away, five thousand miles, from their home in North Africa, and had identified themselves with the Zulus, taught me in the secret Bantu tongue: '*Itongo* is all Substance, all Power, all Wisdom; but it is also above and beyond them, eternally Unmanifest. There are but two manifestations, Universal Mind and Universal Matter. Force is simply that portion of Mind which endows Matter with Form. At first both Mind and Matter were un-individualised; a vast amorphous mass; growing denser and denser; ether, gas, liquid, solid. When, how, why, Individuality began—only the *Itongo* can know. It was like the starting of myriads of whirlpools on the surface of the ocean. In matter the Soul has reached the aphelion of its cycle; now it begins its long slow return journey. It climbs slowly from mineral to plant, animal, man; up through the lower mind to the higher, till, at last, its cycle complete, it

death and rebirth in this world, even as he passes through dreams in the night between day and day; that there are

merges into its source, *Itongo*, ceases to be Individual, becomes one with the All. On his journey, from and back to the *Itongo*, man is born again and again. His physical body dies, as do also his lower mental principles; only his higher mental principles survive from age to age, retaining, throughout the Cosmic Cycle, the Individuality bestowed upon them at its opening. The Principles are: (1) the physical body (*umzimba*); (2) the etheric body (*isitunzi*); (3) the lower mind (*amandhla*); (4) the animal mind (*utivesilo*); (5) the human mind (*utivomuntu*); (6) the spiritual mind (*utivetongo*); (7) *Itongo*.'"

In terms of Yoga and Vedānta, these are (1) annamaya-kosha, (2) prāṇa-maya-kosha, (3), (4), and part of (5) mano-maya-kosha, rest of (5) and (6) vijñānamaya-kosha, (7) ānanḍa-maya-kosha, and Âṭmā. In terms of Theosophical literature, they are the 'seven principles' which make up 'man': (1) physical body, or sṭhūlasharīra, (2) prāṇa, or etheric double, (3) linga sharīra, (4) kāma-rūpa, (5) manas, (6) buḍḍhi, (7) Âtmā. In another Védāṇṭic and Rāja-yoga scheme, the main 'bodies' or sharīras, are (1) sthula, gross, dense, physical, which includes the the first three, (2) sūkshma, subtle, astral, which includes the next two, (3) kārana, causal, equivalent to the sixth; Âṭmā being the wearer of the three bodies.

Mr. Bowen continues: "The Brotherhood is called, in the ancient Bantu speech, *Bonabakulu abase Khemu*, i.e., *The Brotherhood of the Higher Ones of Egypt*. (Khem, whence 'Chem-istry', was an ancient name of Egypt). It was founded by a Priest of Isis in the reign of the Pharaoh Cheops, to spread *The Wisdom which comes from of Old*, among all races and tribes of Africa, and the study and practice, among its members, of *Ukwazi-kwasi-thabango*, which means, *The Science which depends on the Power of Thought* (Yoga). The grades of the Brotherhood are: (1) the Pupil, (2) the Disciple, (3) the Brother, (4) the Elder, (5) the Master, (6) Those who Know (*Isangoma*), (7) *Abakulu-bantu*, i.e., Perfect Men, for whom rebirth has ceased, who dwell on earth in physical form by their own will, and can retain or relinquish that form as they choose. By getting full control of the vibrations of his higher planes, a developed Man may despatch,

sub-human, super-human, and co-human kingdoms of beings which inhabit them; and that man, by special efforts

through the Cosmic Ocean of which he is a part, ripples of various kinds and intensities, which will produce effects, according to their nature and strength, on all strata, most of course on the most sensitive highest strata, of the other 'whirlpools' or 'individualities'...".

The above long, aad yet all too condensed and short, account of the belief of Africa, has been incorporated here, in pursuance of the method of this compilation ; to show how numerous, how widespread in space, persistently continuous in time, are the votes cast by Demos in favor of the immortality, evolution, or revolution, and rebirths, of souls. The article, 'Transmigration', in *Ency. of Religion and Ethics*, occupies sixteen double-column large qnarto pages of minute print, equal to some eighty pages of this book. It shows that the belief has been, and is, spread all over the world, in all known history and anthropology, in one form and another, among primitive peoples of all continents, and has also been held by Indian, Persian (Irānian, Zoroastrian), Egyptian, Jewish, Greek, Roman, Celtic, and Teutonic nations. In the Christian world, the belief, suppressed for a time, seems to be reviving among the educated and thoughtful, as a necessary complement and corollary of the fact of evolution.

The Encyclopedia of Islam, art. '*Ṭanāsukh*', says, in effect, that "the belief in metempsychosis is widespread in India and among several sects of the Muslim world. Shahrasṭāni takes the word *ṭanāsukh* in a wide sense, viz., the successive lives and rebirths of the world, in cycles of revolution, of varying durations, 30000, 70000, 360000 years, and so on." [Cf: Vedic yugas, kalpas, mahā-yugas, etc.] "In another sense, it means the diffusion and distribution of the Divine Spirit among the beings of our world. Extreme Shīās believe in the descent or incarnation (*ḥulūl*) of all or part of the Divine Principle in certain men." [Cf., Vedic ava-ṭāras, amsh-āva-ṭāras, etc.]. "In the popular sense, of passing from one body to another, the belief is held by several Shīā sects. Among the Mo'ṭazilas, the disciples of Ahmad bin Hā'iṭ taught that God first created beings in a kind of paradise" [Saṭya-Yuga, Golden Age, Arcadia, Eden]; "then those who were guilty of disobedience were sent by him into our world in the form of

and processes of training can develop inner senses and latent powers which can open these worlds to him.

Modern science indicates this possibility by the the expression, 'extension of faculty'; and clairvoyance and telepathy have been proved by psychical research, conducted by recognised scientists. Yoga-siḍḍhis, ḍivya-shakṭis, vibhūṭis, *kamāl, mo'jizah, kṛāmāṭ, rausḥan-zamīrī,* 'divine powers', 'the luminous heart', 'perfections', 'miraculous powers', 'magical powers', have been believed in, everywhere, always. They are only *extensions* of such powers as we daily exercise, and not, in the least,

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men or animals, according to the gravity of their sins; they then migrate from form to form until the effects of their sins have ceased. The Ismāīlīs did not admit the passage of the soul into the bodies of animals; but they did admit successive (human) lives until it recognised the Imām; then it rose to the world of Light. The Nusāirīs believe that sinners of their religion will be reborn into other religions; outright infidels will become camels, mules, asses, dogs, etc.; there are seven degrees of metempsychosis according to them. The Druses believe that the souls of the enemies of their religion will enter the bodies of dogs, monkeys, and swine. The Kurds and the Yazidis believe in transmigration into the bodies of men and also animals, and in successive existences separated by an interval of 72 years. According to Saiyad Sharīf Djurdjānī, *ṭanāsukḥ* is the passing of the soul to a new body without intervals on account of the inclination of the spirit for the body".

All sorts of beliefs, as to kinds of transmigration, similar to those of these Muslim sects are to be found among different sects of other religions also. Belief in continuous existence of the soul, and its births and rebirths into physical bodies, is common to almost all. Of course, there are also sects, in all religions, which deny such transmigration; very few in Hinduism; many in Islam; many in Christianity. Also, there are some texts of *Qurān*, and writings of venerated Muslim writers, which some commentators interpret as favouring belief in re-incarnation, while others interpret them otherwise.

more surprising than these.[1] Svargas, narakas, lokas, bhuvanas; *jannaṭs* and *jahannums*, *bahishṭs* and *ḍozakhs*, *arsh-es* and *arḍ-s*, *lauhas* and *ṭabaqas*; paradises and purgatories, heavens and hells of higher and lower levels, and subtler and grosser planes of matter; are affirmed by all religions.[2] They are subjective as well as objective; *in* us, and also *outside*; as mental scenes of joy and woe in us, parks and jails outside us.

Ḍévas and upa-ḍévas, gaṇas and pārshaḍas, siḍḍhas and viḍyāḍharas, apsarās and gandharvas, yaksha-s and raksha-s; *farishṭās* and *malāyak*, *parīs* and *jinnāṭ*; *frāvarshis*, *farshārs*, *ameshaspentas*, *yazds*; *ḍévs* and *ḍarvanḍs*; *iblīs-es* and *shaiṭāns*; daityas and asuras; angels and devils, good and evil spirits of earth, water, fire, air, woods, hills, etc., fairies,

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[1] Many siḍḍhi-s, 'accomplish-ments', extra-ordinary powers, bodily and mental, ability to create what would be commonly regarded as 'miracles', are mentioned in *Yoga-Sūṭra-and-Bhāshya*; also, the particular kinds of virtues and 'meditations', 'absorptions', 'rapt contemplations', which develope those powers, respectively.

[2] *T.H.R.* ('Rewards and Punishments' and 'Future Life and Immortality') has no quotations from *Sh.*, *C.*, *T.*, mentioning heaven and hell in the specific sense commonly understood. But p. 66 quotes: "All the living must die...but the spirit issues forth and is displayed on high, in a condition of glorious brightness". Comment on this will be found in Wilhelm and Jung's *The Secret of the Golden Flower* (Eng. transln. of a Chinese classic), where the extraction of the subtle body from the dense is described. Rebirth does not seem to have been expressly denied anywhere by these three religions. *T.H.R.*, ch. 16, ('Man and His Perfecting'), has three extracts mentioning 'heaven'; but in the sense of God or the Supreme Mystery and Power for Good. Lin Yutang, *My Country and My People*, p. 189, quotes Chinese sayings: 'Heaven's way also goes round', 'Keep your own status and resign yourself to heaven's will', 'Let heaven and fate have their way', 'At 50 years of age, Confucius knew heaven's will'. Through Buḍḍhism, however, belief in rebirth seems to have become common throughout China.

gnomes, sylphs, nymphs, undines, dryads, salamanders, brownies, banshees, elves, imps, fiends, demons, devils, spooks, etc., are common to all religions and all peoples. As human bodies are made of certain forms of matter, so the bodies of these are said to be composed of other forms of matter, which are not ordinarily perceptible to our senses (as human bodies are not, to theirs); except in special conditions; as air becomes 'visible', when, as whirlwind, it 'puts on' a column of dust, sand, or water. To think that no other forms of life are possible than such as are cognisable by human senses, is surely to depart very greatly from due modesty. Scores of species of these, high and low, gentle and fierce, as of herbivorous and carnivorous animals, and of savage and civilised human beings, are named in the scriptural books.[1]

[1]Jewish and Christian theology distinguishes nine kinds of angels grouped in three great classes: (1) Seraphim, Cherubim, Thrones, (2) Dominions, Virtues, Powers, (3) Principalities, Archangels, Angels. Jewish *Kabbala* adds Eons, Sephiroth, Dignities. Izeds (Yazds), Shadim, Sephiroth, Malakim, Teraphim, Elohim, are also spoken of. In Islam, five kinds of Jinns, related to the five elements, are recognised; and it gives special prominence to four great archangels, Jibra-īl, Mikā-īl, Azrā-īl, Isrāf-īl; (The Might of God, Gabriel; the Spear of God, Micha-el; the Punishing Mood of God, Azra-el, the angel of Death; Dawning, Unveiling, of the Grace, *Sharf*, of God, Serafiel, the sweet trumpeter and announcer of Morning); somewhat like the four Loka-pālas and eight Dik-pālas of Vaiḍika *Purāṇas*. In Judaism, "Rahm-iel is the angel of Mercy; Tahr-iel, of Purity; Peḍā-iel, of Deliverance, *feḍā* (z); Ṣadk-iel, of Justice; Rāz-iel, of the Divine Secrets": J. Abelson, *Jewish Mysticism*, 127. In the Arabic language also, which is a cousin of Hebrew, (since Arabs and Jews are descendants of the two sons of Abraham respectively, by tradition), Rahm means mercy; Ṭahar, Purity; Feḍā, Deliverance, Submission; Siḍq, Justice, Honesty; Rāz, secret; and so on. These words indicate great outstanding attributes of the Universal Self or Consciousness; and also embodiments of them, as 'characteristic ruling passions', in personalities.

H. P. Blavatsky, *The Secret Doctrine*, III. 402, says, "Sephir is Aḍiṭi, Mystic Space. The Sephiroth are identical

Different from these are certain disembodied human spirits, floating midway, so to say, between 'this-world' and the 'other-world' proper, midway also of heaven-and-hell, in an abnormal way, like lunatics and maniacs in a community. They are kept tied to the earth, by various strong unfulfilled desires for varying periods, before passing on to the 'other-world.' Some of these spirits are good but feeble and foolish, others powerful and malignant, according to the quality and strength of their manias. They are known as prétas, pishāchas, etc, of many kinds, in Vaiḍika Ḍharma; *ghools*, *āsébs*, etc., in Islam; ghouls, ghosts, vampires, incubi, sucubbi, etc., in Christianity.

There is no sufficient cause to deny these non-human 'spirits', 'sprites', 'nature-spirits'; nor to worship them. But the better sort, friendly to man, and willing to help, as inferiors, or as superiors, may be utilized by special processes, as domestic animals, or as superior human friends possessed of power and authority. If the evil sort are evoked, (particularly disembodied human spirits), by ṭāṇṭrika processes of black magic, jādū, (Skt. yāṭu, whence the name yāṭu-ḍhāna for the Atlantean race, called also Rākshasas)[1], physical and moral ruin ensue without fail. Prayer for release of such earth-bound souls, and for upward progress of spirits of all kinds, and, indeed, of all living things and beings, is the duty of men, prescribed by all religions. Various rituals and ceremonies, (*essential* elements in all of which are benevolent sympathetic all-loving *will-force* of the officiant, and his

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with the Hindu Prajā-paṭis (Ādityas), the Ḍhyān Chohāns of Esoteric Buddhism, the Zoroastrian Amsha-spents, and the Elohim, the 'seven angels of the presence', of the Roman Catholic Church." They have some correspondence with the seven best known planets of the solar system.

[1]Apparently so-called because, in the composition of their bodies, (as the result of their peculiar foods, which the purer Aryan races avoid) rakshah (pl. rakshāmsi, germs or microbes or viruses inimical to Āryan bodies) predominated.

mental and moral purity), are also prescribed and practised in all religions ; for purifying the mental, moral, psychical, superphysical, spiritual atmosphere, as fragrant incense purifies the physical ; for attracting and facilitating the operations of good spirits ; and driving off, and hindering or sterilising and counteracting the work of, evil 'nature-forces', or evil disembodied human ghosts ; as perfumes vivify healthy, and disinfectants and antiseptics kill unhealthy, microbes.

In connection with the science and art of Yoga or Sulūk, and its stages, *maqāmāṭ*, bhūmi-s, the inner side of all religions recognizes three principal layers, bodies, vehicles, sheaths, 'principles,' in the make-up of man, which are in touch, respectively, with corresponding worlds or planes as well as with one another. Vedānṭa names them sṭhūla, sūkshma, and kāraṇa, *i.e.*, physical, subtle, and causal. Jainas know them as audārika, ṭaijasa, and kārmāṇa sharīras. Buddhist nirmāṇa-kāya, sambhoga-kāya, ḍharma-kāya correspond. Christian mysticism calls them body, soul, and spirit.[1] Jewish mystics designate them as *nefesh*, *ruach*, and *neshāmāh* (*nūsmā*). Ṭasawwuf uses the Ar. words *nafs*, *rūh*, and *nafs-i-nāṭiqā* or *nafs*, *ḍil*, *rūh*. These three, in the individual, the microcosm, pindāṇḍa or kshuḍra-virāt, *ālam-i-saghīr*, have their correspondents in the Universal, the Macrocosm, Brahm-ānḍa or Mahā-Virāt, *Ālam-i-kabīr*. These latter are called in Samskṛṭ, Vaishvānara (or simply Virāt), Sūṭr-āṭmā (or Hiraṇya-garbha or Prāṇa), and Sarva-jña (or Īsha, Aṇṭaryāmī) ; in Sūfī terms, *Jism-i-kul* or *Shakl-i-kul*, *Rūh-i-kul* or *Ṭabīyaṭ-i-kul* or *Nafs-i-kul*, and *Aql-i-kul* ; *Carne* or

[1] "Your whole Spirit and Soul and Body" : (*B.*, Thessalonians). In the Egyptian *Book of the Dead*, these same three seem to be indicated by *Khā*, the body, Kā or Rā, the soul, Bā, the higher soul or Spirit. In the Græco-Roman religion we have *carnis*, *umbra* (or *manes*), *anima*. Some early Christian Fathers, like Ireneus, speak of "carne, anima, spiritu". Zulu terms for these have been mentioned before, at p. 180, *supra*.

Corpus Mundi, *Anima Mundi*, *Intellectus* or *Spiritu Mundi*; collective total material World-Body, collective total World-Vitality, collective total World-Intelligence. Correspondence to Action, Desire, Knowledge, is obvious.

Many kinds of *nafs* and *rūh* are also distinguished, corresponding to kinds of sharīras, koshas, etc. Corresponding states, planes, worlds, are jāgraṭ, svapna, sushupṭi, (*i.e.* waking, dreaming, and slumbering) or bhūh, bhuvah, and svah lokas; *ālam-i-shahāda* (or *-mulk* or *-nāsuṭ*), *ālam-i-misāl* (or *-malakūṭ*), *ālam-i-jabrūṭ*, etc.[1] Subdivisions are also distinguished. Sufis speak of *nafs-i-ammārā*, *nafs-i-lawwāmā*, *nafs-i-muṭmainna*, *nafs-i-mulhima*, *nafs-i-Rahmānī*, etc.[2] These are lower and higher states of the soul, from one standpoint; from another, they may be said broadly to correspond with the

[1] Mention has been made (p. 183 *supra*, of the seven *arḍ-s* ('earths') and the seven *arsh-es* ('heavens') recognised in Islam. They are the same as the fourteen bhuvana-s or lokas, seven below, aṭala, vitala, suṭala, talāṭala, mahāṭala, rasātala, pāṭāla, and seven above, bhūh, bhuvah, svah, mahah, janah, ṭapah, saṭyam. *Ālam-i-mā'nī*, (world or place of 'ideas'), *ālam-i-lāhūṭ*, *ālam-i-hāhūṭ*, etc., are mentioned in Sūfī books as beyond *jabrūṭ*, though they are probably only higher and higher subdivisions of *jabrūṭ*; as the four higher lokas, of the third; so ṭurīya, turyāṭīṭa, etc., in Vēḍānta, may be regarded as degrees or kinds of sushupti and nirvāna. For purposes of metaphysical theory, as well as yoga-practice, three planes, corresponding to the three familiar states of waking-dreaming-slumbering, (1) world of physical senses, (2) mental world, and (3) world of the unconscious, with a fourth as only summation of the three, are enough. All the other states which it may be possible to distinguish, will be only sub-divisions of one or other of these; or, will be inventions by the minds of sensationalist sectarians, who wish to show, to a too credulous and wonder-hungry following, that they are possessed of higher and higher mysteries and powers which are utterly inaccessible to others. See R. A. Nicholson, *Studies in Islamic Mysticism*, pp. 122-125.

[2] For explanations, see *infra*, Ch. III, section '7. God in Man,' sub-section 'A great Danger'.

five koshas of Veḍānṭa and skandhas of Buddhism. Another distinction is between *nafs-i-jārī* and *nafs-i-muqīm*, 'wandering body' and 'stationary body'. *Jism-i-laṭīf* and *jism-i-kasīf* mean the same, *i.e.*, fine or subtle body and dense or gross body. This is the same pair as āṭivāhika and āḍhi-bhauṭika sharīras of Véḍānṭa, or khé-chara chiṭṭa or sūkshma-sharīra and sṭhūla-ḍeha of Yoga. Sūfi Jāmī has hinted this living separation of subtle from gross body thus :

Ḍāḍ ū ḍil bā har kasé,
Man ze ghairaṭ be-murḍam basé !
Yak bār bi-mīraḍ har kasé,
Béchāra Jāmī bārahā ! (*S.*)

(The Loved One gave him-Self to every one,
And of that shame of Other-ness I die !
All other human be-ings die but once,
This helpless Jāmī dies repeatedly !)

Elsewhere he tells,

Āṅ Yahūḍ-o Mōmin-o Ṭarsā magar
Ham-rahi karḍanḍ bāham ḍar safar.
Pas Yahūḍ āwarḍ un-che ḍīḍa būḍ,
Ṭā kujā shab rūh-e ū garḍīḍa būḍ ;
"Ḍar pay-é Mūsā shuḍam tā Kōh-i-Ṭūr,
Har ḍo gum gashṭèm w-az Ishrāq-i-Nūr".
Bāḍ-az-āu Ṭarsā ḍar-amaḍ ḍar kalām,
K'-"Ai Masih-am rū namūḍ andar maqām."
Pas Musalmāṅ guft, "Ai yārān-i-man,
Pésh-am āmaḍ Muṣṭafā Sulṭān-i-man." (*S.*)

(A Jew, a Muslim, and a Christian too,
Happened to come together on the road
Walking and talking, first the Jew described
Whereto his soul had wandered in the night ;
"I followed Moses to the Mount of Ṭur,
Where both of us were lost in Blaze of Light."
The Christian said, "My Christ appeared to me."
Lastly the Muslim said, "Beloved friends,
To me my King and Prophet showed himself."

In these lines, Jāmī not only speaks of the soul wandering away from the body during sleep, but also

shows that there are many mediators, helpers, guides; and that each earnest soul is helped, in dreams, visions, and superphysical states, by the great personage in whom it may have placed its whole-heartod faith and trust. Incidentally, he provides a beautiful instance of the brotherliness of the wise and pious of all religions.

Muhammad gave, to the select, the counsel :

Muṭo qabl un ṭamūṭo. (*H.*)
(Die before you die.)

The Ṛshi of the *Upanishaṭs* gives the same advice, to the promising disciple worthy of receiving it :

Ṭam svāṭ sharīrāṭ pra-brhéṭ, munjāḍ-
ishīkām iva ḍhairyéṇa. (*U.*)
(As from the thatching-grass the core is drawn,
So from the body should be drawn the soul
With patience, perseverance, fortitude.)

I knew a certain man—whether in body or outside of body, I know not, God knoweth—who was rapt into Paradise and heard things ineffable, which it is not lawful for a man to repeat...I knew a man...caught up to the third heaven. (*B.*, Paul, 2 Corinthians.)

"The children of *this* world marry and are given in marriage; but they which shall be accounted worthy to obtain *that* world and the resurrection from the dead, neither marry nor are given is marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. (*B.*, Luke.)

The Jaina prays :

Sharīraṭah karṭum ananṭa-shakṭim,
Vibhinnam Āṭmānam apāsṭa-ḍosham,
Jinéṇḍra !, koshāḍ-iva khadga-yashṭim,
Ṭava prasāḍéna mam-āsṭu shakṭih.
(*J.*, AMIṬAGAṬI, *Sāmāyika Pātha.*)
(E'en as a sword is drawn out from its sheath,
So to draw out my pure ethereal soul
From this gross body, do thou teach me, Lord !)

Bahir-a-kalpitā vṛttir-mahā-vidéhā.
(*Yoga-Sūtra*, iii. 43.)
(The pow'r to pass out from this case of flesh,
In subtle sheath, and roam about at will—
Mahā-vi-déhā is this power named.)

The soul, āti-vāhika déha, sūkshma-sharīra, jñāna-déha, nirmāṇa-kāya, *nafs-i-jārī*, *jism-i-laṭīf*, *jism-i-misāl*, subtle body, 'astral' body, has to be loosened from the physical body, sthūla-sharīra, ādhi-bhautika déha, jada-déha, *jism-i-kasīf*, *jism-i-shahāda*, *nafs-i-muqīm*, gross or dense body, body of flesh, by regulated fasts and vigils, physical and psychical disciplines, and various subtle introspective processes, of yoga-*sulūk*, under the guidance of a wise teacher, guru-*murshid*, *pīr-i-mughāṅ*, yogī, rshi, who has himself passed through the experience and achieved 'freedom' of subtle body from gross-body. After successful achievement of this great experience, the 'subtle' wears the 'dense', as a person wears a suit of clothes, and can pass into and out of it at will. Then only may the person be said to be 'free' of the bonds of Karma on the earth-plane, bonds which cause his unconscious and involuntary births and deaths here ; then he is mukta, has gained *najāt*, 're-lease', freedom, so far as this plane is concerned[1]. This, in the technical 'super-physical' sense; in the 'metaphysical' sense, unshakeable and permanent *conviction* of Self-dependence and Immortality and Universality is 'freedom' from all fear and doubt.

5. The Law of Analogy or Correspondences.

Another important truth is that of sama-darshitā, 'same-sightedness', Law of Correspondences, Law of

[1] 'Art of Dying', 'Craft of Dying', 'Science of Death' is dealt with in various books of many dead and living religions. See *The Tibetan Book of the Dead*, by Evans-Wentz (with Foreword by Sir John Woodroffe) ; *The Secret of the Golden Flower, a Chinese Baok of Life*, by R. Wilhelm and C. G Jung ; and, of course, *Yoga-Sūtra*, and literature of Yoga generally. *Eu-thanasia* is the Greek word for 'good dying'.

Analogy. This Law of Analogy, indeed, is the basis of that method of induction which is the foundation of all science. As 'microcosm', *ālam-i-saghīr*, kshuḍra-virāṭ, so 'macrocosm', *ālam-i-kabir*, mahā-virāṭ; as terrene man so heavenly man—this is how Hebrew, Christian, Islāmic, and Védic mystics put it. As one, so all, in short; because individual and universal are the same.[1] As atom, so solar system—as scientists put it.

Yāvān ayam vai purushah,
Yāvaṭyā samsṭhayā miṭah,
Ṭāvān asau-api Mahā-
Purusho loka-samsṭhayā. (*Bh.*)
Viḍyā-vinaya-sampannć
Brāhmaṇć gavi hasṭini,
Shuni cha-iva shva-pākć cha
Pandiṭāh sama-ḍarshinah. (*G.*)

(As are the components, organs, and parts
Of single human be-ings—such are those
Of the Vast Macro-Cosmic Man also.
The learned cultured brāhmaṇa, endowed
With the humility which is the crown
Of virtues, as also the elephant,
The cow, the dog, and eater of the dog
—Spirit of the same Spirit are all these,
And Matter of the same Root-Matter too,
Only arranged in ever-varying forms;
And the same Laws of Nature work in all—
Thus the same-sighted Wise do understand.)

Sharira-sṭhāni ṭīrṭhāni
prokṭāni éṭani, Bhāraṭa !.
Sharīrasya yaṭh-oḍḍéshāh
sharīr-opari nir-miṭāh,
Taṭhā prṭhivyāh bhāgāsh cha,
puṇyāni salilāni cha.

(*Mbh.*, Ana ch. 170)

[1] See *The Science of the Self*, p. 110-115.

(As in the body different organs serve
Differing functions, e'en so in the earth,
Do various tracts of land, and lakes, streams,
And oceans own differing properties,
Some holy, beneficial unto man,
Others not such, but the reverse,
maliqa.)

A Sūfī almost translates this :

Muhaqqiq hamīn bīnad andar ebil
Ke dar khūb-rūyān-e Chīn o Chagil. (S.)
(The wise see in the camel's frame,
The same laws manifest
As in the beauteous Chinese dame
Or Chagil's belle, the best.)[1]

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[1] Khājā Khān, at p. 89 of his excellent work, *The Philosophy of Islam*, says : "Referring to Sūratul Hā Mīm, 41. 53, (of *Qurān*) it may be gathered that God has referred to certain signs in the heavens and in the individualities of men. From this, Sūfis have constructed a theory of micro-cosm and macro-cosm, e.g., the twelve zodiacs are the twelve holes in the human body ; the seven planets are the five senses plus the senses (organs) of talking and understanding. The body is the earth ; the bones, the mountains ; space, the sea ;...This, as well as the theory of the five elements and twenty-five guṇas, qualities, possess a distinctive Hindu stamp. The Muslim philosophy in Southern India is so much mixed up with that of the Hindus, that it is difficult to distinguish it." But the difficulty should be welcomed very heartily. Is there any need to distinguish, to see difference, instead of agreement? Is not 'mixing up', assimilation, very desirable, very helpful ? The correspondences between the 'large' and the 'small', the Infinite and the Infinitesimal, have been described, in various ways, in *Purāṇas*, *Upanishaṭs*, *Smṛtis*, *Vēda* itself, repeatedly. And now, as said in the text above, western Science is discerning them. Some scientists have even put forth the view that the orbs of heaven are living beings. For a brief statement of the reason 'why' of the Law of Analogy, working in all departments of Nature, the reader may see the present writer's

The mystery of the earthly man is after the mystery

The Science of Peace, 2nd edn., ch. xv. Detailed and astonishing illustrations of it are to be found in those marvellous mines of 'occult' knowledge, H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine*. The ancient Samskṛt work, *Nirukta*, explains how and why certain Véḍa-texts have to be explained in three ways, metaphysical or ādhy-ātmika, scientific or yājñika (or ādhi-ḍaivika), and historical or aiti-hāsika (or ādhi-bhauṭika); each interpretation being true. Madame Blavatsky's works explain how these and other interpretations, in terms of other sciences, are all correct. She speaks of the 'seven-fold' key to the Scriptures. Khājā Khān, at p. 13 of his book above mentioned, gives a diagram showing twenty-eight 'potencies', inherent attributes or principles, *Asmā-i-Ilāhi*, and twenty-eight *corresponding* 'manifestations,' *Asmā-i-Kiyānī*, in the Universe at large. If he had only pursued the same 'principles' in their manifestations in the human being in particular, he would have seen that the view was not peculiarly 'Hindu', as he says, but natural and universal. In the Purāna-Mythos, Brahmā, the Creative Cosmic Mind (of our Solar Cosmos or System) first creates seven (or ten) mānasa-puṭra-s, 'mental sons'. These are called the primal, primeval, prajā-paṭis, patriarchs, progenitors, of all types of living beings. They correspond to, or are the same as, the Sephiroth, Angels, Elohim, etc., of the other religions; see f.n., pp. 184-5, *supra*. They are also the 'presiding deities', the 'vitalising souls', of the seven (or ten) planets of our solar system. Each planet has its own types of life; they all exchange their jīvas, also, in accord with 'occult' laws; as the various countries and continents of this earth exchange 'colonists', 'immigrants' and 'emigrants'; which is only another illustration of the working of the Law of Analogy, on the minutest as well as the vastest scales. The reader who may be interested in this line of thought, or 'science', or 'speculation', may consult H. P. Blavatsky's great books, and some of the later 'theosophical' literature. The famous American philosopher,, William James, in his book, *A Pluralistic Universe*, descants magnificently on the idea entertained by a German thinker, Fechner, that the Earth is a living being, a great cosmic Individual. In Indian mythos, of course, s he is Pṛthvī-Ḍévī, the great 'goddess' Earth.

of the heavenly man...The wise can read the mysteries in the human face. (*Ju.*, *Zohar*, II, 76 a).

As above, so below. (*Ju.*, Kabbalist axiom.)

Just as the soul fills the body, so God fills the world; as the soul bears the body, so God endures the world; as the soul sees but is not seen, so God sees but is not seen. (*Ju.*, Talmūḍ, quoted by J. Abelson, *Jewish Mysticism*, pp. 155-56).

Yaṭhā pindè ṭaṭhā Brahm-āndè. (Véḍānṭa axiom.)
(As is the small man, such the Cosmic Man;
As the 'small egg', such the vast 'orbs of Space'.)

All that is Yonder, is also here. (*Plotinus.*)

Yaḍ éva iha, ṭaḍ amuṭra; yaḍ amuṭra ṭaḍ anu iha. Mṛṭyoh sah mṛṭyum āpnōṭi yah iha nānā iva pashyaṭi. (*Katha Up.*, 2-4-10).

(That which is 'here', is 'there'; that which is 'there'
Is here also. Who sees but Many only,
And not the One too, death on death is his.)

This s a m a-ṭ ā, this uniformity, in the working of the laws of Nature, can be due to nothing else than the Unity of Nature's God; as one so all; as once so always; as here so everywhere; because the Same One Self is in all, is ever present, is everywhere present.[1] It is also the *basis* of that *Equality* which the democratic heart craves after, and rightly, when within due limits. Véḍānṭa states the metaphysical fact on which the Law of Analogy, s a m aṭ ā, is based, as S a r v a m S a r v aṭ r a S a r v aḍ ā, 'All is everywhere and always'. *Tasawwuf* describes it as *Inḍirāj-i-Kul-f-il-Kul*, 'the Immanence of the All in all, in each and everything'. The Bible speaks of it as "the

[1] But to know that the same laws of matter and mind are working in every living being, does not abolish the difference between right and wrong, good and evil, gentle and fierce; it does not mean that we should behave in the same way towards wolf and human child. Nature's laws include ample provision for differential behaviour. See *infra*, Ch. III, Section 3, on the Golden Rule.

fulness of Him that filleth all in all." The Jewish sacred book, *Ṭalmūḍ*, honored next after the *Old Testament* of the Bible, says: "No atom of matter, in the whole vastness of the universe is lost; how then can man's soul, which comprises the whole world in one idea, be lost?"[1]

The whole of the sun is imaged in every, the most microscopic dew-drop reflection, and every such reflection comes from, is present and included in, the vast light-sphere of the sun.

Viḍyatė sa cha sarvasmin,
sarvam ṭasminsh-cha viḍyaṭė,
Ṭasmāḍ Samviḍ iṭi proktah
Param-Âṭmā mah-āṭmabhih.
(*Vāyu-Purāṇa.*)

(Since Everything exists in Consciousness,
And Consciousness exists in Everything,
Hence Samviṭ 'Principle of Consciousness',
Is one of the great names by which they know,
The great-souled ones, the Supreme Self of All.)

Science speaks of the potency of infinite multiplication present in each seed, germ, microbe; of infinite vibrations of each atom perpetually affecting all other infinite atoms; of infinite photographs being conveyed to each point of space eternally by infinite rays of light from all directions from the most distant stars and planets; of infinite sights, sounds, etc., filling all space constantly, and needing only appropriate apparatus to be caught; and so forth.[1] Obviously, to know *all* about the least little atom, is to know all about the Universe, for each part of a Whole is inseparably connected with all the other parts of the Whole.

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[1] Riley, *Bible of Bibles*, p. 148.

[1] "There is no material point that does not act on every other material point. When we observe that a thing really *is* where it *acts*, we shall be led to say, as Faraday was, that *each of them fills the world*"; Bergson, *Creative Evolution*, p. 214.

6. The Long Line of the Spiritual Hierarchy.

Another thought, which all religions hold unitedly, is that, as the chain of evolution extends below man, so it extends above him also; and that advanced souls, forming a Spiritual Hierarchy, take care of the Human Race, and guard and guide it on its upward path, as parents and teachers do their children and pupils. Famous western scientists also have openly expressed their belief that this must be so. All the religions mention these hierarchs. Vaiḍika Ḍharma calls them Avaṭāras, Amshas, Kalās, Vibhūṭis, Kumāras, Manus, Ṛshis, Munis, of many degrees. Buḍḍhism names them as Buḍḍhas, Praṭyéka-buḍḍhas, Boḍhi-saṭṭvas. Jainism knows them as Tīrṭhankaras, Siḍḍhas, Munis, and Arhaṭs. Islām knows them as Quṭubs, Ghauses, Waṭaḍs, Abrār, Baḍals, Akhyār, Walis, Nabis, Rasūls. Christianity calls them Sons of God, Messiahs, Thrones, Principalities, Powers, Prophets, Saints. Judaism calls them Patriarchs, Prophets, Sages. Zoroastrianism knows them as Soshyanṭs, 'Renovators, whose task is to re-interpret the Eternal Truth from time to time', 'Lovers of mankind', also *Naroish-naro*, i.e., 'Men of men', Supermen.[1]

Ṭao-ism says :

The High Emperor of the Sombre Heavens descends to earth...hundreds...(upon) hundreds (of) times, to become the companion of the common people and teach them the truth...to heal the sick...to endure suffering patiently and

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[1] The word Soshyanṭa, it seems, etymologically means 'lovers' of mankind, also 'renovators' of Humanity as well as of Truth, 'givers of a new, a second, birth to mankind', by giving birth afresh to the Eternal Truths, for their instruction, purification, and advancement; Skt. sū, to pro-create. Zoroastrians believe in "three prophets...Oshedar-Cami, Oshedarmah, and Sosiosh, preceded by Zarathustra" : H.P. Blavatsky, *Isis Unveiled*, II, 467.

give his life again and again, that his pain may be a spring of joy and righteousness to many hearts.[1]

Kṛshṇa and Ḍèvi-Shakṭi say :

Yaḍā yaḍā hi ḍharmasya
glānir-bhavaṭi, Bhāraṭa !,
Abhy-uṭ-ṭhānam a-ḍharmasya
ṭaḍā Ātmānam srjāmi Aham.
Pari-ṭrāṇāya sāḍhūnām
vināshāya cha ḍush-krṭām,
Ḍharma-sam-sṭhāpan-ārṭhāya,
sam-bhavāmi yugé yugé. (*G.*)
Iṭṭham yaḍā yaḍā bāḍhā
ḍānav-oṭṭha bhavishyaṭi,
Taḍā ṭaḍā ava-ṭīrya Aham
karishyāmi ari-san-kshayam.
(*Ḍurgā-sapṭa-shaṭī.*)

(To guard the good and slay the wicked men,
And re-establish on firm base My Law,
I manifest My-Self age after age.
When law and righteousness decline and fade,
And vicious sin uplifts a fearless head,
Then I incarnate to redress the world.[2]
Whene'er the evil ones oppress the good,
I will take birth, and slay them without fail.)

Bahvīh samsara-māṇo Aham
Yonīr-varṭāmi, Saṭ-ṭama !,
Ḍharma-sam-rakshaṇ-ārthāya,
Ḍharma-sam-sṭhāpanaya cha.
Ḍharmasya Sétum baḍhnāmi,
chaliṭé chaliṭé yugé ;

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[1] Quoted by J Estlin Carpenter, *The Place of Christianity in the Religions of the World*, p. 60.

[2] Faizī has translated this famous verse into Persian thus,
Chu bunyāḍ-i-Ḍīn susṭ gardaḍ basé,
Numāyém Kḥuḍ rā ba shaklé Kasé.

Another reading of the first line is,
Cho ahwāl-i-ḍunyā bi-gardaḍ kḥasé.

Ṭās ṭāh yonīh pra-vishya Aham,
prajānām hiṭa-kamyayā.
(*Mbh., Anu-Gīṭā*, ch. 54).

(Many, the types of wombs through which I pass,
Moving for ever through the Universe,
To guard from harm or re-establish Ḍharma.
Time and again I strengthen Ḍharma's Bridge
Whene'er Forces of Darkness weaken it.
For helping on of all, e'en animals,
Who also are my progeny and My-Self,
I take on form of even bird and beast.)[2]

Eṭan-nān-Āvaṭārāṇām
niḍhānam bījam Avyayam,
Yasy-āmsh-āmshéna jāyanṭé
ḍéva-ṭiryang-nar-āḍayah. (*Bh.*)

(My Universal Mind is the One Fount,
Exhaustless, the One ever-fruitful Seed,
Of all the Sparks infinitesimal,
Atomic, countless, that ensoul all forms
High, low, of gods, men, animals;
While rarer Sparks of greater Light and Might
Appear as Avaṭār's to guide them right.)

Muhammaḍ says:

Le kullé qaumin hāḍ...In min ummaṭin illā kḥalā fīhā nazīr...Wa la qaḍ ba asnā fi kulli ummaṭin Rasūlan. (*Q.*, 35. 25; 16. 37.)

(To every race great Teachers have been sent.
God hath not left any community
Without a prophet, warner, and true guide.
He sendeth Prophets to the ignorant
And those misguided into evil ways,
Raising these prophets up from 'mongst themselves
To purify them, and to teach to them
His signs and wisdom and philosophy.)

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[2] Rudyard Kipling, H. Melville, E. Thompson Seton, E. Bullen, C. D. Roberts, and others, have written very interesting stories of 'leaders' of flocks of mountain sheep, shoals of seals, schools of whales, herds of deer, flights of pigeons, etc.

Inn-Allāhā yaba'so lihāzeh-il-ummaṭé a'lā rasé kullé méyaṭé sanaṭin mañ-yujaḍḍaḍ lahā ḍīna-hā.

(*H.*, recorded by Abū Dāūḍ).

(At the beginning of each 'hundred years',
God sends, for every race, a teacher who
Revives Religion freshly for the world.)[1]

Kāna fī Hinḍé nabī-yun aswaḍ-ul-laune isma-hū Kahinan.[2] (*H.*, recorded by Ḍailamī, in Ṭārīkh-i-Hamḍan, Bāb-ul-Kāf.)

(A Nabī-Prophet lived and taught in Hinḍ,
Dark of complexion, Kahin was his name.)

*Z*āiekā fazl-Ullāhé yoṭīhé mañ-yashāo, w-Allāho zul-fazl-il. Allāho yā'lamo haiso yaja'lo rasālaṭahu. (*Q.*)

(Such prophetship is a great gift from God.
And God is very generous. He also knows
Who worthy is to be His messenger.)

The Zoroastrian *Gāṭhā* says:

Anghéūsh ḍaréṭhrāya fro ashahyā frārénṭé véréjaḍā-īsh senghāīsh Saoshyanṭām khraṭavo...

Aṭ ṭoī anghém Saoshyanṭo ḍakhyūnām yōī kshanūm vohu mananghā hachāonṭé...

...Yé ḍāṭhaébyo éresh Raṭum kshyāmsa ashivāo chisṭā. (*Z.*, Gāthā, 46. 3; 48. 12; 51. 5)

(Take up the disciplines enjoined by them,
The Saoshyanṭas, Lovers of Mankind,
Masters of Yoga, for thy soul's welfare;
In thought, in word, in deed, yea, take them up!
In every land, of e'en barbarians,
Are there Saoshyanṭas who have attained
The Great Peace of the Universal Self.
This Sovereign of the World, the Self of All,

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[1] There is a very similar doctrine stated in theosophical books. Another verse of the Qurān, 23. 45, says, in view of the fact that most 'prophets are not honored in their day' or country,

(To people after people have we sent
Apostle on Apostle; mostly, though,
The people have denied, or even killed, them.)

There is a similar statement in the Bible.

[2] *I.e.*, Kṛishṇa, which means 'the Dark One'.

Hath sent down righteous Prophets unto us,
Saoshyanṭas, to show us the Right Path.)
(In every age, a religious Guide appears
Who ministers to the people and protects them,
Obeying, in such work, the Will of Yazḍān.)
(A Zoroastrian text.)

The theurgists and Platonists of the earlier centuries of the Christian era seem to have distinguished between Theo-pneusty (inspiration or the mysterious power to hear orally the teachings of a god), Theo-pathy (assimilation of divine nature), and Theo-phany (actual appearance of a god in man), as grades of spiritual progress.

Buddha says:

In due time another Buddha will arise. He will be known as Maiṭréya (which means 'he whose nature is kindness')...After the death of each Buddha, his religion flourishes for a time, then decays, and is at last completely forgotten, until a new Buddha appears, who again preaches the lost truth of Ḍharma. (*Seven Baskets.*)

Jesus says:

I will come again and receive you unto myself, that where I am, ye may be also. (*B.*)

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. (*B., Malachi.*)

And elsewhere we read in the Bible:

Out of thee (Bethlehem) shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (*B., Micah.*)

The last words are especially significant.

God hath not left himself without witness in any land. (*B.*)

Isaiah says:

The Spirit of the Lord God is upon me. (*B.*)

The Spirit of the Lord shall rest upon him (i. e., Jesus). (*B.*)

And Jeremiah:

And the Lord said unto me—Behold, I have put My words in thy mouth. (*B.*)

In the *Qurān*, the fact is emphasised over and over again that it is Allāh who is speaking through the lips of Muhammad.

Even simply to bear these great souls in mind, as loving helpers, as examples, as standards, as proofs of the possibility for all of high achievement; and much more, to get into touch with them, by developing spiritual and moral merit, and opening up the subtler senses, 'extending' the faculties into the superphysical, the finer and more ethereal, planes; this helps our own progress as members of the vast *Fraternity* of Man, nay, of all living beings.

The Fundamental Truths and Teachings remain ever the same, but the frame-works in which they manifest, decay and lose vitality, over and over again, in race after race, age after age, clime after clime, tongue after tongue. The words, the forms, become hackneyed, with the lapse of centuries; and human hearts respond to them no longer, vividly and actively. The new spiritual impulse, the new descent of the divine fire of life, that is needed to vivify afresh those Truths and Teachings, and give them a new birth in the living frame of a new language and new forms, in a new generation, or a new race, new place, new epoch—such divine afflatus can be given only by such Supermen. They incarnate as Founders of Religions; and, by the fire and fervour of their *ishq-i-haqīqī, karam-bā-khalq*, dunyā-dostī,[1] Love divine and universal, Brahma-nishthā, Vishva-préma, Loka-hit-chā; the ardent flame of their compassion for mankind; fed constantly by the fuel of their deeds of self-sacrifice—by such tapas-fire in their own hearts, they set aflame the hearts of other human beings, all around, with similar love of God and of mankind. Thus they give a New Life-time, of a whole Great Era, to the Eternal Truths, and so give birth to a New Civilisation. This is their supreme work—of bringing into the world afresh, a great

[1] Bā khalq karam kun ke Khudā bā to karam kard: (Sā'dī); 'Since God loves thee, thou too shouldst love all beings.'

influx of spiritual, moral, emotional force. The intellectual work, also indispensable, of re-proclaiming the basic eternal truths is also done by them ; but that of expounding and reconciling their teachings, is done afterwards by studious followers, lesser persons. While these latter remain true servants of the Spirit, and well-wishers of mankind, the religion flourishes. When they become false, selfish, aggressive, proud, malevolent, then they begin to misinterpret and to divide instead of reconciling and uniting ; sects arise and multiply ; decay begins.[1]

It should also be noted that the Evolutionary Chain or Spiral of living beings, high and low, stretches infinitely, above as well as below, according to the Scriptures of the nations ; and modern science also vouches for it. Thus :

"Looking at the matter from the most rigidly scientific point of view, the assumption that amidst the myriads of

[1] The creators of a movement, who give it its origin, its life, its energy, its emotional impulse, and its actional impetus, are, usually, other than those who give it its detailed philosophy, and do its teaching, and guiding, its right direction ; even as the parents of a child are usually other than its teachers. This does not mean that the teacher and the teaching begin to exist, are born, after the parents and the child ; but only that the work of education, the clear exposition of the philosophy, begins after the child, the movement, has been born. As history has gone, so far, usually philosophy and movement have acted and re-acted on, and helped to define, each other. If parents and teachers have been in consultation with each other before the child is conceived and gestated and born, or if parents are also teachers—then the conditions for successful growth are most favorable. Only in rare cases, of some pūrṇa-avatāras, *insān-ul-kāmil*, *mazhar-i-aṭamm*, have aspects of Al-Bāḍī and Al-Alīm, Brahmā and Vishṇu, Creator and Teacher, been combined ; and then too, all aspects have scarcely been equally manifested. Either the aspect of Knowledge as Teacher, or of Action as History-maker and Warrior, or of Desire as Inspirer of Love and Devotion and Purifier of soul, prevails, and manifests more than the other two; but, of course, never exclusively ; for all three aspects are inseparable, though distinguishable.

worlds scattered through endless space, there can be no intelligence as much greater than man's, as his is greater than a black beetle's; no Being endowed with powers of influencing the course of Nature as much greater than his, as his is greater than a snail's; seems to me not merely baseless but impertinent. Without stepping beyond the analogy of what is known, it is easy to people the cosmos with entities in the ascending scale until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience."[1]

7. The Goal Of Life—To Feel the Self in All.

The great truth which may be mentioned last here, is only another aspect of the first. The Self comes back to It-Self, remembers its forgotten Infinitude. The Wanderer

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The reader who cares to pursue the subject further, may look into the present writer's *Kṛshṇa, A Study in the Theory of Avatāras*,

[1] Prof. T. H. Huxley, *Essays on Some Controverted Questions*, p. 36 (edn. of 1892). Prof. Huxley was one of the most renowned scientists of Britain, in the last quarter of the last century. Later, the more famous A. R. Wallace, and also Sir Oliver Lodge, publicly professed adherence to the same belief. The latter has written: "Two things I am impressed with—the first, the reality and activity of powerful, but not almighty, helpers, to whom, in some direct and proximate sense, we owe guidance and management and reasonable control; and next, with the fearful majesty of still higher aspects of the universe, culminating in an Immanent Unity which transcends our utmost possibility of thought." Julian Huxley, a grandson of the Professor, writes (*Essays in Popular Science*, p. 119-120): "The truth is, of course, that Huxley was essentially and deeply religious, but that this really obvious fact was completely masked for the average man of his day by his on-slaughts on what that average man imagined an integral part of his religion, but Huxley regarded as a dead weight, an obstruction to any true religion." And he supports his statement by many quotations from Huxley.

returns Home. In symbol, the Serpent of Wisdom and of world-cycles swallows its own tail. A circling of the soul is completed. Extremes meet. The Infinitesimal is seen to be the Infinite. The Individual and the Universal become One.

The 'end', 'aim', 'purpose', 'goal', 'object', 'fundamental value' of life is dual. There are two *Summa Boni*. The first, the preliminary purpose of life, is Abhy-uḍaya, *ne'mat-i-ḍunyavī, iqbāl-manḍī*, prosperity, success, in the life of this world, enjoyment of the good things of the earth, through the sensor and motor organs; it is threefold, (1) ḍharma, (2) arṭha, (3) kāma; (1) *ḍayānat*, (2) *ḍaulat*, (3) *lazzat-uḍ-ḍunyā*; or (3) Sense-joy, refined by (2) Wealth, regulated by (1) Law; in other words, happy (3) Family-life, beautified by (2) Property and artistic possessions, restrained, controlled, regulated by (1) Religion-inspired Law of Right-and Duty. This first triple end of life is to be pursued in the first half of life. The second half of life is to be devoted to the achievement of the final goal, moksha, *najāt*, 'salvation', freedom from all sorrow, the second *Summum Bonum*, Nis-shréyas, Param-Ānanḍa, *Hazz-i-ā'lā, Kḥair-i-mahaz, Lazzat-ul-Ilāhiyā*, Greatest Good, Joy than which there is no greater joy, 'to be like God', 'to become merged into God', 'to become God', Supreme Beatitude and Bliss.[1]

The final purpose of life, inherently cherished by every human heart, is Return to the Original State from which we have erred away; is Assurance, Realisation, that the whole World-Process is Play of One-Self, without restraint by an-Other; is *Liberty* from all compulsion by another, Recollection of Our-Self as Supreme Maker, Mender, and Ender of all, *Freedom* of Spirit from bonds of fear, doubt, sorrow, *Salvation* from sin, *Deliverance* from error, *Emancipation* from superstition, *Ab-solu-tion*, absolved-ness, Ab-solute-ness, from all limitation and its

[1] The reader who cares to pursue the subject of the 'Goal of Life' further, may look into the present writer's *The Science of the Self*, and *The Science of Social Organisation*.

consequences. Some time, sooner or later, this Freedom comes to each and every soul, after experience of all kinds of joys and sorrows, sins and merits, deeps and heights of life, *because* all souls *are* parts of the One Supreme Self; and it comes by realisation that there *is no Other* than Self, which can restrain or compel. Vaiḍika Ḍharma, Buḍḍhism, and Jainism know this state as Mukṭi; also as Nir-vāṇa,[1] annihilation or extinction *of sense of separateness and egoism*, and blossoming of sense, and tasting of Bliss, of Oneness with the Universal Self, which constitutes 'return' of the soul to its Source. Islām knows it by words which are exact equivalents of Mukṭi and Nir-vāṇa, *viz.*, *Najāṭ* and *Fanā-f-Illāh*. The last word means extinction or annihilation *into* God, with its accompanying ecstasy of joy, *Lazzaṭ-ul-Ilāhiyā*, Brahm-ānanḍa, Spiritual Blessedness, dissolving into 'Bliss of God', opposite of vishaya-ānanḍa, or *lazzaṭ-uḍ-ḍunyā*, worldly 'joy of sense-objects'. Obverse of *Fanā-f-Illāh* is *Baqā-f-Illāh*, 'remaining' or 'abiding' eternally in God. Corresponding Skt. words would be Brahma-līna-ṭa, 'disappearance in Brahma', and Brahma-bhāva or Brahma-sṭha-ṭā, 'state of Brahma' or 'establishment in Brahma'.[2] Jewish Kabbalists

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[1] Buḍḍha's 'denial' 'of any self', has been commonly *mis*understood to imply that nirvāṇa is annihilation, complete extinction, and that the sole aim of the wise man should be such extinction—this 'denial of self' by Buddha is only the 'self-denial' of the English language, but with a far greater and deeper significance. *Sānkhya Kārikā's* 'na asmi, na mé' and *Charaka's* 'Na Ėṭaḍ Aham' and 'Na Ėṭan Mama', have the same significance.

[2] Sir Ahmed Hussain (of Hyderabad, Dn.) has written to me that *Baqā-f-Illāh* is the result of 'idealisation of the real' and realisation of the ideal'—an excellent way of putting the thought in words. In theosophical terms, attaching the upper half of the fifth principle to thes ixth and seventh principles, or higher Manas to Buḍḍhi and Ātmā, (see f.n., p. 180, *supra*), means the same; thereby, the nobler thoughts and emotions which make up higher Manas, and constitute what may be called 'real', are 'ideal-ised', 'spiritualised'; and the supra-con-

call it 'the Palace of Love'; Gnostics, 'the Pleroma of Eternal Light'; Christians, 'the Kingdom of Heaven'. Christianity calls it also Beatitude of Salvation accomplished, Supreme Blessedness and Divine Bliss;[1] the soul feels 'salved', 'saved', from 'death'; i.e., that death of 'soul' which is 'the wages of sin'; break-up of 'subtle body', sūkshma-sharīra, which results from persistent gross sin; death of physical body is, of course, inevitable. St. Paul speaks of "the Glorious Liberty of the Sons of God". And again, he says:

Stand fast therefore in the *Liberty* [mukṭi] wherewith Christ hath made us *Free*, and be not entangled again with the yoke of *Bondage* [baṇdha]. (*B.*, Paul.) The Truth (of the identity of the Individual with the Universal) will set you free. (*B.*)

There is no 'other-ness,' *ghair-iyat*, iṭara-ṭā, left in this state of Bliss. All is I. "The Universe grows I". Purusha becomes Brahma; Jīv-āṭmā becomes Param-Aṭmā; Amsha becomes Pūrṇa; the Part, the Whole; *Anāniyat-i-aḍnā*, *Shakhsiyat-i-aḍnā*, the Individual, becomes *Anāniyat-i-ā'lā*, *Shakhsiyat-i-ā'lā*, the Universal; Chiṭṭa becomes Chiṭ; Vishishta-Chaiṭanya, limited, particularised, individualised consciousness, Vishishta-Saṭṭā, speci-fic existence, becomes Chaiṭanya-sāmānya, Universal Consciousness, Saṭṭā-sāmānya, gener-al, Universal Being; *Kẖuḍ* or *Kẖuḍī* becomes *Kẖuḍā*; the Drop becomes the Ocean; the Infinitesimal, the Infinite; Man becomes God. *Becomes*, by *recognising* the identity of the two, which were never two.

As-Siḍqo yunji, w-al-kizbo yohlik. (*Q.*)
(Truth giveth freedom; Untruth giveth death.)

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scious unspecialised, un-'real'-ised, 'ideal' Buḍḍhi and Aṭmā are 'real-ised'.

[1]The Epicurean *Indolentia*, Perfect Repose, is one aspect of Nirvāṇa; as in the *Gītā*:

Yaṭhā ḍīpo ni-vāṭa-sṭho
na iṅgaṭé sā upamā smṛṭā.
(Steady as lamp-flame in a wind-less place.)

As described by those who have experienced the realisation, there is, in it, the 'intellectual conviction' of identity of one-self with the Universal Self; there is also the 'affective' or 'emotional feeling' of that union, a very great exaltation, a sense of utter security and certainty; as the first romance of perfectly reciprocated human love raised to a very high degree, even to infinite degree, for here we have love of all, instead of only two; and there is also the 'actional' or 'volitional' aspect of the 'will', the 'resolve', to become, or, indeed, the sense of having become, or, of being, a 'missionary of God', a 'son of God'; the sense of one's (triple) body being now an 'instrument', an 'organ', of the Universal Will-Life-Intelligence.

Bhakṭih, Par-ésh-ānu-bhavo, vi-rakṭih
Anyaṭra cha, ésha ṭrikah éka-kālah. (*Bhāg.*)
(Love Universal, sense of Dei-ty,
Surcease of selfish act—all three in one.)
All are but parts of One stupendous Whole,
Whose body Nature is and God the Soul. (POPE.)
Yaḍ, Agné!, syām Aham Ṭvam,
Ṭvam vā ḍhā syā Aham. (*Ṛg-Véḍa*, 8. 44, 23.)
(Lord Agni![1] Fire and Light and Guide Within!
Ordain that I be Thou, and Thou be I!)

Aham bhavān, na ch-ānyas ṭvam,
Ṭvam év-Aham, vi-chakshva, bhoh!,
Na nau pashyanṭi kavayash-
Chhiḍram jāṭu manāg-api. (*Bhāg.*)
(Thou art I, verily; None Else art Thou;
And I am thou, know well, deep in thy heart,
There is no difference 'twixt Thee and Me.
The Seers, who can see, have seen this Truth.)

Man ṭū shūḍam, ṭū man shuḍī,
Man ṭan shuḍam, ṭū jāṅ shuḍī,
Ṭā kas na goyaḍ bāḍ az īṅ,
Man ḍīgaram, ṭū ḍīgarī. (*S.*)

(I am none else than Thou, and Thou than I;

[1] 'Agré nayaṭi,' 'That which leads forward', is 'Ag-ni', the Divine Fire within.

I am thy body and Thou art My Soul.
Let no one say hereafter that I am
Other than Thee, or Thou other than I.)

Yaṭhā saṭah purushāṭ késha-lomāni,
Ṭaṭhā Aksharāṭ sambhavaṭi iha Vishvam. (*U.*)
(As to the human being are hairs and nails,
So is this Cosmos to the Eternal Self.)

Haq jān-i-jahān asṭ, wa jahāṅ jumla baḍan;
Tauhīḍ hamīn asṭ; ḍigar shéwa o fan. (*S.*)
(One single Body—this Whole Universe;
God—Its One Soul; spirits, souls, angels all—
Its organs and its senses; th' elements,
And all the Natural Kingdoms are its limbs—
Such the significance of Unity.)

Ṭaṭ srshtvā ṭaḍ éva anu-prā-vishaṭ...
Ésha vai Vishva-rūpah Ātmā Vaishvā-narah...
Ṭaṭra ko mohah, kah shokah, Ékaṭvam
anu-pashyaṭah. (*U.*)
(The Self creates this world and enters in,
As soul in body, to the very nails.
The Total of All Bodies and All Souls
Is His One Single Body and One Soul.
For him who sees him-Self in every self,
In everything, there is no longer left
Any perplexity, doubt, sorrow, fear.)

Other names for this Bliss are *surūr-i-jāwéḍānī*, the 'permanent intoxication', *isṭighrāq*, 'mergence' into the One, Brahma-līnaṭā, 'disappearance in Brahma', Aṭma-lābha, 'finding of the Self', *wisāl*, 'union', sāyujya, 'identification' with God, *wahḍaṭ*, éki-bhava, kaivalya, 'on(e)li-ness', sol-itude, soli-tari-ness, Âṭm-ānanḍa, Ātma-raṭi, Ātma-ṭrpṭi, 'Self-bliss', 'joy-in-Self', 'Self-content', bhakṭi-rasa, 'bliss-bath of love', mahā-bhāva, the 'great emotion', bhūmā, the state of being 'the greatest', 'the most', Infinitude

Willy-nilly, consciously or sub-consciously, all living beings, all things, are all the time trying to reach this Eternal Fount of Peace which is ***within themselves***, this

Self of all, this Universal Love. All genuine earnest Philosophical and Religious Questing is but Home-sickness; yearning for that Heaven from which we have erred and fallen away; pining for the Garden of Eden from which we have been exiled, through the serpent-wiles of false Māyā-Desire, Ṭṛshṇā, *Hirs, Ṭama'*; longing to regain our own forgotten and lost Self.

Mama varṭm-ānu-varṭantè
manushyāh, Pārṭha !, sarvashah.
Yé yaṭhá mām pra-paḍyanṭè
ṭāns-ṭaṭha-ıva bhajāmy-Aham.
Ṭé-pı Mām-éva, Kaunṭéya !
yajanṭy-a-viḍhi-pūrvakam. (*G.*)
(Mankind are everywhere marching to me.
Whatever road they take, I meet them on it.
In every form each soul seeks Me, the Self.)

Self-consciousness, All-Self-consciousness, is the one purpose and goal of all evolution, the one ever very near and yet seemingly "far-off divine event to which the whole creation moves," as western modern poet and philosopher also see and say, more or less gropingly; while the scriptures of the nations say and show the Great Truth in full blaze of light.

Manyé-ush hachā ṭhvā é-é-āonghā
Yā-ıshā anghéush po-uruyo khavaṭa.
(*Z.*, Gāṭhā, 28. 11)
(By force of knowledge and expanding thought
Shall we return to Thee, unto that state
Which was at the beginning of our life.)
Kaṭ vé kshaṭhrém, Mazaḍā !, yaṭhā vāo hakhmı
...paré vaskhémā...yaṭhā...ūrvāīḍ-yās...ayénī paīṭī.
(*Z.*, Gāṭhā, 34. 5, 6.)
(Thou art beyond all this we see, Supreme !
Teach us what resignation, fortitude,
And what detached aloofness from the world,
May join us unto Thee, Lord Mazaḍā !
And make us thus to realise our-Self.)

Ṭach-chhruṭam, ṭach-cha vijñanam,

Ṭaḍ-ḍhyānam, ṭaṭ param ṭapah,
Ayam Aṭmā yaḍ-āsāḍya
Sva-svarūpé layam vrajéṭ.
(*J.*, SHUBHA CHANDRA, *Jñān-ārṇava.*)
(The deepest learning and the highest science
And meditation and asceticism
Are that the Self should re-cognise It-Self
And lose Itself in Self eternally.)

The Jewish Mystic Books say :

All things of which this world consists, spirits as well as bodies, will return to their principal, the root from which they proceeded. (*Ju., Zohar*, II. 218b.)[1]

Bahūnām janmanām anṭé
jñāna-vān mām pra-paḍyaṭé (*G.*)
(After the soul has passed through many births,
It knows, and comes back to Me, in the end.)

Life is a going forth, death is a returning home
(*T., Tao Teh King.*)

Gar che ḍīwār afganaḍ sāyah ḍarāz
Bāz garḍaḍ sūye ū ān sāyah bāz. (*S.*)
(Long is the shadow that the wall casts forth,
When the Sun falls upon the earth at dawn ;
Yet it turns back again, as the Sun climbs,
Till it is lost in the wall's base at noon.)

Innā l-Illāhī wa innā Ilaihi rāje'-ūn. (*Q.*)
(From Allah do we come, for Him we are,
And to Him verily is our return.)
(O, join not other gods with me ; 'tis sin ;
For unto Me shall ye return at last.) (*Q.*, 31. 13.)

The beautiful poem of Wesālī, *Mā-muqīmān*, is an extended comment on this verse of the Qurān. Only the first and the last verses are given below .

Mā muqīmān-e-kū-e-Ḍilḍār ém ;
Rukḥ ba ḍunyā wa ḍīn na mī ārém ;
Bulbulān-ém, ke az qazā wa qaḍar,
Ofṭāḍah juḍā ze gulzār ém.

[1] Quoted in H. P. Blavatsky's *Isis Unveiled*, II, 271.

...Man na ḍānam ke andar īṅ hairaṭ,
Ba Wesālī ke ḍāḍ paighāmé,
Ke ba chashmān-i-ḍīl ma-bīn juz Ḍosṭ,
Har che bīnī be-ḍāṅ ke mazhar-i-Ū-sṭ. (*S.*, WESĀLI.)
(In the Beloved's Garden did we dwell!
Of His rose-garden are we nightingales;
His Will, as Destiny, did cast us out,
To wander, seeking, in this labyrinth.
But now we've done with this world and its creeds.
After long yearnings and far wanderings
The wonder comes! He filleth all our being,
With His own Self—Yea, 'tis the Belovéd!—
And a vast music in our Soul resounds,
"Ye are united with Me once again,
With the heart's eye see now naught but the Friend;
For whatsoever ye behold, ye know
Is but the glory of the Belovéd!")

Miṭṭrasya chakshushā pashyéma. (*V.*)
(See we the whole world with the One Friend's eye.)

Gauharé juz Kḥuḍ-shināsī
n-īsṭ ḍar bahr-é wujūḍ;
Mā ba girḍé Kḥwēsh mī
garḍém chūṅ girḍāb-hā. (*S.*)
(Self-knowledge is the only pearl
In this sea of life;
Like whirlpools round our-Self we whirl
In incessant strife.)
Wisālé Yār ṭamhīḍ-é
firāq-é har ḍo ḍuniyā hai,
Ke Us kā ho ke phir koī
kisī kā ho nahīṅ sakṭā. (*S.*)

(The Finding of the One All-Belovéd
Is Losing of All-Else, of both the worlds,
Within, without, of heaven and of earth.
He who belongs to Me, can never more
Belong to Any-Other—saith the Lord.)
I am (is) a jealous God, I brook(s) No-Second. (*B.*)

Na vā...patyuh, jāyāyāh, putrasya, vittasya,...
—Ātmanas-tu kāmāya sarvam vai priyam
bhavati. (*U.*)
(Not for its own sake is aught dear to us;
Whatever thing or being, high or low,
Parents, spouse, child, friend, house, or gold, or god,
Is dear to us—is so for sake of Self.)

Kufr o dīn har do dar raha-t poyān,
Wahdahū lā sharīk-ilah goyān.
Har kas tālib-i-Yār and, che hushyār o che mast;
Hama jā khānai ishq ast, che masjid che kanisht.
Tu-hī Maqsūd hai, Ka'bā
wa But-khānā bahānā hai. (*S.*)
(Sceptic or faithful, both run after thee,
Seeking the One Great Ultimate of all.
Sober, inebriate, sane or insane,
Each one for the Beloved One doth seek;
Musalmān's mosque or Magian's fire-place,
Each is the sacred shrine of Love Divine.
Thou art the Goal for which all are asearch;
Temple and Kā'bā, both, but roads to Thee!.)

Kāfir-é Ishq-am; Musal-
mānī ma-rā dar-kār n-īst;
Har rag-é man tār gashtah,
hājat-é zunnār n-īst.
Az sar-é bālīn-e man
bar khéz, ai nādān tabīb!;
Dard-mand-é Ishq rā
dārū ba-juz Dīdār n-īst.
Khalq mī goyad ke Khusrau
but-parastī mī kunad—
Āré āré, mī-kunad,
bā khalq o ā'lam kār n-īst. (*S.*, KHUSRAU.)
(I am an infidel, idolater
That idolises Love with all his heart.
I have no use for the Islāmic faith;
Nor for the sacred string of *Zarad*usht,
Nor holy thread of priest of India;
For every nerve of mine has now become

A tuned wire of the harpsichord of Love!
Physician—of the soul, or of its frame!,
Thou sittest near my pillow now in vain;
Arise, and go away; come not again.
Those that are faint and sick for Love Divine,
For them the only cure is the Loved Face.
The Vision of It is sole remedy
For all their inner, outer, aches and pains.
They say—'Khusrau has turned idolator';
Surely I have; I have now naught to do
With all the thoughtless 'they' of this mad world.)

A comparatively recent Indian Sūfi poet bursts into song, as below, with the first joy of the Great Discovery:

Jis simṭ nazar kar ḍekhé hai,
us Ḍil-bar kī phulwārī hai,
Kahiṅ sabzī kī hariyālī hai,
Kahiṅ phūlon kī gulkāri hai;
Ḍin rāṭ magan khush baithé hain,
aur ās Usī kī bhārī hai;
Bas āp hī Wah dāṭārī hai,
aur āp hī Wah bhandārī hai.
Har ān hansī, har ān khushī,
har waqṭ amīrī hai, bābā!,
Jab āshiq mast faqīr huć,
phir kyā ḍil-gīrī hai, bābā! (*S.*, NAZIR.)

(Whichever way the eye is turned, it sees
The Garden of the Loved One burgeoning,
Blooming and blossoming with life upwelling
From the One Fount, which gives and takes back too;
He is the Giver, He the Gatherer;
He is the one main stay of all our hopes;
All days are one long laugh, all nights one joy,
All life one opulence and affluence—
When once the heart all worldly things disowns,
And owns again its Own-Self's ecstasy.)

And again:

Ashiqé zār hūṅ maiṅ, tālib-e-ārām nahīṅ,

Nang-o-nāmūs-e-ḍuniyā sé mujhé kām nahīṅ.
Bé-sar-o-pāyī kā usshāq ko kḥaṭrā kyā haī,
Asar-e-Ishq hai yah, gardish-e-ayyām nahīṅ.
Ālam-e-Ishq kī ḍuniyā hī nirālī ḍékhī,
Sahr-o-shām wahāṅ yé sahr-o-shām nahīṅ.
Bé nihāyaṭ, jis kā pāyā hai nahīṅ pāyāṅ,
Jis jagah ham pahunché ḥain, āgḥāz hai,
anjām nahīṅ.
Fikr ḍuniyā kī malāmaṭ kī ṭujhé kyoṅ ho rahī !
Ashiqoṅ méṅ ṭo akélā ṭū hī baḍ-nām nahīṅ.
(*S.*, NIYĀZ).

(I am a Lover dire, no seeker of delights !
What have I got to do with this worlds's
praise or blame ?
What care the reckless Lovers that their
words lack sense ?
This is th' effect of Love, and not of
Fortune's wrath.
The world of Love is very different from
this world ;
Sun-dawn and eve-light *there* are not *this*
morn and eve.
Love's Ocean, boundless, fathomless—
where'er ye are
Ever only beginnings in it, ne'er an end !
What fear hast thou, my heart !, of the
world's idle talk ?
Thou art not th' only slandered Lover
in the world !.)

Bār-e ḍigar pīr-e mā kḥirqa bā zunnār ḍāḍ,
Ganj-e navaḍ-sāla rā, rafṭ o bā kuffār ḍāḍ
(RUMĪ).

(A second time my reverend Ancient went
And changed his gaberdine for 'sacred thread' ;
His store of wisdom, gathered ninety years,
He gave away unto the infidels,
And in exchange took up their faithless faith.)

Rūmī sings the same great lesson in another mood :

Bar Shāh-e kḥūb-rūyāṅ

wājib wafā na bāshaḍ,
Ai zarḍ-rūye āshiq !
ṭū sabr kun, wafā kun ! (*S.*)
(The King of Beauty owes no duty,
Of fi-delity to a *single* one !
Thou pale-faced lover ! do thou cover
Thy love with resignati-on !
Be faithful ever, and forget never,
His constancy is to *every* one ;
As to every dew-drop, of the Sun !
He loveth all ; do *thou* love all ;
So thy smallness shall be all undone,
His Greatness shall by *thee* be won,
And thou shalt gain *All* of the One !

"Make the Great Discovery for yourself, freshly, each of you, all of you, brothers and sisters !, sons and daughters !"—this is the one desire, the one teaching; of all the Great Teachers, of all the Great Scriptures, of all the Great Religions.

Spénṭém at Ṭhvā, Mazaḍa !, ménghī, Ahura !, hyaṭ mā vohū pairé jasaṭ manangha pérésaṭ chā mā chish ahī, kahyā ahi, kaṭhā ayāré ḍakshārā férasayāī ḍīshā aibī ṭhvāhū gaéṭhāhū ṭanushī chā. (*Z.*, Gāṭhā, 13. 7).

(Conscience, the higher mind, awoke in me,
Shook me and questioned me : "Think ! careless one !,
Who art thou ? Whose art thou ? I ask thee, say !
Why art thou here ? What for ? And doing what ?
When wilt thou learn the purpose of thy life ?
When understand thy body and thy mind ?"
And in that moment did I realise,
Thou art the only Holy One, the Whole,—
Mazḍā !, Mahā-Ḍéva !, Mahā-Ḍhāṭā !'
Creator Great, Most wise, the Soul of All,
From Whom, for Whom, and unto Whom alone
Are all souls, 'asu-s', Great Lord 'Ahu'-ra !.)

Āṭmānam vijāniyāṭ...Āṭmā vi-jñéyah...
Āṭmānam anu-ichchhāmah, yam Āṭmānam

anu-ishya sarvāmsh-cha lokān av-āpnoṭī...
Āṭmā vā aré ḍrashtavyah shroṭavyo
maṇṭavyo niḍiḍhyāsiṭavyah...(*U.*)
(Deep hid in the heart-cave, seek thine own Self...
The Self is the one thing to seek and find...
Yea, let us seek the Self, for finding It
We find within It all these countless worlds...
There is Naught-Else than the One Self Alone,
In very truth, to be sought, thought, seen, known.)

Know thy-Self. (SOLON, the Greek Sage.)

Hearken unto Me (the Supreme Self), my son; blessed are they who keep My ways...Blessed is the man that heareth Me, watching daily at My gates...For whoso findeth Me, findeth life, and shall obtain favour of the Lord...But he that sinneth against Me wrongeth his own soul...and loves death. (*B.*, *Proverbs*, vii.)

Nas-Ullāhā fa'ansāhum anfusehum. (*Q.*)
(He who forgetteth God forgets him-Self.)

Ko-(A)ham, kas-ṭvam, kuṭa-āyāṭah,
Ṭat-ṭvam chinṭaya, Taḍ-iḍam, bhrāṭah !
(SHANKAR-ĀCHĀRYA.)
(What is I and what is Thou ?
(Whence are we, what for, and how ?
What the truth of all this show ?
Ponder this, my brother !, now !)

Kim ṭè ḍhanéna, kim-u banḍhubhir-éva vā ṭé,
Kim ṭé ḍāraih, puṭraka !, yo marishyasi ;
Aṭmānam anu-ichchha, guhām pravishtam,
Piṭāmahās-ṭé kva gaṭāh, piṭā cha. (*Mbh.*)
(What hast thou, son !, to do with riches ; what
With kinsfolk ; what with loved and loving spouse ?
Of these none shall bestand thee, O my child !,
When the dread Messenger of Death shall come !
Where are thy parents and their parents gone !
Seek then th' Immortal Self, Master of Death,
Eternal Refuge, hiding in the cave,
The Cave profound of thine own living heart !.)

"My father sent me...I go to the Father," says Jesus, i.e., 'to My own Universal and Supreme Self'; and every soul has to say it, and thus triumph over Death.

Jā ké ghar sukh kā bhandārā
So kyoṅ bharmai ḍar ḍar mārā !
(In thine own home, the Treasury of all joy !
And thou a-begging thus from door to door !.)

Ho ke Sulṭān-i-Haqīqaṭ isī āb-o-gil mén,
Ḍar ba ḍar misl-i-gaḍā ṭhā. mujhe mā'lūm na ṭhā. (*S.*)
(Though King of all the Worlds, in mud and mire,
I begged from door to door—I knew Me not !.)

Ṭvam ṭu bhūmi-paṭéh puṭro !
na jāṅgalika-saṇṭaṭih ! (*Yoga Vāsishtha.*)
(Thou art the King's Son, Sir !, no jungle-child,
Though lost in infancy in this vast wild,
And reared by forest-folk, from Truth beguiled !)

Shréshtham vāṇijyam ıṭam amṛṭam mama éṭan,
Marṭyéna Aham krīṭa-vān asmi A-marṭyam. (*U.*)
Eshā buḍḍhi-maṭām buḍḍhir-,
Manīshā cha manīshiṇam,
Yaṭ Saṭyam an-ṛṭéna ıha
Marṭyéna āpnoṭi Mā Amṛṭam.
(*Bhāg.*, xi. 29. 22.)
Iha chéḍ avéḍīd, aṭha Saṭyam asṭi,
Na chéḍ-ih-āvédīn-mahaṭī vi-nashṭih. (*U.*)
Iha éva saṇṭo aṭha viḍmas Ṭaḍ vayam ;
Na chéḍ-avédīr mahaṭī vi-nashṭih ;
Yé Ṭad viḍur-amṛṭās-ṭé bhavaṇṭi ;
Aṭha iṭaré ḍuhkham ev-āpi-yaṇṭi. (*Bṛhaḍ U.*)
(Best of all trades is mine—that I have sold
My mortal things and bought Immortal Soul !
This is true Wisdom ; this, best Enterprise ;
That we should part with Lie and lay in Truth,
And with the mortal buy th' Immortal Self !
Great is our loss if we fail to buy back
Our 'birthright' with this 'pottage-mess' and gain
Our Deathless Self while still in mortal sheath.
Let us make sure to see Him while still here ;

If we do not, then very great our loss,
And we pass o'er and o'er from pain to pain;
But if we do, then Deathless Bliss our gain!.)

Great is the yearning of the Elders of the Race, Sages, Saints, Seers, Prophets, that the youngers should make this Great Discovery and so be freed from all sorrows; even as is the yearning of mother and father that their little ones may attain majority and become able to stand on their own feet.

Samsāriṇām karuṇayā āha Purāṇa-guhyam. (*Bhāg.*)
(For pity for mankind, Shuka did teach
The Ancient Sacred Secret unto all.)

Ḍarḍ-e-ḍil ké wāsṭé insān ko paiḍā kiyā;
Var-na ṭāa'ṭ ké liyé kuchh kam na ṭhīṅ Karrobiyān[1]. (*S.*)
(God entered into human shape, to feel
Ache of the Heart, commixt of Woe and Bliss.
To hymn His Glory there were Cherubim
In hosts; but He grew tired of hearing them,
And wished to feel the feel of human woe)

Kufr Kāfir rā, wa ḍīṅ ḍīn-ḍār rā,
Qaṭra-é ḍarḍé-ḍilé Aṭṭār rā. (*S.*)
(Let sceptics in their disbelief rejoice;
And in their faith the faithful ones take joy;
One drop of the Divine Heartache for Me!.)

My little children, of whom I travail in birth again until Christ be formed in you; (*B.*, Galatians.) Until we all come in the unity of faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fulness of Christ. (*B.*, Ephesians.) Work out your own Salvation, for it is God which worketh in you. (*B.*, Philippians) The law of the Spirit

[1]Another reading, more in keeping with Véḍānṭic-Sūfic significance, would be,

Ḍarḍ-e ḍil ké wāsité insān kī sūraṭ liyā,
Karrobiyoṅ kī shakl mén jab nagḥma-hā sé ṭhak gayā.
(He took on human form to taste heartache,
As cherub, when, of harmonies, He tired.)

of Life in Christ Jesus hath made me *free* from the law of life and death. (*B.*, Paul.)

We may legitimately interpret 'the law of life and death', as 'the law of involuntary re-births' :

The thing that hath been, it is that which shall be; and that which is done is that which shall be done...The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits... All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. (*B.*, Eccles.)

This Law of Cyclicity is true of things physical as well as things spiritual or psychical.

For as many as are led by the Spirit of God, are the sons of God. (*B.* ROMANS.)

By the help of the Best Purity, by the help of the Supreme Purity, O Ahura Mazaḍa, may we see Thee, may we draw near Thee, may we become one with Thee for Eternity. (*Z.*, *Yasna*, ix. 12.)

"We become One with Thee", by realising that the individual is, in essence, identical with the Universal.

The pure in heart shall see God. (*B.*)

Such souls no longer need prohibitions and injunctions, negative 'don'ts' and positive 'do's,' nishéḍha-s and viḍhi-s, *mana's* and *kun's*, of Religious Ethics. They have risen from 'don'ts' and 'do's' into '*be* perfect'. They are themselves embodiments of Law, Ḍharmāṭmā, *Salīm*, Salīm-uṭ-ṭabā', 'peace-minded'.

Nis-ṭrai-guṇyé paṭhi vicharaṭo
ko viḍhih ko nishéḍhah,

(SHANKAR-ĀCHĀRYA.)

(Since they have mastered 'the three attributes';
Of knowing, wishing, and performing acts;
Of light, and darkness, and vast restlessness;
Which, manifesting in 'th' opposéd pairs',
Create the world and keep it ever going;
And are no longer mastered by those three;

And since the Law of Universal Love
Reigns ever-wakeful now within their hearts,
No other laws of 'do's' and 'don'ts' they need.)

The souls which have achieved this realization of the Oneness of all Life, non-separateness from all others, inseparable connection and unbreakable relationship with all other living beings—they are called Pūrṇa-purushas, Divya-purushas, Jīvan-Muktas, Avatāras Perfect Persons, Divine Persons, the 'Living-Free', 'Deity descended (into human form)', in Védānta; Buddhas, Bodhi-sattvas, 'Enlightened', Wisdom-souled', in Buddhism[1]; Arhats, 'worthy,' Tīrthan-karas, 'helpers-across, ferrymen, of others', in Jainism; Sons of God, Messiahs, Christs, ('Christos' means 'anointed' with Divine Wisdom) in Christianity; *Insān-ul-kāmil, Marḍ-i-tamām, Mazhar-i-atamm*, Perfected Men, Completed Men, Divine Men, Incarnations or Manifestations of Divinity, in Islām.

Be ye perfect, as your Father in heaven is perfect... And ye shall know the Truth (of the essential identity of the individual with the Universal Self), and the Truth shall make you free (of all fear)...Ye are gods...(*B.*)

(God says: But follow thou My laws, O Man!
And thou shalt sure become like unto Me;
Then if thou say, 'Let there be this', it *is* !.) (*H.*)

Mayi dhārayatash-chétah
upa-tishthanti siddhayah. (*Bh.*)

(If any one will fix his heart on Me,
All secret sacred Powers shall wait on him !)

Such perfected, completed, souls, having achieved 'at-one-ment' with the All-Self and therefore with all selves, can and do try to make 'atonement' for all; to make all realise at-one-ment.

Labhanté Brâhma-nirvāṇam
rshayah kshīṇa-kalmashāh,

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[1] It seems that, in Buddhist books, the equivalent for Jīvan-mukti is santitthakam nibbānam, (Skt. san-tishthaka nirvāṇa), 'the staying-on nirvāṇa', nirvāna wile staying on here.

Chhinna-ḍvaiḍhāh yaṭ(a)-Āṭmānah
sarva-bhūṭa-hiṭé raṭāh.
San-ni-yamya indṛiya-grāmam
sarvaṭra sama-buḍḍhayah,
Té prāpnuvanṭi Mām éva
sarva-bhūṭa-hiṭé raṭāh. (*G.*)

(The pure souls that have washed away their sins,
And cast off doubt and sense of separateness,
And all duality of 'I' and 'thou',
That see with Love the Same Law everywhere,
And always are intent on good of all—
They have found Me, and found My deathless Peace.)

Kasé marḍé-ṭamām asṭ az ṭamāmī
Kunāḍ bā kḥwājagī kāré gḥulāmī. (*S.*)

(They are the perfect men who, being such,
Out of the greatness of their loving hearts,
Make themselves small, to slave continuously
To make th' imperfect ones perfect also.)

Degrees and kinds of rapport between individual and Universal (or, mostly, a higher individual, a personal god, a great angel), between the part and the (mostly comparative) Whole, the small and the Great, are distinguished as sālokya, sāmīpya, sārūpya, sāyujya, āvésha, kalā-(a)vaṭāra, amshā-(a)vaṭāra, pūrṇā-(a)vaṭāra, etc., in *Véḍānṭa* and *Yoga*; and as *wajḍ, jazba, wasl, qurb-i-farāyaz, qurb-i-nawāfil, burūz, hulūl, mazhar-i-aṭamm,* etc., in Ṭasawwuf; i.e., nearness of several degrees, assimilation of many degrees, and identification of various degrees.

In ascent, *urūj*, āroha, to this perfect realization of identity of individual and Universal, the soul passes through three main inner stages. In terms of knowledge, they constitute three main 'views,' ḍarshana-s: (1) Dualistic Theism or Deism, (2) Pantheism, (3) Monism; (1) Ḍvaiṭa, (2) Vishisht-āḍvaita, (3) A-ḍvaiṭa; (1) *Ijāḍiyah*, (2) *Shuhūḍiyah*, (3) *Wujūḍiyah*[1]; (1) Popular

[1] *Ijāḍ*, from the root *wajḍ*, means '*giving* existence (to what was non-existent)', 'invention', 'creation'. *Wujuḍ*, from the same root, means 'existence', 'being'. *Shuhūḍ* means

view of Causation, *i.e.*, an extra-cosmical personal God has created the cosmos, (2) Scientific view of Causation, *i.e.*, that Force and Matter, or Thought and Extension, are inseparable aspects of the same thing, and are undergoing transformations constantly, (3) Metaphysical view of Causation, *i.e.*, that the cosmos is a Dream-Illusion of the One Spirit or Self or Principle of Consciousness; (1) Ārambha-vāḍa of Nyāya-Vaishéshika, (2) Pariṇāma-vāḍa of Sānkhya-Yoga, (3) Vi-varṭa (or

'witnessing', 'seeing'; *Wajḍ* is also equated with samāḍhi or trance; rapture, rapt-ness, transport, ec-stasis. As usual, there is much hair-splitting and drawing of 'nice' distinctions, as to what exactly the *shuhūḍiyah* doctrine is. As usual, also, there is, there must be, an element, a piece, of truth, in each view. Broadly and comprehensively speaking, the doctrine is that God, Spirit-Force, 'witnesses' the 'manifestation' of the infinite Mater-ial attributes that are inherent in Him-Self; and this manifestation-and-witnessing is the World-Process plus God, the Interplay of Spirit or Mind or Energy or Force, and of Matter; of Thought and Extension; of Purusha and Prakṛti. For fuller exposition of the different views that have arisen under the *shuhūḍiyah* view, the reader may consult the excellent books of Kḥājā Kḥān, viz. *Studies in Ṭasawwuf* and *Philosophy of Islam*. If we say that Force and Matter are different things, their transformations are by Chance, we do not know why and how, then we are 'positivists-materialists.' If we say they are aspects of the Same Substance and work by Will, then we are 'pantheists'.

Haq Jān-i-Jahān ast, wa Jahāń jumla baḍan;
Arwāh o Malāyak cho hawāsé-īń ṭan,
Aflāk o Muvāliḍ wa Anāsir āzā;
Ṭauhīḍ hamīn asṭ; ḍigar shéva o fun. (*S.*)
(God is the Life; the Body all this world;
Angels and Souls are Organs of that Frame;
Skies, Elements, all Born things, parts and limbs;
—*This* is true Monism; other views deceive.)

The *Sufī* writer of these verses calls his view *Ṭauhīḍ*, i.e. One-ness, Monism; but others may well regard it as Pantheism. Compare Pope's lines,

The universe is one stupendous whole,
Whose Body, Nature is, and God, the soul.

A-bhāsa or Aḍh-yāsa)-vāḍa Mīmāmsā-Véḍānṭa.

Sūfis put the three stages in three logia, mahā-vākyās, *kalemā-s*; (1) *Hama az Ū-st* 'all is (made) *by* (or *from*) Him', (2) *Hama anḍar* (or *ba*) *Ū-st*, 'all is *in* (or *by*) Him'; (3) *Hama Ū-st*, 'all *is* He'. Other forms of the logia are (1) *Lā ma'būḍah* (or *maqsūḍah*) *illā Hū*, 'none is to be adored but He,' (2) *Lā mashahūḍah illā Hū*, 'none is to be witnessed, sensed, felt, experienced but He,' (or 'none is Witness but He'), (3) *Lā maujūḍah illā Hū*, 'naught is but He'.

A Samskṛt verse sums up all these three and their sub-varieties, in terms of the Prepositions which signify the Relations between Nouns through Verbs; here, the Relations between God and the World through Al-Mightiness, to which three, the grammatical trinity broadly corresponds.

Yasmin, Yasya, Yaṭo, Yasmāṭ,
Yéna, Yam, Yah Idam Svayam,
Yo-(a)smāṭ parasmāṭ cha Parah,
Ṭam prapaḍyé Svayam-bhuvam ![1]

(I take my refuge in th' Eternal Self,
Subject of all, Self-born, Self-evident,
In, Of, From, For, and By, and Unto Whom
All 'This' innumerous Object-world exists;
Who *is* This all too; and Who, being This,
Yet shines transcendently beyond This all !)

Out of Him (the Self), through Him (the Self), in Him (the Self), all things are. (In the original Greek: *Ex auton, kai di auton, kai eis auton ta panta*). (*B.*, Paul.)

These three views correspond broadly to the temperaments of (1) Active Energism, (2) Devotional Pietist Mysticism, (3) Enlightened Gnosticism; *i.e.*, Salvation through (1) Works, (2) Faith, (3) Knowledge. They are

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[1] In *Bhāgavaṭa*, the verse occurs in the following form:

Yasmin Iḍam, Yaṭash-ch-Ēḍam,
Yén-Ēḍam, Ya Iḍam Svayam,
Yo-(a)smāṭ Parasmāch-cha Paras-
Ṭam prapaḍyé Svayam-bhuvam.
(*Bh.*, Gajéndra-Sṭuṭi.)

not inconsistent at all with each other, much less antagonistic; except when each is emphasised to the exclusion of the others, in false spirit of extremism. When the final stage is reached, all views are seen to be complementary and supplementary aspects of one another. Perfect evolution requires perfect equipoise of all, (1) Active Service of Mankind, because of (2) Philanthropy, due to (3) Knowledge that all are One-Self; knowledge that (*a*) the One Self (*b*) dreams the Interplay of Self (Force) and Not-Self (Matter), of Soul and Body, and (*c*) manifests also in 'personal i.e., individualised, gods', as Rulers of endlessly graded larger and smaller worlds, orbs, solar and sidereal world-systems.

We have referred before to the three main functions or aspects of the mind. They correspond to the three Primal Guṇas of the Nir-guṇa, *Sifāt* of *Zāi-i-lā-sifāt*, Attributes of the Attributeless, *Zāt-i-sāḍij*, Shuḍḍha-Saṭ, Ṭaṭṭva-māṭra, Pure Being, Pure Essence, Mere Thatness; *Munqaṭa'-ūl-ishārat*, *Lā ta'iyun*, *Lā-ḥa-sharṭ-i-shay*, *Majhūl-un-nās*, Nir-anjana, Nir-vishésha, Nir-mala, Shuḍḍha, Un-conditioned, Un-defin-able, 'No'-thing, Attribute-less, Ab-solu-te, ab-solv-ed from all limitations, De-void of all marks, stains, particularities, specialities; Param(a)-Avyakṭa, *Ġhaib-ul-ghuyūb*, the Utterly Hidden; Aṭyanṭ(a)-Āṭīṭa, *Ġhaib-i-Muṭlaq*, absolutely Transcendant; Saṭṭā-māṭra, *Wajūḍ-i-baḥaṭ*, Being-in-itself; Whose Infinite all-enclosing Generality and Universality can be described only by apa-vāḍa of all aḍhy-āropa, *tanzīh* of all *tashbīh*, negation of all particular affirmations, rejection of all de-fini-tions, repudiation of all narrowing characterisations, of all names and forms; na-iṭi, nāma-rūp(a)-āpalāpa, ākāra-nirākaraṇa, vishéshaṇ(a)-apa-vāraṇa, *isqāṭ-ul-ishārat*, *inqiṭa'-ul-ashkāl*, *ṭarḍīd-ul-hayākal*, 'I am this,—No,' 'I am that,—No,' 'I am that other,—No,' 'I am I al-One,' 'I am that I am'.[1] The

[1]The reader, if he desires a more detailed exposition of the subject, may refer to the present writer's *The Science of Peace* and *The Science of the Self*.

careful reader will see that these, mostly negative, adjectives and descriptions, can belong to 'No-Thing' but the Universal Self in and of all.

It is well-known that the view of Buddhism and Jainism as to indescribability of the Ultimate Fact otherwise than by negatives, is exactly the same. So too is that of Jewish mystics. Hebrew *Zohar* says:

God, *En-sof*, 'No-End,' Infinite [Skṭ., An-anṭa, Arab.-Per. *Lā-inṭihā*] is above all creatures and all attributes.[1] When these things have been removed, there is left neither attribute, nor shape, nor form. He can be postulated only negatively. We cannot tell what God is; we can tell only 'what He is not.' For the creation of the world, which is an emanation of the Divine, the Infinite became, as it were, contracted, *Ṭsimṭsum*, and took on certain attributes of the finite. To this finite, belongs 'darkness,' evil, [Skṭ., ṭamas]. The finite, the world, opposite extreme of the Infinite, is evil. Evil, sin, are *Kelifoth*, 'coverings', screens, which hide the Truth; [Skṭ., klésha-s, āvaraṇa-s, upāḍhi-s.] Whatever in the world is evil, and not of the Divine, cannot be real.

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[1] Arabic scholars usually derive the word *Sūfī*, whence *Ṭasawwuf*, from *Sūf* (spelt with a *swād*), which means 'woollen cloth', and not from *Sūf* (spelt with a *sīn*), which means 'wisdom'. They say that, in the earlier days, it was customary for Sūfī-s, ascetic-mystic-gnostic-devotee-philosophers, who had retired from the world, to wear a woollen blanket or gaberdine; as sannyāsī-s of India still wear ochre-colored cloth, and as some sects of Christian monks used to wear sackcloth. Others think that the word is connected with *safā* (spelt with a *swād*), which means 'purity'. Yet others connect it with Greek *sophia*, 'wisdom', whence Arabic *fal-safā*, a transformation of 'philo-sophy', and *sūfisṭā* i.e. 'sophist' man of pseudo-wisdom, specious reasoner.

Hebrew and Arabic scholars might consider whether Hebrew *En-Sof* can be translated as Arabic A'yn-Sūf (with *sīn*) or A'yn Sāf (with *swād*), which would mean 'mere pure Intelligence or Consciousness, i.e., 'no-thing-ness', or 'Sheer Purity', i.e., 'no-thing-ness', 'no-mixture', again.

Hence evil is that which has no being [a-sat] ; it is a sort of illusion [māyā] ; it is a state of absence, negation ; it is a thing which merely appears to be, but is not. It is man's duty to strive after re-union with the Infinite ; his pursuit of the finite, the false, constitutes evil. He can attain the real only when he seeks *the* Real, Who is his fount, his home.[1]

We have seen before that compassionate teachers "temper the wind to the shorn lamb". They tell the earnestly seeking soul that evil is 'no-thing.'[2] They add the explanation that this is so because all 'limitation' is mark of 'nothingness.' What passes, vanishes, must be nothing. Sorrow and evil pass ; they must be nothing, like dreams. Bye and bye, the earnest seeker after true religious consolation will realise that what he knows as joy and good also passes, is limited in time, space, condition ; therefore must be nothing too. Finally, he realises, that Everlasting Peace of Eternal and Infinite Self transcends make-believe illusive drama, of both good and evil, both joy and sorrow ; that good is good and joy is joy by contrast with evil and with sorrow ; that, in the

[1]This quotation is abridged from pp. 128-132 of Dr. J. Abelson, *Jewish Mysticism*, (The Quest Series), in his own words. Another western writer says : "In Egypt they have a popular rhyme which is thus rendered by Canon Gairdner.

Whatever idea your mind comes at,
I tell you flat, God is not that."

The original is perhaps,

Kulla mā haṭarā bi bālik,
F-Allāhu siwā zālik.

Thus popular instinct and religio-metaphysical meditation come to the same conclusion. Extremes meet.

[2]Spinoza, a philosopher famous in Europe, is a very earnest expounder of this view, in philosophical language ; but he, like Hegel, leaves behind perplexity and confusion in the mind, instead of lucid convictions, because he speaks of the Ultimate Fact, the Primal Substance, the Absolute, in terms of the third person, as 'It', instead of the first person, 'I', 'Self', Ego.

World-drama, his part is to be consciously on the side of the good; that souls that are as yet unconscious of their identity with All, are indeed intensely conscious of only separateness, and 'know no better,' will be on the side of evil, which is 'error', erring *away from* the Supreme and *into* body of flesh with its inherent selfishness; and that as he himself has erred but returned, so all these others also will, each in his own proper time and without fail, come back to the Right Path and reach Home. Soon or late, each 'erring' soul tires of its 'wanderings'; vairāgya, 'world-weariness' and 'passionate compassion' for all 'wanderers in the dark', come upon it; and it begins the 'Homeward Journey'. One way of looking upon vairāgya is that it is cessation of rāga, desire, for 'foreign travel', away from Self, 'from God, who is our Home'.

"There is One Alone [*i.e.*, the Uni-versal Self], and there is Not-a-Second: Yea, He hath neither child nor brother; Yet is there no end of all His labor [*i.e.*, this endless World-Process]; neither is His eye satisfied with riches [for all the Universe is His always]; neither saith He, For whom do I labor, and bereave My soul of good [i.e., forget My infinity and fall into limitation]. This is also Vanity (Māyā-Līlā). Yea, it is a sore travail [klésha, in *Yoga Sūtra*, 'misery-breeding original sin or error of Self-forgetting']. (*B.*, Eccles. 4.) This sore travail hath God given to the sons of man to be exercised therewith...to seek and search out by wisdom concerning all things that are done under heaven...I gave my heart to know wisdom and to know madness and folly...In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow...I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit...There I saw that wisdom excelleth folly, as far as light excelleth darkness...This also is vanity. (*B.*, Eccles.) I know that there is no good in them, but for a man to rejoice and to do good in his life. *B.*, Eccles.)"

Ḍuhkham éva sarvam vivékinah. (*Yoga-bhāshya*).
Anḍham ṭamah pravishanṭi yé Aviḍyām upāsaṭé;

Ṭaṭo bhūyah iva ṭé ṭamo yé u Viḍyāyām raṭāh. (*U.*)
Viḍyām cha A-viḍyām cha,
yah ṭaḍ véḍa ubhayam saha,
Aviḍyayā mṛṭyum ṭīrṭvā
Viḍyayā Amṛṭam ashnuṭé. (*U.*)
Na sukham na cha vā ḍuhkham,
na moksho na apī banḍhanam,
Na puṇyam na cha vā pāpam,
iṭi éshā Param-ārṭhaṭā. (*U.*)

(To him who sees the difference between
The Staying and the Fleeting, all this Show
Of Shadows, pleasant-painful, all is pain.
Who worship Error, pass into the Dark;
And they who worship Truth-ful Wisdom—they
Into a deeper Darkness *seem* to pass,
In which all long-loved finites disappear;
But soon the Glory of the Self shines forth,
In which all finites are, eternally.
To know the Truth, we must first Error know;
By Error, we pass through the gates of Death;
And then, by Truth, to Deathlessness we go.)

Good is good, evil is evil, wisdom is wisdom, folly is folly; though both are parts of the one Drama. The soul has to pass from evil to good, from folly to wisdom, to become Son of God, Jīvan-muktа, *Insān-ul-kāmil*, and win back the lost, i.e., merely forgotten, Immortality.

'Descent' along *Qaus-i-nazūl*, Avāroha-mārga, and its attendant *isbāṭ-ul-ishāraṭ*, aḍhyā-ropa, 'putting on, assumption, of particularising marks and limitations', and selfish *ṭashbīh* 'donning of name-and-form', nāma-rūpa; and then re-ascent along *Qaus-i-urūj*, Aroha-mārga, and its appertenant *isqāṭ-ul-ishāraṭ* apa-vāḍa, 'pntting off, repudiation, of all definition', and unselfish *ṭanzīh*, nirā-karaṇa. 'negation of limitations'—are both part of *lahv*, līlā. Yet the latter is better.

Aṭ-Tauhīḍu isqāṭ-ul-ishāraṭ. (*S.*)
(Oneness is shedding of all signs and marks.)
Na-iṭi, na-iṭi. (*Up.*)
(Not *this*, not *this*.)

The pair, of good as well as evil, virtue and vice, merit and sin, is also part of the World-Illusion in this wise, together with all other countless pairs.

Since this ever-changing, 'ever-whirled-and-whirling' 'world', jagat, the 'ever-going', *jahān*, the 'ever-leaping', is made up of *nothing-else* than all the paired and opposed particularities which are negated, denied all existence, by each other; which indeed neutralise, nullify, abolish each other; therefore, all religions hold that this world, with all its weal and woe, is indeed, in essence, a-sat, *a'ḍam*, non-being, no-thing;[1] "vanity of vanities" (*B.*); Māyā, illusion, Līlā, play, Krīdā, (creat-ion), sport, pastime, Svapna, dream, Nashvara, perishing, Bhrama, 'circling' haliucination, Maru-marīchikā, desert-mirage, (*U.*); *Lahwun wa la'ībun*, idle sport and play,[2] *Tasalluf*, delusion, *Fisāna*, story, *Sar-āb*, mirage, *Fitna*, deception,

[1] It does seem very hard to believe, to 'realise', that all the *solid* things, our bodies, these houses, trees, towns, mountains, the whole earth—are 'unreal', are 'no-thing.' Yet it is certain that they are *always changing*, even *vanishing*. But what changes, is not permanent; and what is not permanent, *cannot* be *real*. Only That Which sees that 'all these things' of 'This' Object-World are changing, unreal; and distinguishes the changing from the Changeless; That is and must be It-Self Changeless, Real, Eternal Mind, Infinite Consciousness, Omnipotent Energy of Will-and-Imagination. From It does all 'This' manifestation *appear*, Dream-like, Illusory, (Solids, Liquids, Gases, Ethers', Atoms, Electrons, Protons, Neutrons, Plutons, Positrons, all); by That it is maintained for a while (for a Moment, eye-wink or millions and billions of human years); into It does it vanish—again and again, periodically, in minutest to vastest Cycles of alternate Waking and Sleeping, Restlessness and Rest, Outbreathing and Inbreathing, Cosmos and Chaos, Power-display and Peace.

[2] Some say the name Al-Lah is connected with or derived from *lahv*, and means the Great Player, Playwright, corresponding with the Vedic Kavi, the Ancient Poet and Dramatist, Author of the World-Drama; others derive it from *walhum*, love; still others, from the Hebrew El, (Arab. Al, That), God.

Ja'l of *Jā'el*, Māyā of Māyī, magic-forgery, juggler's deceit, false snare of illusion, *Khayāl* or *Khwāb-i-Khudā*, thought or dream of God (*S.*); *Hāḍīsun*, *Hālikun Bāṭila*, fleeting, perishing, nullity. (*Q.*)

In this Infinite and Eternal Miracle of Imagination are to be found all possible experiences—of 'sub'-conscious 'under-worlds', and 'supra'-conscious 'upper-worlds'; of hells and heavens; of most horrible nightmares and most beautiful paradises; of most simple and most complex, most childlike and artless and most sagelike and profound, most frivolous and frolicsome and most serious, solemn, earnest, and grand, types and characters; most Empty Show and Fullest Reality.

Haqāyaq-ul-ashiyā sābiṭun, w-al ālamu hāḍisun. (*H.*)
Kullu shayīn hālikun illā Wajh. (*Q.*)
Kullu shayīn mā-siwā-Allāhu bāṭila. (*H.*)
(The Essence bides; the world's a passing dream.
The Cause, the Face of God, God's very Self,
Alone persists; effects all pass and die.
All-Else-than-God is wholly null and void.)
Annāsu niyamin, fa ezā māṭu inṭabahu. (*H.*)
Innamul kaunu khayālun, wa huā
Haqqun fi-l haqīqaṭé. (*H.*)
(Men who are living here, are in a dream;
And when they die then shall they be awake;
For all this world is a mere thought—the thought
Of him who is the True, whose thought is Truth.)

Some others of the many names of this Omnipotence of the Supreme Self, this Magic-Power of Desire, this all-compelling Force of Will-and-Imagination, which is the motive-force behind all this Dreaming, are Ṭṛshṇā, Vāsanā, Kāma-Saṅkalpa, Aviḍyā, *Hirs*, *Tamannā*, *Havas*, *Ārzū*, *Khayāl*, Élan Vital, Urge, Surge of Desire.

Jumla iñ ḍām asṭ o ḍān-ash arzū,
Ḍar gurézz az ḍām-hāyé āz zū. (*S.*) (āz, hirs; zū, zūḍ)
(Know all this is the snare spread by Desire;
Flee from those snares as soon as e'er thou canst.)

'After life's fitful fever sleep ye well'; 'After tasting all things, hold fast by the Good; which is God Al-one'. After exhausting the world's experience of joy and sorrow, good and evil, realise that they are all 'vanity of vanities', all dreams of your own mind's creating, that you your-Self are (is) the only True, Good, Beautiful, Free, Infinite, Eternal, Changeless Reality; that God Al-one is; 'I Al-one am'; and all This Else-is-Naught, is Dream, is My Will-and-Imagination, and 'I' can create, maintain, destroy, anything, as 'I' please, by sufficiently intense and strong Will-and-Imagination.

Ḍhyānikam sarvam éva éṭaḍ
yaḍ 'Eṭaḍ'-abhi-shabḍiṭam;
Na hi an-aḍhy-āṭma-viṭ kash-chiṭ
kriyā-phalam up-āshnuṭé. (*M.*)

(All this, the Object-world that we call 'This',
It is made up of Thought; he who knows not
This truth, his actions bear not wholesome fruit.)

Mahramé īṅ hosh juz bé-hosh n-īsṭ,
Mar zabāṅ rā mushṭarī juz gosh n-īsṭ.
Har ke béḍār asṭ ū ḍar kẖwāb-ṭar;
Hasṭ béḍārī-sh az kẖwāb-ash baṭar,
Har ke ḍar kẖwāb-asṭ béḍārī-sh beh;
Hasṭ gẖaflaṭ a'yn hushyārī-sh beh. (*S.*)

(None but th' Unconscious knows this
consciousness;
The tongue's speech but the speechless
ear can guess.
He who seems now awake is in deep dream;
His wakefulness is false and worse than sleep.
And he who seems asleep doth truly wake;
The true sleep's better than false wakefulness.)

Yā nishā sarva-bhūṭānām,
ṭasyām jāgarṭi samyamī;
Yasyām jagraṭi bhūṭāni,
sā nishā pashyaṭo muné́h. (*G.*)

(That which is night for others, therein wake
The Careful; while that which is day for all
Is night for him who sees the inner world.)

Na ṭaṭra chakshur gachchhaṭi, na vāg gachhchhaṭi,
no manah...Vijñāṭāram aré kena vijānīyāṭ. (*U.*)
(The eye can reach It not, nor speech, nor mind;
By means of what can ye the Knower know?
It-Self doth know It-Self and All-Else too.)

Ai bar-ṭar az kḥayāl o qayās o gumān o wahm
W-az har-che gufṭa-ém o shanīḍ-ém wa
kḥwānḍa-ém! (*S.*)
A'yāṅ aisā ke har shai méṅ nihāṅ hai,
Nihāṅ aisā ke har shai méṅ a'yāṅ hai. (*S.*)
(O Thou! that dost transcend our highest thought,
Imagination, guess, conjecture—all,
And all that has been spoken, heard, or read!
Thou that art hidden so in everything
As to be plainly visible everywhere,
And manifest in all things in such wise
As to be hid in utmost mystery!)
Maghribī! āṅ-che ṭu ash mī ṭalabī ḍar kḥalwaṭ,
Man a'yān bar sar-i-har kūcha wa kū mī bīnam.
(Man of the West!, what thou wouldst fain
Seek in far space's dark retreat,
That I behold spread out full plain
Here, now, in every lane and street.) (*S.*)

Yasya sarvāṇi bhūṭāni
Āṭma-iva-abhūḍ vijānaṭah
Ṭatra ko mohah kah shokah
Éka-ṭvam anu-pashyaṭah. (*U.*)
Iḍānīm asmākam patu-ṭara-vivék- ānjana-jushām
Samī-bhūṭā ḍrshtih ṭribhuvanam api Brahma
manuṭé. (BHARṬṚ-HARI.)
(For whom all things have now become him-Self,
Who knows that I al-One exist in all,
For him there is no more sadness or hate.
With new eye-lotion dropped into our eyes,
Of the same-sighted knowledge, all the worlds
And their contents are seen by us as Brahm'.)

Questioning arises, again and again, in sensitive heart of earnest seeker, whatever formal religion he may profess.

It arises even after he has arrived at the stage of thought and feeling which has been described before as Aḍvaiṭa-vāḍa or Aḍhyāsa-vāḍa, *Wujūḍiyah* view, 'meta-physical or illusionary or will-and-imagination theory of causation'. The questioning can be finally set at rest only by long-continued meditation on that view.[1] Meanwhile, some more citations may be made, of 'poetical' answer, by mystic-gnostics of all religions, to that questioning. These are helpful in preparing for and then clarifying and strengthening the 'metaphysical' answer and Vision.

Jo mazā inṭizār meṅ ḍékhā
Wo nahīṅ wasl-e-Yār méṅ ḍékhā. (*S.*)
(The ache of yearning for the Belovéd
Is sweeter far than joy of clasping Him.)

The English poet Tennyson wrote:

'Tis better to have loved and lost
Than never to have loved at all.

It would give a deeper, more consoling and comprehensive, if less emotionally poignant meaning, if we say:

'Tis better to have lost and found
Than never to have lost at all.

Ḍarḍ-e-ḍil ké wāsṭé insān ko paiḍā kiyā,
Warna ṭā'aṭ ké liyé käfī na ṭhīṅ karrobiyāṅ ? (*S.*)
Kufr käfir rā, wa ḍīṅ ḍīṅ-ḍār rā,
Qaṭra-é-ḍarḍ-é-ḍilé Aṭṭār rā ! (*S.*)
(To know the joys of Heartache, God made man;
For service He had made angels enough !

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[1] *Prudens quæstio dimidium scientiæ.* (Latin maxim.)
(To know what should be asked—this is to know
At least half of the whole answer also.)

Yaṭah uṭ-paḍyaṭé prashnah,
uṭṭaram jāyaṭè ṭaṭah;
Prashtā sam-shayitā yah asau,
samāḍhāṭā sa éva hi.
(Answer arises from the same heart whence
Question arises, in the last resort;
Who doubts and queries, yea, that self-same Self
Provides solution and reply in full.)

From the supernal hymns and harmonies
Of the celestial choirs of cherubim,
Divinity felt urge and surge for change.
It made It-Self the shape of mortal man,
To taste the joyous pain, the sweet heartache,
Of Father, Mother, Brother, Sister, Child,
Friend, Foe also, alas !, Misery and Bliss—
Till, tired of these, It pass to Peace again.[1]
Doubters, let doubt ; believers, let believe ;
Drop of Divine Heartache, let me receive !)

If I held Truth in my hand, I should let it go, for the joy of pursuing it is greater than that of finding it.

(Sir W. Hamilton, *Metaphysics*. I. lec. 1.)

Love-chase is more exciting, more pleasurable, than love-capture.

Na Aham ṭu, sakhyah !, bhajaṭah api janṭūn
Bhajāmi amīshām anu-vṛṭṭi-vṛṭṭayé ;
Yaṭhā-aḍhano, labḍha-ḍhané vinashṭé,
Ṭach-chinṭayā anyan nibhṛṭo na véḍa. (*Bh*,)
(Friends ! if I seem to run away from you,
My lovers and My loved ones !, I do so
In order that ye may run after Me,
The more distraught, the more whole-heartedly !
As a man who has found a precious gem,
Then lost it, can now think of nothing else,
So, having glimpsed and lost Me, ye will search
With all your heart and mind until ye find.)

An old Chinese proverb says :

To journey hopefully is better than to arrive.

Illusion, Dream, Romance, Imagination, is more sweet than Dis-illusioning 'Reality'—unless the Reality is that of the Infinite Spirit which includes all unrealities, all the most glorious and blissful (as also inevitably the most horrid and woeful) Dreams.

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[1] See p. 218 *supra* also.

Another western writer says:

It is the *trying* to find out that is the real prize; the race, not the winning; the battle, not the victory.

The soul is always experiencing and enjoying the swing between losing and regaining.

[God gave all gifts to Man, but kept back Rest;]
For "If I should," said He,
"Bestow this Jewel also on my Creature,
He would adore My gifts instead of Me,
And rest in Nature, not the God of Nature;
So both should losers be.
Yet let him keep the rest,
But keep them with repining Restlessness;
Let him be rich and weary, that, at least,
If Goodness lead him not, then Weariness
May toss him to My Breast"!

(GEORGE HERBERT.)

God forgets Himself in order, first, to feel the Divine Heartache of longing for Him-Self; and then to feel the Divine Bliss of re-collecting, re-membering, re-cognising, re-covering Him-Self. This is one way of putting the Truth. But the full way of putting it is,

Purṇam Aḍah, purṇam Iḍam,
Purṇāṭ purṇam uḍachyaṭé,
Pūrṇasya purṇam āḍāya,
Purṇam éva ava-shishyaṭé. (*U.*)

(This endless universe is all derived
From Spirit Infinite; yet, taking out
The Endless Whole from the Whole Infinite,
The fullness of the pseudo-infinite,
Th' illusion of this ever-fleeting dream,
From the True Infinite, the One who Dreams
Yet changes never—E'er the Full remains.)

Gar kẖurī jurra'-é ze sāgẖar gẖam,
Jām-é-Jamshéḍ rā zanī bar-ham!
Mulk-e-shāḍī hamīṅ ḍihanḍ ba bāḍ
Mālikān-é balā wa gẖam ḍar ḍam.
Ḍarḍ-manḍān-e zakẖm-e-ṭégẖ-e-furāq

Mī na kẖwāhanḍ az kasé marham.
Ba jahāñ ḍar hamésh paiḍā ī,
Lék ḍar chashm-i-man na mī āyī !
Ai ! ke ḍar héch jā na ḍārī jā,
Būl-a'jab māñḍah am ke har jā ī !
Anḍarūn o bérūñ, wa az pas o pésh,
Ḍar chap o rāsṭ, wa zér o bālā ī !
Ḍar libās-é ḍuī na mi gunjī
Ż-āñ ke mashhūr-ṭar ba yak-ṭā ī !
Ḍosh goyiñḍa-ê aḍā mī karḍ,
Az ḍil-é-zār sauṭ-e-shaiḍāī,
Ai ! ba-chashmān-i-ḍil ma bīñ juz Ḍosṭ !
Har che bīnī bi-ḍāñ ke mazhar-i-Ūsṭ !
(*S.* Wesalī, *Mā Muqīmān.*)[1]

(If thy lips taste one sip of that Heartache,
Thou wouldst dash down Jamshéḍ's Bowl of Delights !
They who have been sore wounded by the Sword
Of Separation from the Beloved,
Seek from None-Else for any salve or balm !
The wealth of worldly pleasures, to the winds,
Instant, they cast, who own the wealth Divine
Of yearning for the Vision of His Face,
And ever breathe the sad sweet sighs of Love !
O my Beloved !, how wonderful art Thou,
That, being everywhere, nowhere art Thou !
That wearest all the forms that there can be,
Yet canst not be encompassed by mine eyes !
To left, to right, above, and down below,
Within, without, before, also behind,
There is no time, no place, where Thou art Not !
So famously Uni-que, Al-One, art Thou,
Garb of An-Other never can fit Thee !
Last night a devotee in ecstasy
Whispered "Whate'er thou seest, it is He" !)

God, tired of sole-ness, Kaivalya, *Waḥḍaṭ*, Al(1)-One-ness, L-One-liness, Soli-tude, went 'forth', went

[1] See pp. 210-1, *supra*, also.

'out' of Him-Self, and 'multiplied', burst forth into an infinity of forms, and held high revel of sensations and emotions, most delicate and most coarse, most delicious and most excruciating, most ambrosial and most in-toxicating, most solemn and most cheerful, most heavy-laden and most light-hearted, most terrible tragedy and most frivolous comedy. Tiring of that mad Riot of Shiva-Ruḍra, Rahmān-Qahhār, Double-Faced Janus of Peace and War, Gaurī-Kālī, Ghaffār-Ghazzāb, He decides that it is all Vanity of Vanities, Māyā, Fisāna, Dream and Imagination, Khwāb and Khayāl, and withdraws into Him-Self and goes into the Deep Sleep of Chaos; till Desire to Wake up and Play at making a new Cosmos surges up again within him.

Behold, I create a new heaven and a new earth; and the former shall not be remembered, not come into mind. (*B.*, Isaiah, 65).

Ze ḍariyā mauj-e-gūnā-gūṅ ḍar-āmaḍ,
Ze Bérangī ba rangé chūṅ bar-āmaḍ. (*S.*)
Apāré Brahmaṇī Brahmā
Sva-bhāva-vashaṭah Svayam,
Jāṭah Spanḍa-mayō niṭyam
Ūrmih ambu-niḍhau iva. (*Yoga Vāsishtha.*)

(The peaceful Ocean heaves with mighty waves,
And, from the Formless, countless forms break forth;
The Colourless sparkles and coruscates
With countless colours, 'this', 'this', 'thus' and 'thus'.)
(The Breath of Heaven passed o'er the still Seas,
And countless bubbling waves rose with the breeze;
The Smile of God flashed on the far-flung Skies,
They flashed back answer in a million dyes.
In the Vast Ocean boundless, fathomless,
A giant billow surges; in th' Immense
Sleep of the Infinite Eternal Space
There is a Stirring, and a Central Point
Of Whirling Vibrant Restlessness doth rise;
From Restful Brahm', restless Brahmā is born.)

[1]Brahma is the Universal Impersonal Self, Param-Āṭmā,

Loka-vaṭ ṭu Līlā-Kaivalyam.
(*Brahma Sūṭra*)

(As man, so God, en-acts gladness and sadness,
In Play and Pastime ; then, when tired of this,
He goes again into Sleep's L-One-liness.)

Ékākī na ramaṭé...Ékākī kāmayaṭé, jāyā Mé syāṭ... Paṭish-cha paṭnī ch-ābhavaṭ...Sah akāmayaṭa, bahu syām pra-jāyéya,...ḍviṭīyo Mé āṭmā jāyéṭa. Āpayaṭo vai ṭan-any-onyasya kāmān sarvān...Ḍviṭīyāḍ vai bhayam bhavaṭi ...Ḍviṭīyo vai sa-paṭnah. (*U.*)

Manu-anṭarāṇi asankhyāni,
Sargah samhāra éva cha,
Krīdan iva éṭaṭ kuruṭé,
Paraméshthī punah punah. (*M.*)

Allāh, Ahaḍ ; Brahmā is *a* personal creator, ruler, preserver, destroyer, ilāh, el, of a particular world-system. One final question, one last doubt, remains. Why should God feel the need to play and sleep? Pari-pūrṇasya kā spṛhā; *al āna kamā kāna.* The Ever-full should not suffer such 'lack', such 'want', such 'need'? Deep meditation on the logia, 'One-without-a-Second', 'lā mā-siwā-Allāh', 'lā-maujuḍah illā Hū', 'lā ilāhā illā Anā', 'Aham éva Na maṭṭo Anyaṭ', 'I-Not-An-other'—will loosen this last knot. The present writer's *The Science of Peace* and *The Science of the Sacred Word*, and the more recent work, *The Science of the Self*, (in English), also the last chapter of *Samanvaya* (in Hinḍi), may perhaps help the enquirer in this work of reconciling 'Change' with 'Changelessness,' if he happens to be interested in the great problem, and cares to pursue it.

Briefly: God having forgotten Him-Self into an Outer World, recognises the No-thing-ness of any such outer, any such other ; withdraws it all into, and remembers, Him-Self, and also beholds that Affirmation and Negation of the 'Other' the 'This', the 'outer World', are *simultaneous*, not successive; hence there has been, there is, there will be, No Change in the Eternal Self, and He is and will be ever as He was, 'I am that I am', 'Full, Free from all Limitation' ; while there is an *appearance*, an *illusion* of *change* and *succession*, in the limited, the temporal and spatial, because of the impossibility of simultaneity of affirmation and negation, existence and non-existence in the limited. No Change, No Why.

(The Solitary feels un-satisfied ;
A nameless restlessness surges within ;
He wishes : May I have a Mate who may
Play with Me. He becomes Nature and God,
Husband and Wife. And then He wished again :
May I be Many and have second 'selves' ;
And there were Many Progeny to Both.
Countless desires arise between the Two
Of every sort, of most opposed sorts ;
And find expression, first ; and then surcease ;
For, with a Second, is born rivalry,
Fear of An-Other, souring of the sweet ;
And then the One goes back to Soli-tude.
Thus, ceaselessly, the Overlord of All,
Transcending every limit, 'sits on high',
And makes, unmakes, remakes worlds, o'er and o'er
In cycles, smallest, largest, as in Play.)

Allāhu jamīlun wa yohibb-uj-jamāl. (*H.*)
Kuntu kanzam makhfiyun fa ahbabtu
An ā'rifa fa khalaq al khalqa li ā'rifa. (*H.*)
(I was a hidden treasure ; I desired
To see My-Self ; I therefore did create
This World of forms and lives beyond all count,
That I may realise My-Self therein.
Beauty must ever love to be admired
And to be loved, eagerly, passionately ;
God is most Beautiful ; shall He not love
That Many may behold that Loveliness
In Him, and that He may Him-Self also
Behold His own Self's Beauty in them all ?)

Yā ayyohal nafs-ul-mutmainna,
Arjé'al elā Rabbekā rāziyatun marziya,
Fa dukhūli fi u'bbādi wa dukhūli jannāti. (*H.*)

Al-arwāhun junūdun mujannida,
fa mā tā'rafu minha iltafa,
wa mā tankara minha akhtalifu. (*H.*)
(O Soul ! that hath found rest in God ! Turn back
Unto thy Lord ; for He takes joy in Thee,

And thou too dost rejoice in Him. Mix then
With these My servants. Enter Paradise !
The souls that do not recognise the One
Ensouling all—they differ 'mongst themselves ;
The souls that, in each other, Me behold,
They bathe in Love, and Love is Paradise !

All great religions, living or dead, describe this Ultimate Principle, as Tri-Une, Trinity-in-Unity, Unity-in-Trinity, or as possessing three principal Attributes, guṇa-s, *sifāt*. They are the Principles of (1) Be-ing, Ex-ist-ence, 'outer' manifestation, which is possible only by Action, movement, Motion, (2) Joy, Bliss, which is possible only by fulfilment of Desire, and (3) Awareness, Knowledge, Wisdom, through Cognition. These are named in Vēḍānṭa as Saṭ, Ananḍa, Chiṭ, summed up in Chaiṭanyam, Infinite Principle of Life and Consciousness ; in Christianity as the Way, the Life, the Truth ; or, as Omni-presence, Omni-potence, Omni-science ; in Ṭasawwuf they are called *Wujūḍ*, *Shuhūḍ*, *Ilm*, summed up in *Nūr*, supernal Light of Consciousness, *Nūr-i-Qāhir*, primal over-powering Light ; Param Jyoṭih, final Light, the (Jewish) *Or En-sof*, Infinite Light, by which and in which Light all Universe is illumined. In Chinese Taoism or Laotsism, they are called Hsing, Chih, and Ch'i (Form, Substance, Pneuma), three potentialities of Hun Tun (Primal Chaos).[1] Personifications of, or broadly corresponding to, the three Principles are, Brahmā—Shiva—Vishṇu ; Lakshmī—Gaurī—Sarasvaṭī ; Son—Holy-Ghost—Father ; Al-Mālik—Ar-Razzāq—Al-A'līm.[2] In the Jewish religion, Kabalistic Judaism or Hebraism,

[1] Suzuki, *History of Chinese Philosophy*, p. 30.

[2] In the dead Egyptian religion, Father-Mother-Son were Osiris-Isis-Horus, *i.e.*, Sun-Moon-Hour ; since the measure of time, 'hour' (Skt. ho-rā, aho-rāṭrā, 'day-night') is born from the motions of Moon and Sun (which here stands for Earth). "The all-comprehending Amun is at once the Father, the Mother, and the Son of God" : J. M. Robertson, *A Short History of Christianity*, p, 114.

the Three are Chochmāh—Keṭher—Bīnāh, or Hakama—Jāh—Bīnāh, or Hakam—Hasaḍ—Jasaḍ, or Sephira—Keṭher—Adam-Kadmon, as Primary emanations of the Unknowable En-Sof. The scientific triad may be said to be Matter—Force—Mind. In a Craft Lodge of Masonry, they are indicated by Pillars of Strength—Beauty—Wisdom.[1]

Manju-shrī — Amiṭ-ābha — Avalokiṭ-éshwara, three aspects of Incorporeal Buddha, in Buddhism; Ahura-Mazḍa—Spenṭo-mainyush—Ārmaiṭi, (or Ahura-Mazḍā—Vohu-mano—Ashā; or Ahura the Self-existent, Maza the Great, and Ḍā the Knower), three aspects of *Z*erouane Akerané,[2] the Unmanifest, in *Z*oroastrianism; indicate the same Tri-Unity. Ahura Mazḍa says; "I am Protector, Life-giver and Nourisher, Knower, and the most spiritual Evolver...I am of the name Ahura, Bestower of Life, and the name Maza-ḍa, Greatest and most Wise"; (*Z. Yasht*, i. 12). In Plato's mysticism, they are the principles of Goodness (the Object of Action, realised by Power of Action for all as for Self, the Way of realising the Common Self of all in and by Action); of Beauty (the Object of all Desire, the One Self being Supremely Beautiful Object of such Heart's Desire of all, being the Joy, the Life, of the Heart); and of Truth, (or Reality, the Object of Cognition, the Self being the One and Only Ever-True, Ever-Real).[3]

Vaiḍika theology has many hymns, each singing a 'thousand names' of the Supreme as Vishṇu, or as Shiva, or Sūrya, or Shakṭi-Ḍévī. Islām has a 'hundred holy names' of Allāh. Hebraism has Sefiroth, Eloh-im, like Gabri-el, of

[1] These triads are not all arranged in exactly the same order. The incessant and 'inconceivably' rapid 'lambence' of paychic phenomena makes it far more difficult to 'fix' them in words, than the play of sunset-colors.

[2] See p. 130, *supra*.

[3] Truth-Beauty-Goodness, it will be readily seen, correspond to Science-Art-Ethic; Philosophy-Religion may be regarded as summation.

Might, Rafi-el, of Healing, Mikai-el of Strength, Seraphi-el of Harmony, and so on. In Islam, Jibra-īl[1] is the angel of Earth, Knowledge, and Revelation, Mikā-īl of Water, Existence, and Protection, Azrā-īl of Fire, Power, Death and Destruction, Isrāf-il of Air, Intention, and Resurrection, etc. All these are vyakṭis, *kāyanāt*, manifestations, of shakṭis, *shuyūnāt*, powers, potentialities, of the Self; they are personifications of Mā ḍhurya and Aishvarya vi-bhūṭis, *Jamāli* and *Jalālī sifāt*, sweetly beautiful and blazingly compelling and awful powers and glories, of the Supreme—which all living things manifest; each in infinitesimal degree; and which shine forth strongly in the higher spirits, cherub-im, seraph-im, angels, ḍévas, *farishṭas*; in suns, moons, iridiscent dew-drops, and humming-birds; in flowers, butterflies, babies; in cyclones, simooms, blizzards, avalanches, volcanic eruptions, earthquakes, continent-sinking-and-upheaving cataclysms.

Infinite, like Him-Self, must be, are, the masques, which the Eternal Masquerader is ever, everywhere, everyway, putting on and off, incessantly, fatiguelessly! Why? Because it is pleasant 'pass-time' to be 'all-ways' forgetting One-Self in order to remember One-Self 'all-ways'; to be 'all-ways' losing, seeking, finding, re-losing, pursuing, refinding One-Self. Time, it has been remarked by a humorist, is the greatest enemy of man; he is always trying to kill it, and never succeeding; instead, it kills every man. The jest is true in the profoundest sense; and it is true not only of Time, but of Space, and of Motion, too, all three; and all three are indestructible, un-kill-able, because the would-be Destroyer Him-self deliberately gives to them His own Ever-lasting-ness, by bearing them in His Universal Mind, His Eternal and Infinite Will-and-Imagination.

The soul which has merged itself into God, consciously endeavours to realize the 'sweeter' attributes, and

[1] Khājā Khān, *Phil. of Islām*, p. 45, says these correspond to Védic "Kshiṭi, Varuṇa, Agni, Indra." See p. 210, *supra*.

show them forth by a life of serenely wise, devotedly philanthropic, and actively beneficent service of fellow-beings. Very highly advanced souls may sometimes have to manifest consciously the 'compelling' attributes also, as avaṭāras, messiah, prophets, do.

Bhéḍa-buḍḍhi-vi-nir-muktaḥ
sarva-bhūta-hiṭé raṭaḥ. (*U.*)
(Freed from the sense of separateness, the soul
Engages in the service of the Whole.)
Kasé marḍé-tamām asṭ, az ṭamāmī
Kunaḍ bā kẖwājagī kār-é-ghulāmī. (*S.*)
(Being perfected, freed, the Master braves
The noble task of slaving for the slaves.)

As Kṛshṇa says:

Ḍāsyam aishvarya-vāḍéna
jñaṭīnām ṭu karomi-Aham. (*Mbh.*)
Pari-ṭrāṇāya sāḍhunām,
vi-nāshāya cha ḍush-kṛṭām,
Ḍharma-sam-sthāpau-ārthāya
sam-bhavāmi yugé yugé. (*G.*)
(Under the designation of 'the Lord',
I do the work of slave for all the world.
To save the virtuous, destroy the vicious,
And to establish Law Divine anew,
I manifest My-Self age after age.)

Évam pra-varṭiṭam chakram
na anu-varṭayaṭi iha yah,
Agh-āyuh indriy-ārāmah
mogham, Pārtha !, sah jīvaṭi. (*G.*)
(He who thus helpeth not to keep the Wheel
Of Life and Love and Law revolving aye,
His life is selfish, sinful, lived in vain.)

Saiyaḍ-ul-qaum khāḍima-hum. (*H.*)
(The leader is chief servant of the tribe.)
Āṅ ke kẖiḍmaṭ karḍ, ū makẖḍūm shuḍ;
Aṅ ke kẖuḍ rā ḍīḍ, ū mahrūm shuḍ. (*S.*)
(He who served others was by others served,
Who looked but to himself was thrust aside.)

He that is greatest among you shall be your servant. (*B.*)

He who has seen, known, realised most fully the Truth of the identity of all selves in the One Self, he is the greatest and most free and most willing servant.

Ye shall know the Truth, and the Truth shall make you free. (*B.*, John.)
Ṛṭé jñānāṭ na Mukṭih. (*U.*)
Jñānāṭ Mokshah. (*U.*)
(Freedom there's none unless ye know the Self.
But if ye know the Truth, then are ye free.)

Ḳe bé-ilm na ṭawāṅ Kẖuḍā rā shināḳẖṭ. (*S.*)
(Ye cannot realise God till ye *know*.

Miḍāḍo al-muṭa'llim ā'la qīmaṭan inḍ-Allaho, min ḍam-e shahīḍin, fī sabīl-e Allāh. (*H.*)
(The Scholar's Ink has, to the Eye of God,
A value higher even than the Blood
Of Martyr shed in Witness of the Faith.

Mā'rifaṭ, *irfān*, pra-jñāna, higher subtler jñāna, 'spiritual knowledge', 'vision' or knowledge of the One, is essential one-third part of the triple, tri-part-ite, threefold, means to moksha, *najāṭ*, Deliverance from all ills.[1]

Such then is the *final* purpose of life in all religions—to find God, *i.e.*, know and realise the Self as God; after having fulfilled its *preliminary* purpose, of tasting the things of the world, in accordance with Law and Religion and Science, i.e., Religio-Scientific Law[2]; and, by toiling consciously on the side of the forces of Good, to help others to do the same. This is what the Way of Knowledge leads unto.

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[1] The word *furqān* also occurs in *Qurān*, in the sense of Deliverance, liberation, also illumination, revelation, and, again, 'distinction', (*farq*), between good and evil, 'separation' from bonds of this world; in terms of Yoga, vivéka, discrimination between I and Not-I. See Rodwell, *The Koran*, (Everyman's Library), p. 154.

[2] On this point, something more will be said later, in the chapters on 'The Way of Devotion' and 'The Way of Works'.

CHAPTER III

The Way of Devotion, or The Emotional Constituent of Religion.

THE WAY OF DEVOTION.

The Way of Devotion is not a separate path at all; but is so-called only for certain special purposes. In the life of the human being, cognition, desire, and action are inseparable. The Way of Devotion is only one of three inseparable departments. It is the department of Right Desire, Good Feelings, Deep and High Emotions, Noble Ethics.

If Right Knowledge is head, Right Love is heart, and Right Action is limbs, of organic, psycho-physical, bodily-mental Life. Love, Devotion, even genuine love human, infinitely more Love Divine, is the Joy of Life. *Ishq-i-majāzī*, Vishay-ānanḍa, Mānava-prćma, is but reflection, in the limited, of *Ishq-i-Haqīqī*, Brahm-ānanḍa, limitless Bhagavaḍ-bhakṭi. Without rich emotion, encyclopedic science is as a desert without a stream, as bare bald mountains without vegetation, as the most beautiful human body without a living soul in it, is as a corpse. Knowledge is ful-filled, completed from half into whole, when love is married to it, and the children of noble acts are born to the two. Science plus Philanthropy, Bene-volence, is Bene-science, is Wisdom; Wisdom plus Helpful Activity, Bene-ficence, is Righteousness. Let us achieve Righteousness and all things else shall be added unto us.

Ḍharmāḍ-arṭhash-ch kāmash-cha,
Sa kim-arṭham na sévyaṭé? (*Mbh.*)
(Pleasure and Wealth both flow from
Righteousness,
Why not pursue it, then, whole-heartedly?)

The commandments of all the great religions, on the subject of Ethics, injunctions and prohibitions, do-s and don't-s, vidhi and nishédha, *umūr* (pl. of *amr*) and *nawāhī* (pl. of *nahī*) or *māmurāṭ* and *mamnūā'ṭ*, are identical, for all practical purposes.

1. The Five Principal Virtues, Disciplines.

Sāmāsika Dharma, 'Duty of Man in brief,' enjoined by Manu, who is regarded by followers of Vaidika Dharma (Hinduism) as Primal Law-giver, is the same as the five yamas of Yoga and the pancha-shīla of Buddha. It is also five of the ten Commandments of Moses, which are re-uttered and confirmed by Christ too. They are to be found in *Qurān* also, though not all in one place. Thus Manu says:

Ahimsā, Satyam, Astéyam,
Shaucham, Indriya-nigrahah,
Étam Sāmāsikam Dharmam
Chāṭur-varnyé-abravīṭ Manuh. (*M.*)

(Harmlessness, Truth, Honesty, Cleanliness,
Restraint of senses from all erring ways,
—This is the 'Whole Duty of Man in Brief,'
For every one in every walk of life—
Thus Manu, Father of the Race, declares.)[1]

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[1] In another place, Manu says:

Dhṛtih, kshamā, damah, astéyam,
shaucham, indriya-nigrahah,
Dhīh, vidyā, satyam, a-krodho,
dashakam Dharma-lakshaṇam. (*M.*)

(Fortitude, forgiveness, rule over the mind,
Not taking others' goods against their will,
Cleanness, control over the senses too,
Alert intelligence, learning, and truthfulness,
Not giving way to anger—such the ten
Unfailing marks of the eternal Dharma.)

Mahābhāraṭa, *Bhāgavaṭa*, and other *Purāṇas*, expand the list to twenty and more. Jaina sages, Samanṭa-bhadra and others, mention ten also—kshamā, mārdava, ārjava, satya,

Buddha's 'Five Virtues' are :

Pāṇ-āṭipāṭa-véramaṇi, musā-vāḍa-véramaṇī, adinn-āḍāna-véramaṇī, surā-mêraya-majja-pamāḍa-ṭṭhāna-véramaṇī, kāmesu-michchhā-chāra-véramaṇī.

Sir Edwin Arnold's tender version of these must be borrowed from his wonderful and immortal poem, a veritable scripture of Buḍḍhism, *The Light of Asia*, and be given a place here reverently.

Kill not—for Pity's sake—and lest ye stay
The meanest thing upon its upward way.
Bear not false witness, slander not, nor lie ;
Truth is the speech of inward purity.
Give freely and receive, but take from none
By greed or force or fraud, what is his own.
Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no *soma* juice.
Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

The five *wu-chang*, ethical commandments, of Confucius are : 1. *jen*, service of or doing good to others; 2. *yi*, truthfulness ; 3. *li*, propriety, proper conduct, correct behaviour; 4. *chih*, knowledge, wisdom ; 5. *hsian*, trustworthiness. Sometimes these are reduced to three, *chih*, *jen*, and *chuang* or courage.[1]

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shaucha, samyama, ṭapas, ṭyāga, ā-kin-chanya, brahmacharya, i.e., forgiveness, gentleness, straightness, truthfulness, cleanliness, self-control, asceticism, renunciation, discarding of all possessions, (sex-) continence. They also mention the ten opposites of these, kroḍha (or krūraṭā), māna (or ahamkāra), māyā (or chhala-kapata), a-satya, lobha (or ṭṛshṇā), a-sam-yama (or indṛiya-sévā-chhanḍaṭā), su-ku-māra-ṭā, sam-graha, mamaṭā, and ku-shīla, *i.e.*, anger (or cruelty), pride (or ego-istic conceit), deceitfulness, falsehood, greed, non-self-control, i.e., indulgence of the senses, over-delicateness, acquisitiveness, possessiveness (this is mine), and ill-character (or bad manners and bad conduct.)

[1] Article by Prof. Tan Yun Shan, of Shanti-Nikétan (founded by Rabindranath Tagore), in *Vishva-vāṇī* (Hindi monthly, Allahabad) for January, 1942.

Jainism gives the same list as Buddhism :

(Sthūla-)prāṇ-āti-pāta-viramaṇa-vrata ; (sthūla-) mṛshā-vāda-viramaṇa-vrata; (sthūla-) a-datt-ādāna-viramaṇa-vrata ; (sthūla-)maithuna-viramaṇa-vrata ; (sthūla-) parigraha-parimāṇa-viramaṇa-vrata. (Jaina Scriptures.)

(The five Resolves are, broadly: to refrain
From taking life ; from speaking untrue word ;
From taking what is not willingly given ;
From all unlawful love ; from ownership
Of goods beyond the limits of strict needs.)

Madya-māmsa-madhu-tyāgaih
sah-āṇu-vrata-panchakam,
Ashtau mūla-guṇān-āhuh
gṛhiṇām Shramaṇ-ottamāh.
(*J.*, SAMANṬA-BHADRA.)

Madya-māmsa-madhu-tyāgaih
saha udumbara-panchakam,
Ashtau été gṛha-sthānām
, uktāh mūla-guṇāh shrutau.
(*J.*, SOMA-DÉVA.)

Himsā-asatya-stéyād
a-brahma-parigrahāt cha vādara-bhédat,
Ghṛtāt māmsāt madyāt
viratih gṛhiṇah ashta mūla-guṇāh.
(*J.*, *Mahā-purāṇa.*)

(Besides the five, three others : to refrain
From flesh-foods, butter,[1] and from 'maddening' drinks—
Eight are root-virtues for the family-man.)

Himsāyām, anṛté, stéyé,
maithuné cha, parigrahé,
Viratih vratam—iti uktam
sarva-sattv-ānu-kampakaih.
(*J.*, SHUBHA CHANDRA, *Jñān-ārṇava.*)

(Slaying, false speaking, theft, lust, greed to hold

[1]Some read 'honey' instead of 'butter' ; since 'honey' involves killing of many bees (except where they are domesticated as in the hills) ; or at least stealing from them.

Aught as one's own exclusive property—
To give up these, and wish well unto all,
This is the essence of all virtuous vow.)

The following verses, are taken from works which are honored as 'scriptures' by Jainas; they are by ancient authors ranging from 5th century B.C. to 12th A.C.; and they confirm the 'five virtues':

Savvé jīvā vi ichchanṭi, jīvium na marijjium,
Ṭamhā pāṇi-vaham ghoram, niggaṇṭhā vajjayanṭiṇam.
(*Ḍasha-vaikālika Sūṭra*)

Yo bhūtéshu abhayam ḍaḍyāt,
bhūṭébhyah ṭasya no bhayam.
Yāḍrg viṭāryaṭé ḍānam
ṭāḍrg āsāḍyaṭé phalam. (HÉMA CHANḌRA.)

Āṭma-pariṇāmā-himsana-
héṭuṭvāṭ sarvam éva himsā éṭaṭ;
Anṛṭa-vachan-āḍi kévalam
uḍāhṛṭam shishya-boḍhāya.
(AMṚṬA CHANḌRA.)

Musā-vāo a logammi sarva-sāhūhi garihio,
Avissāso a bhūāṇam, ṭamhā mosam vivajjayé.
(*Ḍasha-vaikālika Sūṭra.*)

Ḍhūrṭa-kāmuka-kravyāḍa-chaura-chārvāka-séviṭā,
Shankā-sankéṭa-pāp-ādhyā, ṭyājyā bhāshā manīshibhih.
(SHUBHA CHANḌRA.)

A-viṭīrṇasya grahaṇam
parigrahasya, pramaṭṭa-yogāḍ yaṭ,
Ṭaṭ praṭyéyam sṭéyam;
Sā éva cha himsā, vaḍhasya héṭuṭvāṭ.
(AMṚṬA CHANḌRA.)

Ayam lokah, para-lokah,
ḍharmah, ḍhairyam, ḍhṛṭih, maṭih,
Mushṇaṭā para-kīyam svam,
mushiṭam sarvam api aḍah.
(HÉMA CHANḌRA.)

Prāṇa-bhūṭam chariṭrasya,
para-Brahm-aika-kāraṇam,

Samācharan brahma-charyam,
pūjitaih api pūjyaṭé. (HÉMA CHANḌRA.)

Yaḍi vishaya-pishāchī nirgaṭā ḍéha-géhāṭ,
Sapaḍi yaḍi vishīrṇah moha-niḍrā-aṭi-rékah,
Yaḍi yuvaṭi-karanké nir-mamaṭvam pra-pannah,
Jhag-iṭi nanu viḍhéhi Brahma-vīṭhī-vihāram.
(SHUBHA CHANDRA.)

Na so pariggaho vaṭṭo Nāya-puṭṭéna Ṭāyiṇā,
Muchchhā pariggaho vuṭṭo, iya vuṭṭam Mahésiṇā,
(*Ḍasha-vaikālika Sūṭra*).

Samsāra-mūlam ārambhāh,
ṭéshām héṭuh pari-grahah,
Ṭasmāḍ upāsakah kuryāḍ
alpam alpam pari-graham.
(HÉMA CHANḌRA).

1. All wish to live, not die; hence nir-granṭha-s,
Followers of Jina, 'kill not' anything.
Who giveth fearlessness to other beings,
All beings cease from causing fear to him.
As a man gives so also he receives.
Since vices, all, 'murder' the soul's progress,
They all are only forms of himsā, killing;
Mention of lying, stealing, and the others,
Is only to wake up the pupil's mind.
2. 'False speaking' is condemned by all good men;
It spreads distrust, destroys social cohesion;
Therefore avoid it; guard against it well.
The false speech that the wicked love to speak—
Cheats, thieves, and 'beasts of prey', sceptic and lustful—
Which hides another meaning, full of sin—
Such speech should be avoided by good men.
3. Taking of goods that are not freely given,
'Stealing' them when unguarded by the owner,
Is 'theft'; which often leads to murder too.
The thief of others' goods, steals and destroys
His own good in this and the other world,
His ḍharma, peace of mind, security.

4. 'Sex-Continence' earns knowledge of the One,
Of Para-Brahma. Chastity is the Soul,
The essence of all righteousness in life.
The continent are honored by the honored.
The witch of sensuousness, when she has left
This house of flesh, and with her tak'n away
Intoxication of vice manifold,
And the soul's clinging to this body loosens,
Then Path to Brahma shines out clear and fair.

5. Not all 'possessions' have been equally
Condemned by Jñāti-puṭra, known as Ṭāyī.[1]
Useless and false possessions has he blamed.
Desire to live and move are cause of birth
Into a body; sense of I-and-mine
Is cause of such desire; therefore he
Who would be free from bonds must carefully
Reduce possessions ever more and more.

Moses' Commandments are :

(1) Thou shalt not kill, (2) not bear false witness, (3) not steal, (4) not commit adultery, (5) not covet anything that is thy neighbour's. (*B.*)

Fear God and keep his commandments—this is the whole duty of man. (*B.*, Ecclesiastes.)

Christ repeats these commandments of Moses and adds others.

Specific condemnation of intoxicating liquor, supplementing the commandments of Moses and Jesus, may be found elsewhere in the Bible; thus :

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. (*B.* Isaiah.)

[1]Mahāvīra Jina and Buddha were kinsmen; therefore they named each other, to their respective followers, as Jñāti-puṭra, 'son of kinsman', 'cousin'. Their followers gave to their respective Masters, the title of Ṭāyī, 'spreader of the Ancient Sacred Wisdom'. Followers of *Véda* then began to interpret the word as 'Stealer' of that Wisdom.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder. (*B.*, Prov., 23 : 29-32.)

Muhammad commands :

Wa lā yaqṭulūn-an-nafs-allāṭi harram Allāho illā bil haqqī.
Wajṭanebū qaul-az-zūré.
W-as-sareqo w-as-sareqaṭo faqṭa'u aiḍeyahoma.
Al khamro amalish-Shaiṭānī.
W-allazīna-hum le furūjehim hāfizūn. (*Q.*)

(1. Slay none; God has forbidden it, except Justice require it. (2) And avoid false words.
3. Woman and man who steal shall lose their hands.
4. Intoxicants are Satan's own device.
5. They who avoid unlawfulness in sex,
And watchfully and resolutely control
Their senses, they alone achieve success.)

ADDITIONAL AND FARTHER-REACHING VIRTUES.

These five duties or virtues, prescribed by Manu, Buḍḍha, and other great Teachers, are for laity, householders. For him who has renounced worldly life, sannyāsī, bhikshu, *faqīr*, hermit, yogī or *sālik*; who, not that he may enjoy superhuman status, but that he may serve his fellow-creatures better, aspires after spiritual and psychical mysteries and powers and the Great Peace; for him, stricter yamas and ni-yamas, *zohḍ* and *ṭaqashshuf*, *ibāḍaṭ* and *riyāzaṭ*, abstinences and performances, devotions and disciplines, are ordained. These take the five duties to their extreme culmination.

Buddhist bhikshu or shramaṇa has to cultivate five more shīlas or virtues, viz., avoidance of (1) eating

except at fixed time, (2) seeing and hearing dance, song, instrumental music, theatrical shows, (3) flower-garlands, perfumes, unguents, and all self-decoration, (4) high seats, luxurious couches, (5) gold and silver. These make ten qualifications, ḍasha-shīla. At yet higher stages these have to reach a climax in ten pāramiṭās, 'extreme perfections':

Ḍāna, Sīla, Nekkhamma, Paññā, Viriya, Saṭya, Kshānṭi, Aḍhitthāna, Méṭṭī, Upékkhā. (*Bu.*)

(Such Charity as gives away e'en life
To whosoe'er may ask for it; adherence
To rule of Noble Conduct in despite
Of even torture; Absence of Desire
For things of sense of e'en the mildest sort;
The Luminous Intelligence that sees
The heart of everything; Tireless Endeavour
For good of all; Patient Forgivingness
Of the worst torments even; Truthfulness
In face of death itself; and Fortitude
Of Will-to-right, dauntless 'fore obstacles;
Immense Compassion for all living things,
Blind souls, that wander helpless in the dark;
The seeing of the Process of the World
With Perfect Equanimity of Soul—
Such the perfections that a Buddha wears.)

The purpose of these negative and positive disciplines, forbearances and observances, is to turn inwards, the currents of vitality and consciousness, which flow outwards, into physical organs, in normal man. By such ascetic inward direction of them, gradually, subtler superphysical organs are re-awakened; and journey made easier, on the Upward Path of Renunciation of things of this world and all selfishness; Path of Re-ascent to the Spiritual state of Universality. Annals of every religion show us examples of highly advanced souls which have achieved various degreess of these 'extreme perfections.'

Yamas and ni-yamas, as given by Paṭanjali, are:

Ahimsā-satya-astéya-brahma-charya-a-pari-grahāh yamāh.
Shaucha-santosha-tapah-svādhyāya-Ishvara-pranidhānāni ni-yamāh. (*Yoga-Sūtra.*)
(Avoidance of all slaying, nay, of hurt
To mind or body, of a living thing;
Of falsehood in all speech, and e'en in thought;
Of all unlawful gain or coveting;
Of sex-indulgence, or in body or mind;
Of all sense of possessive ownership;
Such are the *yamas*. Then, the *ni-yama-s*:
Observance of uttermost purity
That may be possible for body of flesh;
Contentment with whatever may befall;
Study of Sacred Science of the Self;
Restraint of body by determined will;
And, last, complete surrender of one's will
To God's, replacement of one's own small self
By the Great Self, by utmost trust in Him.)

When his questioner persistently asks, "What more good thing shall I do, that I may have eternal life," Christ also adds the Yoga-injunction of renunciation of all property, in which the sense of mine-ness, egoistic separatism, is centred; "If thou wilt be perfect, give what thou hast to the poor and follow Me." (*B.*) He also adds, as do other great Teachers, for the sake of such high aspirants, ready for Yoga, *Sulūk*, 'communion' with God and God's Nature, ready for ascetic disciplines and ever-greater abandonment of carnal pleasures—for such he adds abhaya-dāna, 'giving of fearlessness to all others', *i.e*, complete non-resistence and radical abstinence from sin; not only by deed, but by speech and thought also, thereby 'not destroying but fulfilling the prophets'; completing, for renunciant anchorite, what Moses prescribed for ordinary householder. For such high aspirants, mere ordinary goodness and virtuousness are not enough; they must achieve greater and greater 'saintliness'.

For such more earnest whole-hearted seekers, Muham-

mad too enjoins *fuqr* and *sukn*, complete renunciation of property and cultivation of utter-most contentment, a-pari-graha and santosha, etc., like the other teachers.

Al-fuqro fakri. (*H.*)
(Pride do I take in utmost poverty.)

Védic law commands that sannyāsī-s, persons in the fourth stage of life, retired from household life, anchorites, must not defile their hands by contact of money. Apostles of Christ provided "neither gold, nor silver, nor brass in their purses," and "the Son of Man (Jesus) had not where to lay his head". Peter spurned an offer of money for imparting spiritual powers, saying :

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. (*B.*)

In the Jaina 'commandments', of five virtues for laity, sthūla, 'broadly', 'generally', occurs as a qualifying adjective ; for 'ascetics', the limitation or modification is dropped.

It should be noted that any one of the five yamas or shīlas, carried to its logical *extreme*, involves annihilation of separating individualising physical and material sheath or body, complete renunciation of individualised existence. It should also be carefully borne in mind that the duties of household life are very different, in degree, from those of life of renunciation and asceticism.

So single-mindedly should the ascetic, all-renouncing, *sālik*, yogī, 'mystic-gnostic', concentrate on the Supreme Self, contemplate his own identity with the All, that he must not allow himself to covet, or be tempted by offers of, even 'god'-like powers and enjoyments, *hawās-i-bāṭinī*, subtle 'inner senses and organs', as distinguished from *hawās-i-zāhirī*, 'outer'.

Dar āṅ manzil buwaḍ kashf o karāmāṭ ;
Walé bāyaḍ guzashṭan z-ān maqāmāṭ.
Agar ḍunyā wa uqbā pésh āyaḍ,
Nazar karḍan ḍar āṅ hargiz na shāyaḍ.

Agar gardī ṭu ḍar Ṭauhīḍ fānī,
Ba Haq yābī baqāé zinḍagānī. (*S.*)
(Unselfishness, all-lovingness—as these
Grow in the aspirant for uni-on
With God, with All, illuminations come,
And extra-ordinary happenings too;
Let him not dwell on these things, but pass by
All things of this world and the other worlds.
Let him pursue with single mind the One,
And merge himself in One-ness with the All;
Thus, losing his small life, he gains All-Life,
Losing a 'time', he gains Eternity.)
Ṭé samāḍhau upa-sargāh, vyuṭṭhānė siḍḍhayah.
Sṭhāny-upa-nimanṭraṇė sanga-smay-ā-karaṇam,
punah an-ishta-prasangāṭ. (*Yoga-Sūṭra*).
Iha-amuṭra-phala-bhoga-virāgah.
(SHANKAR-ĀCHĀRYA, *Shārīraka-Bhāshya.*)
Na yoga-siḍḍhīh, a-punar-bhavam vā,
Mayi arpiṭ-āṭmā ichchaṭi Maḍ-vinā anyaṭ.
Mayi ḍhārayaṭah chéṭah upa-ṭishthanṭi siḍḍhayah.
Anṭarāyān vaḍanṭi ėṭān yunjaṭah yogam uṭṭamam.
Nahi ṭaṭ kushal-āḍṛṭyam, ṭaḍ-āyāso hi ap-ārṭhakah.
(*Bh.*, xi, ch. 15.)
(These super-physical experiences
And powers will, as bye-products, appear,
Epi-phenomena, when mind is rapt
In contemplation of the One-in-All;
They are distractions from the End and Aim;
The yogī should be-ware, and studiously
Avoid all such temptations; for they bind
To things of subtle sense, new selfishness,
And greater, more intense, more evil; since
Far greater powers may now be misused.
Therefore, renunciation of all wish
For selfish pleasure, power, privilege,
Must be the one sole beacon-light for Him
Who seeks the Deathless Life of All for all.)

Let no one deceive himself by thinking and *hoping*, and subtly *wishing*: 'I will *desire* nothing for myself; *then*

all powers will and should come to *me*'. This is a plain self-contradiction. Of course, persons without *any* spirit of renunciation also snatch powers from Nature by strength of will and intellect, developed in course of evolution ; as western scientists have done, before our eyes. But we all see also that they have *not* won thereby any peace of mind, any real happiness, any sense and certainty of Immortal Life, for any one ; instead, the very opposite. Of course, that opposite too has its own acute 'pleasure' of intensely active, restless, rushing, 'fast life' of intoxicated hectic excitement and frantic passions and emotions ; palaces of luxury beyond dreams, on the one side, asphyxiating gases and millions writhing in death-agony, on battle-fields and in war-trenches, on the other. To souls that are at that stage of cyclic life and evolution, at which such fever and frenzy of excitement and rush-lust are preferred to the happiness of repose of soul and peace of body—for such, 'religious platitudes and sermons' have no use. They must go their own way, till their hour strikes, and call comes from within themselves, after experience of terrible consequences, to turn from Arc of Descent, Av-ā-roha-paṭha, Aḍho-mārga, *Qaus-i-nazūl*, to Arc of Re-Ascent, Ā-roha-paṭha, Ūrḍhva-mārga, in the Cycle of Life. On Path of Ascent, stage by stage, subtle *super-physical* experiences and powers unfold and enfold of themselves, in accord with laws embodied in that cyclic life ; as *physical* experiences and powers, teething, crawling, standing, toddling, running, learning, adolescence, puberty, progenition, decay, appear and disappear, of themselves. But on this upward path towards Union with All, and ever-growing abandonment of separate individuality, the soul holds all such superphysical powers, with anxious care, with reluctance, as heavy burden of sacred trust for use of others, in constant fear and trembling lest it be tempted to misappropriate them for its own personal uses.[1]

[1] See *Light on the Path*.

CONTROL OF TONGUE, THE SECRET OF ALL CONTROL. Among sense-organs again, tongue is the most radical, most dangerous, most necessary, yet most difficult to control, in respect both of what goes in by it, and of what goes out from it.

Christ says:

Not that which goeth in at the mouth defileth a man; but that which cometh out of the mouth, this defileth him. Those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, blasphemies. These are the things which defile a man. (*B.*)

Elsewhere the Bible says:

If thou sit at a bountiful table, be not greedy upon it...Eat, as it becometh a man...and devour not, lest thou be hated...Be not insatiable, lest thou offend...A very little is sufficient for a man well nurtured...Sound sleep cometh of moderate eating; he riseth early and his wits are with him...Show not thy valiantness in wine, for wine hath destroyed many...Many have fallen by the edge of the sword; yet not so many as they that have fallen because of the tongue. (*B.*, Apocrypha, Ecclesiasticus.) Every kind of beasts, birds, serpents, things in the sea, is tamed, and hath been tamed, of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. (*B.*, St. James.) Wine is a mocker; strong drink is raging; and whoever is deceived thereby, is not wise...At the last it biteth like a serpent and stingeth like an adder. (*B.* Prov.)

Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John...He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost. (*B.* Luke.)

Kṛshṇa says:

Vishayāh vi-ni-varṭanṭé
nir-āhārasya ḍéhinah,
Rasa-varjam; raso-pi asya
Param ḍṛshtvā ni-varṭaṭé. (*G.*)

Indṛiyāṇi jayanṭi āshu
nir-āhārāh manīshiṇah,
Varjayiṭvā ṭu rasanam ;
ṭaṭ nir-annasya varḍhaṭé.
Ṭāvaṭ jiṭ-éndṛiyo na syāḍ
viji ṭ-āny-éndṛiyah pumān,
Na jayéḍ rasanam yāvaṭ ;
jiṭam sarvam jiṭé rasé. (*Bh.*)

(Lusts of the senses leave the man who fasts—
For food supports and strengthens all desires—
Excepting taste for food and feel of self.
Indeed it waxes with the want of food ;
But leaves him when the Supreme hath been seen.
Over no organ is control secure
Until the tongue has been placed under curb.
When that is conquered, all else are subdued.)

Asked by a follower to mention that one all-pervading principle which runs through and upholds all virtues, Muhammad explained thus: Fa akḥaza be lesānihī wa qāla kuffa a'laika hāza...Wa halyakubb-unnāsa fin nāri alā wujūhehim illā hasāiḍo al-sīnaṭehim. (*H.*)

(The Prophet touched his tongue and said: Control
The reign of this sense-organ o'er yourself...
Men are hurled headlong into fires of hell
By loads of evil that their tongues have reaped.)[1]

[1] *Sā'ḍi* relates that a Persian king sent a physician to the prophet Muhammad for counsel, and that Muhammad sent him back with the above. Sā'ḍī adds in his own words :

Bisiyār-kḥwār asṭ bisiyār-kḥwār.
Anḍarūn az ṭā'm ḳhalī ḍār,
Ṭā ḍar ū Nūr-i-Mā'rifaṭ bīnī.
Na chanḍāñ bi-kḥur k-az ḍahān-aṭ bar āyaḍ,
Na chanḍāñ ke az zo'f jān-aṭ bar āyaḍ. (Sā'ḍī.)

(Only when hunger overpowers them, the wise
Do eat ; and then they draw away their hands
Before that hunger is quite satisfied.
Who eats too much must suffer too much too.
Eat not so much that thou art taken ill,
Nor, yet, so little that thou losest life.)

Zoroaster says:

Gūsṭā yé manṭā ashém ahūm-vish vīḍvāo,
Ahura !, érézukhḍhāī vachanghām kshayamno
hijvo-vaso Ṭhvā āṭhrā sukhrā. Mazaḍā !,
vanghāū vīḍāṭā rānnayāo. (*Z. Gāṭhā*, 31-19.)
(Illumination and all that is Good,
Lord Mazaḍā !, Thou givest unto him,
The hero, valiant in righteous war,
Who ever thinks, hears, speaks of Rectitude,
Who knows the Self, is wise, controls his tongue,
And tells the truth in soft convincing words.)
Yoī ḍush-khraṭhvā aéshémém varéḍém rāmém
chā, khāīs hijūbīs fakhuyas ū afasuyanṭo...
ṭoī ḍaévém ḍān yā drégvaṭo ḍaénā. (*Z., Gāṭhā*, 49-4.)
(They who, seeing yet blind, spread, all around,
Intolerance and insolence and hate,
By th' evil words of their unbridled tongues,
Know them to be dire devils on this earth,
Disseminators of the Creed of Hate.)

Manu says :

An-ārogyam, an-āyushyam,
a-svargyam cha aṭi-bhojanam,
A-puṇyam. loka-vi-ḍvishtam ;
ṭasmāṭ ṭat pari-varjayéṭ.
Vāchi arṭhā nihiṭāh sarvé
vāṅg-mūlāh vāg-vi-nis-sṛṭāh ;
Ṭasmāḍ yah sṭénayeḍ vācham,
sah sarva-sṭéya-kṛṭ narah.
Ahimsayā éva bhūṭānām
kāryam shréyo-anu-shāsanam,
Vāk cha éva maḍhurā sl̈lakshṇā
pra-yojyā ḍharmam ichchhaṭā.
Yasya vāṇg-manasī shuḍḍhé,
samyag-guptḗ cha sarvaḍā,

Keep then some space unfilled within thy body,
So may'st thou see the Light shine forth therein,
The Light of the Great Self within the small,
The Light of Knowledge, final, mystical,)

Sa vai sarvam av-āpnoṭi
Véḍānṭ-opa-gaṭam phalam.
Na arun-ṭuḍah syāḍ ārṭo api,
na para-ḍroha-karma-ḍhīh ;
Yayā asya uḍ-vijaṭé vāchā
na ālokyām ṭām uḍīrayéṭ. (*M.*)

(Ill-health, ill-mind, thence many sins, short life,
Loss of good name, and loss of paradise—
All these follow excessive and ill meals ;
Let the wise man avoid such carefully.
And since all thoughts and feelings are enwrapt
In words, and are conveyed by them to others,
He who misuses words envenoms all ;
Let the wise man then guard well all his speech.
If ye have to instruct, direct, command,
Use speech that may be smooth and soft and sweet.
Whose mind and speech are pure and well-controlled,
Only he finds the fruit of Final Truth.
Touch not another to the quick, though you
Yourself are hurt ; let malice sway you not ;
And carefully eschew the speech of pride,
Unsocial, which perturbs all and repels.)

Saṭyam brūyāṭ, priyam brūyāṭ,
na brūyāṭ saṭyam apriyam,
Priyam cha na anṛtam brūyāṭ,
Éshah ḍharmah sanā-ṭanah. (*M.*)

(Speak but the Truth, but speak it sweetly too ;
So it may gracefully pervade and soothe
And influence the mind of him who hears.
Tell it not harshly so as to annoy,
Repel, and be rejected wastefully.
Nor ever tell an untruth, sweet or harsh.
Such is the ancient way trod by the wise.
Luqmān-i-zamāṅ ṭu kḥuḍ hai, gar bhūkh se yak
luqma kam kha. (Hinḍusṭānī Proverb).
(Luqmān, the wisest of the world, art thou
Thyself, if thou but eat one morsel less
Than hungry tongue clamours to thee to eat.)

God is Ar-Razzāq, giver of *rizq*, livelihood, daily bread. Christ prayed : "Give us this day, O Lord !, our daily bread" ; Bread Spiritual as well as Bread Material. Véda-Ṛshi prayed : Anna-paṭé, annasya no ḍhéhī, an-amīvasya shushminaḥ ; pra pra-ḍāṭāram ṭārisha ; sham no bhava ḍvi-paḍé, sham chaṭushpaḍé ; 'Lord of Food, give us the food that will bring health and strength, not disease; bless him who brings it to us; and bless all, bipeds and quadrupeds, that dwell within these premises' ; and proclaimed, Annam Brahma, 'Food is Brahma, Principle of Life, Life-Supporter, Nourisher.' 'Daily bread' is not to be treated with levity, much less to be despised, or abused and misused, by over-eating or wrong-eating. Eating, Mating, Speaking, the most elemental functions of life, are also the most sacred, to be performed most carefully. Never can too much care be taken over them. Ill-discharged, they lead to every misery. Well performed, they lead to all happiness.

Successful issue of diplomatic negotiations, upon which depend peace and welfare of vast nations, often hangs upon the finding of just the *right formula, in words*, which will smooth down ruffled feathers and bristling hair, and draw back into their sheaths outflung claws, talons, beaks, fangs, of all 'human' eagles, bears, and lions concerned.

The metaphysic and psychology of solemn religious injunctions are plain. It is matter of common knowledge that "Sex and Hunger rule the world". Abuse of these two appetites is cause of 90 per cent of physical and mental diseases, wars, and all other ills, of humanity. Lawful use of them is source, directly or indirectly, of all its joys. But Hunger is clearly deeper and more elemental than Sex. It extends literally and manifestly from birth to death; Sex does not. It means self-preservation, continued existence, life itself; Sex means only self-multiplication ; as Acquisitiveness, whence Property, means self-expansion, self-aggrandisement. And speech, means self-existence either as friend or as enemy of

all around. To indulge too much or wrongly in food, or speech, or sex, is to accentuate one's own egoism, antagonise and provoke others' egoisms, and make oneself and others physically and mentally sick.

All earthly joy and woe may well depend upon right-use and mis-use of Bread, ultimately; and not only mundane, but also supra-mundane. Out of such right-use and mis-use, respectively, arise, clear intellect and darkened mind, virtues and vices, merits and sins, wisdom and criminal error, and their corresponding supra-mundane consequences, in the future life, after death. Only when deprived of daily bread, man realises the tremendous importance, value, sacredness of it; for as vitality is almost greater than intelligence, even thus is Bread-power almost greater than even Mind-power, Science-power, and far greater than Arms-power, Military-power, Money-power, steam-power, powder-and-gas-power, electricity-power, which are its bye-products, and than Labor-power, which it makes possible.

Ahāra-shuḍḍhau saṭṭva-shuḍḍhih,
Saṭṭva-shuḍḍhau ḍhruvā smṛṭih,
Smṛṭi-ālambhé sarva-granṭhīnām
vi-pra-mokshah. (*Chhāndogya U.*)

(When Food is pure, Mind too is pure and bright;
Thence Memory clear and sure, of Cause-Effect;
Thence Solving of all Knots and Complexes;
Thence Freedom from all Misery of Soul,
And crossing from the Dark to realms of Light.)[1]

2. Reverence for Parents, Teachers, Elders.

Commandments to honour teacher, father, and mother above all others, are also to be found in the forefront of scriptures of all religions. Injunctions to love children are not needed; the mere fact that the younger generation lives and grows, is ample proof that Nature herself inevitably and successfully compels the older generation to foster it.

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[1] Essence of psycho-analysis is contained in these few lines.

Parental affection, like water, necessarily flows down the slopes of time, from older to younger generation. Of course, there are exceptions, monsters who devour their own offspring. They only prove the rule. Even wolf and tiger and serpent *mothers* always foster their young, though the fathers sometimes kill and even eat them. Filial affection, on the other hand, being, by law of nature, unavoidably selfish in the beginning, requires some persuasion and labour to ascend upwards. Hence injunctions, specially laid upon the younger, to honor elders. Parental, particularly maternal, affection is naturally so strong that it does not need to be strengthened by Scriptures. Even so, Vaidika Dharma makes it a Duty to rear up progeny virtuously. Even animal mothers fight with sublimely reckless heroism in defence of their young. Even the gentle Christ is stirred with wrath :

Whosoever shall offend one of these little ones that believe in Me, it is better for him that a mill-stone were hanged about his neck and he were cast into the sea. (*B.*)

Shankar-āchārya sings :

Ku-puṭro jāyéṭa, kva-chiḍ api ku-māṭā na bhavaṭi.
(Many the sons unfilial ; never was,
And never is, a mother that was not
And is not, tender mother to her sons.)
Yam māṭā-piṭarau klésham
sahéṭé sambhavé nṛṇām,
Na ṭasya apachiṭih shakyā
karṭum varsha-shaṭair-api. (*M.*)
(The travail that the parents undergo,
To make life for their children possible—
Hundreds of years of service may not make
Adequate recompense for it at all.)

Filial devotion and respect for elders are the very foundation of an unselfish life. (*C.*, Analects.)

Moses and Christ say :

Honor thy father and the mother. (*B.*)

Muhammad says :

Bil wāliḍaini ihsāna. (*Q.*)
Al jannaṭo ṭahaṭa qaḍamil umm. (*H.*)

Ana ashkurūli w-al-wāliḍaik. (*Q.*)
(Serve and revere the parents. Heaven unfolds
Beneath the feet of mothers everywhere.
God sayeth : Be ye grateful unto Me,
And to your parents e'en as unto Me.
Remember with what pain and fainting-fits
Your mother bore you nine months in her womb,
And then with dire travail did bring you forth,
And nourished you with her own milk for years.)

Very truly, very wisely, does the Prophet declare thus. The sweetest, most holy, most benignant names of Allah, God, are Ar-Rahmān, the Beneficent, Ar-Razzāq, the Nourisher, Al-Ghaffār, the Forgiving. Who more *rahmān, razzāq, ghaffār* to the child than the mother ? Where the mother-heart is, there is Godhead ; where Godhead is, there is heaven. Therefore :

(Where'er the mother's foot doth tread,
There surely heaven lies outspread.)

Véḍa says :

Achārya-ḍévo bhava, piṭṛ-ḍévo bhava, māṭṛ-ḍêvo bhava. Prajā-ṭanṭum mā vy-ava-chchhêṭsīh. (*U.*)
(Let thy preceptor and thy father be,
And let thy mother be, above them all,
Thy gods and guardian angels in thine heart ;
So keep unbroken thou, from age to age,
The line of life in noble progeny.)

Image of mother, enshrined in heart of son and daughter, will effectively prevent that heart from erring into ways of vice and sin, and will guard it from many dangers due to weaknesses and temptations. The generation that does not cherish, in its heart, honor and gratitude towards its older generation, is not likely to make itself worthy of being honored by its own younger generation ; and the whole nation will thus lose continuity between past and present and future, and will degenerate and decay rapidly. Saṭ-sanga, vṛḍḍha-sévā, keeping near to the virtuous, experienced, aged, and pondering carefully and reverently over their conversations and their

ways, is more livingly educative and useful than study of many books.

Jawāṅ rā sohbaṭé pīrāṅ hisārė ā'fiyaṭ bāshaḍ. (*S.*)
(The company of wise, experienced,
Virtuous and loving elders is, indeed,
A rampart of protection for the young.)
Sohbaṭé sāleh ṭo-rā sāleh kunaḍ ;
Sohbaṭé arzal ṭo-rā arzal kunaḍ. (*S.*)
(Wise company will make thee also wise ;
From vicious friends thou canst but gather vice.)

Hīyaṭé hi maṭih, ṭāṭa !
hīnaih saha samāgamāṭ,
Samaish cha samaṭām éṭi,
Vishishtaish cha vishishtaṭām,
Ṭaṭhā saṭ-san-niḍhānéna
Mūrkho yāṭi pravīṇaṭām.
(*Hiṭopaḍesha.*)

(As is the company that you may keep,
Such shall the quality be of your mind,
Low if 'tis low, middling if it is middling,
And excellent if it be excellent.
E'en witless ones may gradually become
Wise, if they only keep near to the wise
And listen to their table-talk with care.)

Intelligent, reasonable, 'ancestor-worship and hero-worship' mean maintenance of high family-traditions. Therefore Manu and Vyāsa, translating *Véḍa*, say :

Māṭā-piṭroh priyam kuryāḍ, āchāryasya cha sarvaḍā ;
Ṭéshu éva ṭrshu ṭushtéshu ṭapah sarvam samāpyaṭé.

Ṭé éva hi ṭrayah lokāh, ṭé éva ṭrayah āshramāh,
Ṭé éva hi ṭrayah Véḍāh, ṭé éva ukṭāh ṭrayah agnayah;
Upāḍhyāyān ḍasha āchāryah,
shaṭ-āchāryān ṭaṭhā piṭā,
Sahasram ṭu piṭṛīn māṭā
gauraveṇa aṭi-richyaṭé. (*M.*)

(Serve mother, father, teacher studiously ;
If you succeed in winning the applause

Of these three, ye have done all there's to do,
And gained all that can be worthy to gain.
They the three worlds, the three life stages they,
They the three *Véḍas*, the three Sacred Fires.
Than teacher, yea, the father hath more weight;
Yet in the educator-quality
And right to reverence, the mother doth
Exceed the father by a thousand times.)

Na asṭi maṭṛ-samā chhāyā,
na asṭi māṭṛ-samā gaṭih,
Na asṭi māṭṛ-samam ṭrāṇam, na asṭi māṭṛ-samā priyā.
Kukshau san-ḍhāraṇaṭ ḍhāṭrī, jananāḍ jananī smṛṭā,
Angānām varḍhanāḍ ambā, vīra-sū-ṭvéna vīra-sūh,
Shishoh shushrūshaṇāṭ shushrūh,
māṭā ḍéham an-anṭaram. (*Mbh.*)

(No cooler and more grateful shade is there,
From all the scorching heat and glare of life,
No refuge, no protection, yea, no love,
Greater than is found in that one word, 'Mother'.
Because she 'bears' the child within her womb,
She's named the ḍhāṭrī; jananī, because
She 'giveth birth' to him; and ambā too,
Because she fondly 'fostereth his limbs'
And makes them grow; and vīra-sūh also
Because she trains him so that he may grow
To be a 'hero'; shushrū, too, her name,
Because she ever sweetly 'cares' for him.
'Mother' and 'child'—two bodies, yet the same!.)

Sweetest and most famili-ar names, in every religion, for God are, Father in Heaven, Saviṭā, *Bāḍi*, *Kẖālīq*, *Abbā*; for His Omnipotence, Mother-Nature, Loka-māṭā, Holy-Ghost, *Immā* (Hebrew). In the Mythology of the dead Egyptian religion, the trinity was Kneph or Ammon-Rā, Father; Neith or Muth, Mother; Phtah or Khons, Son; also Osiris, Isis, Horus. Trinity-in-Unity of every religion is Primal Family of Purusha-Prakṛṭi-Jīva, Brahma-Māyā-Manushya, or Īshvara-Jagaṭ-Jīva, (*V.*); Vahme-Gayeṭhā-Ḍaeva, (*Z.*); Father—Holy-Ghost—Son, (*B.*); God-

Nature-Man (Science).[1] The noblest sermon that Buddha preached, Mahā-Mangala-Suṭṭa, 'Song of Greatest Blessing,' is a hymn to the happy family.

...A-sévanā cha bālānam
Pandiṭānam cha sevanā
Pūjā cha pūjaneyyānam,
Étam Mangalam uṭṭamam...
Māṭā-piṭu-upatthānam,
Puṭṭa-ḍārassa sangaho,
Anavajjāni kammāni,
Étam Mangalam uṭṭamam...
Ṭapo cha, brahma-chariyam cha,
Ariya-sachchāna ḍassanam,
Nibbāṇa-sachchhi-kiriyā cha,
Étam mangalam uṭṭamam.
(*Bu., Mahā-Mangala-Suṭṭa.*)

(To shun the erring vicious; serve the wise;
Honor the worthy; and do blameless deeds;
To wait on father-mother reverently;
And care all tenderly for wife and child;
Deny one-self; observe due continence;
See clear the truth of the Four Noble Truths—
Woe, Cause, Surcease of Woe, Way to Surcease;
To govern daily life by all these truths,
And realise Nirvāṇa at the end—
Such is the Blessed Life, the Blessed Life.)

Piṭā Aham asya jagaṭah,
Māṭā, Ḍhaṭā, Piṭā-mahah,
Gaṭih, Bharṭā, Prabhuh, Sākshī,
Ni-vāsah, Sharaṇam, Suhṛṭ,
Pra-bhavah, Pra-layah, Sṭhānam,
Ni-ḍhānam, Bījam, A-vyayam. (*G.*)

(I am the Father-Mother of this world,
Spouse, Master, Ruler, Judge, Witness, Nurse, Friend,
Lover, Beloved, Abode, the only Goal

[1] "Ahura-mazḍa, Sraosha, and Miṭṭra form a trinity (in Zoroastrianism) analogous to that of Christianity"; Macleod Yearsley, *The Story of the Bible*, p. 85.

And Final Refuge, Place of Birth and Death,
I am (is) the Deathless Seed of All the World.)

Yā fédhrōī viḍāṭ paiṭhyayé, chā
vāstraébyo, aṭ chā khaétaové,
ashāūni ashavabyō. (*Z.*, Gāṭhā, 53.4)
(He is the Father, Husband, Servant, Lord,
He is the Comrade—He is all to me.)

Brahmaṇā pūrva-srshtam hi
Sarvam Brāhmam iḍam jagat. (*Mbh.*)
(Since Brahmā did create all moving things,
They are all Brāhma, Brahmā's progeny.)

Al-kḥalqo a'yāl-Allāhi, fa ahabbul-kḥalqi il-Allāhi
man ihsāna ilā a'yālihī. (*H.*)
(All creatures are the family of God;
And he the most belovéd is of God
Who does most good unto His family.)

Duty of loving fidelity between husband and wife, implicit in the relationship of Father-Mother; and avoidance of adultery and all unlawful sex-relations; these are also expressly enjoined by all scriptures. *Bible* says that husband and wife "are no more twain, but one flesh; what therefore God hath joined together let no man put asunder." Manu ordains that 'they shall perform all the duties of life together, side by side, sahaḍharma-chāra, and be faithful to each other unto death and beyond'. *Qurān* commands that if a husband has more wives than one, he shall love all equally; 'if thou canst not deal equitably and justly with each and all, thou shouldst take only one'. Véḍānṭa and Sānkhya tell us that the Primal Relationship is indeed Conjugal Marital Relationship of God and His Nature, Purusha and Prakṛṭi, Brahma and Māyā, *Zāṭ* and *Sifāṭ*; (another aspect of which appears as *Abā-i-Ulavī* and *Ummuhāṭ-i-Sīflī*, Celestial Fathers and Terrene Mothers); and that all other relationships, of paternity, maternity, filiety, fraternity, soreity (sisterhood), and all spiritual affections and unselfishness, are born from it.

Yādṛg-guṇéna bhartṛā strī
sam-yujyéṭa yaṭhā-vidhi,
Ṭādṛg-guṇā sā bhavaṭi,
samudréṇa iva nimna-gā.
Uṭkarsham yoshiṭah prāpṭāh
svaih svaih bharṭr-guṇaih shubhaih. (*M.*)
Vyāla-grāhī yaṭhā vyālam
balāḍ uḍ-ḍharaṭé bilāḍ ;
Ṭaṭhā paṭi-vraṭā nārī
paṭim niraya-gāminam. (*Smṛti.*)
Prajan-ārṭham striyah srshtāh,
santān-ārṭham cha mānavāh. (*M.*)

(As is the husband's quality of soul,
As, too, the nature and the circumstance
Of man's and woman's mating, such becomes
The wife's soul-quality. The rivers run
Into the sea, and make their waters salt ;
Sea-waters rise and clasp the sunny air,
And from their brackishness turn into sweet.
As the strong serpent-charmer drags the snake,
Resisting, all-unwilling, from its hole
Into the light and air, so doth the wife,
Loving, devoted, clinging to her spouse,
Drag back the fallen man from hell itself.
One righteous aim of marriage is, no doubt,
To take joy in each other's beauteousness ;
But greater, higher, nobler far is this—
To know divine heartache and anxious joy
Of fatherhood and of sweet motherhood.
That they be fathers—were men fashioned men ;
That they be mothers—women were made women.)

Mohsinin, ghaira musāfihīn,
wa ṭā muṭṭakhizī akhḍan. (*H.*)

(Marriage has been enjoined because it helps
To save the pair from immoralities,
To shun the waste of vital healthful power,
And to save woman from degradedness.)

Ḍar muhabbaṭ, chūṅ zan-é
Hindī, kas-é marḍāna n-īst. .....

Sokhṭan bar shama'e murḍah
Kār-e har parwāna n-īsṭ. (HĀFIZ.)
(No man so brave in love as Indian wife;
Not every moth with a dead flame can burn.)

The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. (*B.*, Paul, I. Cor.).

(Where there is happy union between
Husband and wife, there shall be harmony
Between the parents and the children all;
And sweet and generous affection too
Twixt brothers, sisters; all the family
Will be in happy state perpetually.
Loving example of one family
Will make the neighbourhood, nay, the whole state,
Loving; and courteous, from its courtesies.)
C. THR., 263.)

Chinese for 'culture' or religion is *chiao*. It is derived from *hsiao* 'filial piety'. Confucius says, in *Hsiao-king* (*Classic of Filial Piety*):

"The gentle-man teaches filial piety in order that man may respect all those who are fathers in the world. He teaches brotherliness in the younger brother, in order that man may respect all those who are elder brothers in the world...Those who love and respect their parents dare not show hatred and rudeness to others...Filial piety is the basis of virtue, and the origin of culture. To do the right thing and walk according to the right morals, thus leaving a good name in posterity, in order to glorify one's ancestors, is the culmination of filial piety."[1]

Recent western poets have also recognised that wise parenthood is spiritual culmination and sweetest fruit of weddedness; though a horrible, brazen, screaming, shameless, naked, animal sexuality, very unregulated contraception, and wish to avoid all parental responsibility while snatching all sorts of lawless sexual excitements and

[1] Lin Yutang, *My Country and My People*, p. 171, (pub. 1938).

pleasures, seem to have burst in an overwhelming flood on the world, after the Great War of 1914-1918.

Womanliness means only Motherhood;
All love begins and ends there—roams enough,
But, having run the circle, rests at 'Home'.
(BROWNING.)

3. THE GOLDEN RULE OF CHRIST.

"Whatsoever ye would that men should do to you, do ye even so to them."

This is stated repeatedly in positive as well as negative form, in Védic scriptures. It is also contained in a saying of Muhammad. It is to be found in Scriptures of all religions.

The negative aspect of this Golden Rule is the source of all 'preventive' or 'constituent,' shāṇṭika, nigraha, kshéma-sāḍhaka, *insiḍāḍī*, functions of the state; and the positive aspect, of 'promotive,' 'ministrant,' paushtika, san-graha, anu-graha, yoga-sāḍhaka, *imḍāḍī*, functions.[1]

Vyāsa says:

Shrūyaṭām Ḍharma-sarvasvam,
shruṭvā cha-iv-āva-ḍhāryaṭām,
Āṭmanah praṭi-kūlāni
paréshām na sam-ā-charéṭ;
Na ṭaṭ parasya kurvīṭa
syāḍ an-ishtam yaḍ Āṭmanah,
Yaḍ yaḍ Āṭmani cha ichchéṭa
ṭaṭ parasya api chinṭayéṭ. (*Mbh.*)

(Do not to others what ye do not wish
Done to yourself; and wish for others too
What ye desire and long for, for yourself
—This is the whole of Ḍharma, heed it well.)

Muhammad says:

Afzal-ul-īmāni-un ṭohibba linnāsé mā ṭohibbo le-nafseka, wa ṭakraho lahum mā ṭakraho le-nafseka. (*H.*)

[1] Kshéma-sāḍhana is 'protection', 'preservation,' 'maintenance of peace and law and order; yoga-sāḍhana is 'new gain', 'promotion of well-being'.

(Noblest religion this—that thou shouldst like
For others what thou likest for thyself;
And what thou feelest painful for thyself,
Hold that as painful for all others too.)

Ashraf-ul-īmāni-un yamanak annaso, wa ashraf-ul-Islāmi-un yaslam annaso mil-lessaneka wa yaḍeka. (*Q.*)

(Noblest religion this—that others may
Feel safe from thee; the loftiest Islām—
That all may feel safe from thy tongue and hands.)

A verse of *Bhāgavaṭa* says the same, in slightly varied form:

Eṭāvān avyayī ḍharmah saḍbhir-niṭyam anu-shthiṭah,
Yal-loka-shoka-harshābhyām Aṭmā shochaṭi hṛshyaṭi.
(This Ḍharma stands unchallenged changelessly,
That I should sorrow when my fellow-beings
May sorrow, and rejoice when they rejoice.)

Stating the golden rule, Muhammad says, 'This is the noblest religion'; Christ describes it as "This is the law and the prophets"; Vyāsa, in *Mahā-bhāraṭa*, laying it down, says, 'This is the whole of Ḍharma.' A disciple asked the Chinese Master, 'Is there one word which may serve as a rule of practice for all one's life?', and Confucius answered:

Ṭzu-Kung wen yueh: 'you yi yen, er ko yi
Chung sheng hsing chih choh hu?' Ṭzu yueh:
'Chī Shu hu! Chi so pu yu, wu Shih yu jen.'[1]
(*C.*, *Analects*, 15. 23; also 12. 2.)

(Is 'Reciprocity' not such a word?
Do not to others what you do not want
Done to yourself—this is what the word means.
If you act thus, your public life will not,
Nor will your private life, arouse ill-will.)

Jaina form of Golden Rule belongs to one of the earliest available sacred books of that religion:

[1]This transliteration of the original Chinese words was very kindly supplied to me by Prof. Tan Yun Shan, of Rabindranath Tagore's famous institution, Shānṭi-nikéṭana, by letter dated 16-7-1937.

Vayam puṇa evam āikkhāmo, évam bhāsāmo, évam parūvémo, évam pannavémo—savvé pāṇā, savvé bhūyā, savvé jīvā, savvé saṭṭā, ṇa hantavvā, ṇa pari-ghéṭṭavvā, ṇa pari-yāveyavvā, ṇa uḍḍaveyavvā; āriya-vayaṇam éyam": (*Āchāra-aṅga-sūtra*, 'Samaṭṭa', chaṭurtha Aḍhyayana, Uḍḍéshaka ḍvitīya). "Ṭumam si nāma ṭam ch-éva jam hanṭavvam ti mannasi. Ṭumam si nāma ṭam ch-éva jam ajjāvéyavvam ṭi mannasi. Ṭumam si nāma ṭam ch-éva jam pari-yāveyavvam ṭi mannasi. Ṭumam si nāma ṭam ch-éva jam pari-ghetṭavvam ṭi mannasi. Évam ṭumam si nāma ṭam ch-éva jam uḍḍavéyavvam ṭi mannasi". (*Ibid.*, 'Loga-Sāra', panchama Aḍhyayana, Uḍḍéshaka panchama).

Samskṛṭ from of above Prākṛṭ is: "Vayam punah évam āchakshmahé, évam bhāshāmahé, évam prarūpayāmah, évam prajñāpayāmah—Sarvé prāṇāh, sarvé bhūṭāh, sarvé jīvāh, sarvé saṭṭvāh, na hanṭavyāh, na ājñāpayiṭavyāh, na pari-grahīṭavyāh, na pari-ṭāpayiṭavyāh, na upa-ḍroṭavyāh; Ārya-vachanam éṭaṭ. Ṭvam asi nāma ṭaḍ éva yaḍ hanṭavyam...yaḍ ājñāpayiṭavyam...yaṭ pariṭāpayiṭavyam...yaṭ pari-grahīṭavyam...yaḍ upa-ḍroṭavyam iṭi manyasé.

(Thus we enjoin on you, thus do we say,
Thus we believe, thus we proclaim to all:
No living things should be slain anywhere,
Nor ordered forcibly this way or that,
Nor put in bonds, nor tortured any way,
Or treated violently otherwise;
Because you are that same which ye would slay,
Or order here and there against his will,
Or put in prison, or subject to pain,
Or treat with violence; *ye are that same*;
The Self-same Life doth circulate in all.)[1]

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[1]Of course this is the extreme ideal, for renunciant ascetics. It has had to be modified, in practice, for 'householders', in Jainism as in all other religions, on the incontrovertible principle, that 'Duty varies with circumstance'.

Buddha's single word is samān-āṭmaṭā. He appealed specially to those who were ready to enter the Path of Renunciation, San-nyāsa or Naishthika-brahma-charya, *Fuqr* and *Ṭark-i-ḍuniyā*. Perhaps his chief purpose (as perhaps also Christ's) was to create a great band of Spiritual Volunteer-Helpers of mankind, able to practise extreme self-denial; and Shankar-āchārya's idea seems to have been similar; though vihāras, mathas, abbeys, monasteries, nunneries, convents, Sūfī *kẖāneqāh-s*, that grew up later, came, by degeneration, to embody the very opposite of that idea. For ordinary householders as such, Buddha enjoined five pancha-shīla abstinences and four positive observances, *viz.*, (1) ḍāna, charity, (2) priya-vachana, gentle speech, (3) arṭha-charyā, earning of livelihood, but governed by the purpose of social service, by philanthropic intention in all activities of life, trade, etc., and, finally, the secret of all goodness and virtue, (4) samān-āṭmaṭā, 'equal-souledness,' 'equality', 'similarity', nay, 'sameness', of all souls; whence same-sightedness, feeling of, sense of, non-separateness; and possibility and necessity of observing the Golden Rule. This samān-āṭmaṭā is the same as Upanishaḍic and Qurānic Spiritual Democracy of Equality or indeed Identity of Souls.

An outstanding example of this, in Jaina history, is that of King Kumāra-pāla of Gujerāt (12th century A. C.). He was a Jaina, and under the guidance of his preceptor Hémachanḍra Āchārya, most famous 'doctor' of Jaina Law, punished many offences with death strictly, and battled with and slew invaders. "Do your duty; do it as humanely as you can"—was his interpretation of a-himsā, non-violence. Ashoka too, while he engraved his Ḍharma-edicts on rocks and pillars, on the one hand, on the other had his prisons and places of torture and execution for criminals. Jainism expressly upholds the *four* (*not hereditary but*) *vocational classes* and their *functions* (including the defender-soldier's and the punishing judge's); just as does Buddhism; only the innocent must not be hurt, much less slain; and animal-sacrifice and animal-food are forbidden by both.

Some other statements of the Golden Rule, in several scriptures, in varying forms, are :

Bābā !, vaira na kariyé kāhūṅ ;
Ghata ghata aṇtara Brahma lukāhūṅ.
(Guru NĀNAK, *Granṭh Sāhab*, 'Bāwan Akhri.)
(Friend !, bear no hate to any one ;
The One God dwells in every heart.)
Nānak !, ṭā ko milai badyāyī,
Āp pichhāné sarva-jiyāṅ.
(,, , 'Siḍh-gosht'.)
(Says Nānak, he exalts himself, for sure,
Who sees him-Self, One Self, in all that lives.)

Evam ché saṭṭa janeyyum,
dukkhāyam jāṭi sambhavo,
Na pānī pāninam hanṭi ;
pāṇi-ghāṭe hi shochaṭi.
(*Bu., Mataka-bhaṭṭa Jāṭaka.*)

(Who knoweth this great Truth—that Life is one
In all, and how all pain originates,
He hurteth not his one hand with his other,
Knowing that he himself will suffer pain.)

Āṭm-aupamyéna sarvaṭra
samam pashyaṭi yo-(A)rjuna !
Sukham vā yaḍi vā ḍuhkham,
sah yogī paramo maṭah.
Sarva-bhūṭa-sṭham Aṭmānam
sarva-bhūṭāni cha Āṭmani,
Īkshaṭé yoga-yukṭ-Āṭmā
sarvaṭra sama-ḍarshanah.
Yah Mām pashyaṭi sarvaṭra
sarvam cha mayi pashyaṭi,
Ṭasya Aham na pra-ṇashyāmi,
sah cha Mé na pra-ṇashyaṭi.
Sarva-bhūṭa-sṭhiṭam yo Mām
bhajaṭi ékaṭvam āsṭhiṭah,
Sarvaṭhā varṭamānah api
sah yogī Mayi varṭaṭé. (*G.*)

Sarva-bhūṭeshu cha Aṭmānam,
sarva-bhūṭāni cha Āṭmani,
Samam pashyan Āṭma-yājī,
Svā-rājyam aḍhi-gachchhaṭi.
...Svasya cha priyam Aṭmanah,
...sākshāḍ Ḍharmasya lakshaṇam. (*M.*)

Māṭṛ-vaṭ para-ḍāréshu,
para-ḍravyéshu loshta-vaṭ,
Aṭma-vaṭ sarva-bhūṭéshu,
yah pashyaṭi sa paṇḍiṭah. (*Hiṭ-opaḍésha.*)

(*By self-analogy* who feels for all
In gladness or in sorrow, everywhere,
The highest yogī is he to be deemed.
He who hath joined his self to the Great Self,
And seeth all in Me and Me in all,
Same-sightedness he gaineth everywhere.
Who sees Me everywhere and all in Me,
He never loses Me, nor I lose him.
Who, having gained the Great Identity,
Loves Me in all—wherever he may be,
And howsoever, he abides in Me.

Who sees Me in all beings, and all in Me,
He sacrifices unto Me in all;
His life is all one constant 'sacri-fice',
'Good-act'; he only gains the true Svā-rājya,
'Reign of the Higher Self,' Kingdom of Heaven.
Who looks on others' wives as on his mother,
Who looks at other's gold as so much dross,
Who feels for others *as he feels for self*,
He is true paṇḍiṭ, he is true wise man.

The final mark of Duty, Righteousness,
Legal and moral Lawfulness, is this—
That what ye hold *as dear and good for self*
And which your inner higher self approves,
Ye hold as dear and good for others too;
And what ye may not like for your own self,
For others like it not, in the same way.

Who *feeleth as his own* the joys and sorrows
Of others, he is the true yogī, he
Hath truly 'joined' his own soul with all souls.)

Pity the misfortunes of others; rejoice in the well-being of others; help those who are in want; save men in danger; rejoice at the success of others; and sympathise with their reverses, *even as though you were in their place.*
(*T.*, *Ṭai-Shang-Kan-Ying-Pien*, *THR.*, 223.)

When abroad, behave to everyone as if interviewing an honored guest; in directing the people, act as if you were assisting at a great sacrifice; do not do to others as you would not *like done to yourself*; so there will be no murmuring against you in the country, and none in the family; your public life will arouse no ill-will nor your private life any resentment. (*C.*, *Analects*, xii. 2.)

Har che bar khuḍ na pasanḍī
bar ḍīgarāṅ ma pasanḍ. (*S.*)
(Whate'er thou likest not *for thine own self*,
For any person else, too, like it not.)

Sabbé ṭasanṭi ḍandassa,
sabbésām jīviṭam priyam;
Aṭṭānam upamam kaṭṭvā,
na haneyya na ghāṭayéṭ. (*Dh.*)
(All shrink from suffering, and all love life;
Remember that thou too art like to them;
Make thine own self the measure of the others,
And so abstain from causing hurt to them.)

Love thy neighbour *as thy-self*. (*B.*, *Matthew*, XX. 19.)

Thou shalt love God above all things, and thy neighbour as thy-self. (*B Leviticus.*)

Note that the Golden Rule does not attempt the futile and impossible task of abolishing and annihilating egoism. On the contrary, it makes Egoism the *measure* of Altruism. 'Do not foster *ego* more than *alter*; care for *alter as much as* for *ego*.' To abolish egoism is to abolish altruism also; and *vice versa*. This is the injunc-

tion for normal man, ordinary householder. It is varied in special circumstances.

Lā yomin ahaḍakum haṭṭā yahbo li-jāré mā lahbaho li-nafsihī. (*H.*)

(Not one of you has the true faith unless
He loves his neighbour as he loves himself.)

What a man hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right; this is what is called the Principle, with which, as with a measuring square, to regulate one's conduct.

(*C., Great Learning, THR.*, 222.)

What I wish others not to do to me,
That I wish also not to do to them.

(*C., Analects*, 5. 11.)

Ushṭā ahmāi yahmāi ushṭā kahmāi chīṭ.

(*Z., Gāṭhā*, 43. 1.)

(Skṭ: Ishtam asmai yasmai ishtam kasmai chiṭ.)
(That which is good for all and any one,
For whomsoever—that is good for me...
What I hold good for self, I should for all.[1]
Only Law Universal is true Law.)

Corollaries of the Golden Rule are:

Yaḍ anyair viḍiṭam na ichchéḍ
āṭmanah karma pūrushah,
Apa-ṭrapéṭa vā yasmāṭ,
na ṭaṭ kuryāṭ kaḍā-chana. (*Mbh.*)

Yaṭ sarvéṇa ichchhaṭi jñāṭam,
yaṭ na lajjaṭi cha ācharan,
Yéna ṭushyaṭi cha Āṭmā asya,
ṭat saṭṭva-guṇa-lakshaṇam. (*M.*)

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[1] To some, this may seem to be a perhaps simpler and more easily intelligible statement of what the German philosopher Kant formulated as 'the categorical imperative', twenty-five centuries later, in pompous words, not easy to understand for the common man.

(What he would hide from others; would not like
Others to know; what his own heart feels shame
To do—let him not ever do such act.
What he is willing may be known by all;
What his heart feels no shame at all to do;
What satisfies his 'con-science', his best Self,[1]
—That has on it the mark of Righteousness.)

Kah nu sah syād upāyah atra,
yéna aham duhkhit-ātmanām,
Antah pravishya bhūtānām,
bhavéyam duhkha-bhāk sadā.
(*Mbh.*, Anu-shāsana parva, ch. 50-51.)

(O! who would tell me of the sacred way
Whereby I might enter into all hearts
That suffer, and take all their suffering
Upon myself for ever and for aye.)

I was anhungered and athirst, naked and sick, in prison...Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me. (*B.*)

Another corollary of the Golden Rule is: Refrain from fault-finding, carping, cavilling, back-biting, ill-natured criticism, scandal-mongering, malicious libelling, defaming, slandering—all only too common and too destructive of friendliness and human happiness.

The disease of men is this that they neglect their own field, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light. (*C.*, MENCIUS, *THR.*, 113.)

To attempt to correct others while one's own virtue is clouded, is to set one's own virtue a task for which it is inadequate. (*T.*, KWANG-TZE)

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[1]For nature and meaning of 'con-science,' as 'joint-science' of the Common Self of a 'community,' see *The Science of the Self*, pp. 186-193.

He who smites will be smitten; he who shows rancour, will find rancour; from reviling comes reviling, and to him who is angered comes anger. (*Bu.*, Uḍāna-varga, xiv. 3.) (Therefore)

Na hi véréna vérāni sammanṭ-īha kaḍā-chana;
A-véréna cha sammanṭi; ésa ḍhammo sanāṭano. (*Dh.*)

(Never by hates are hates extinguishéd,
Only by love may hate be changed to love
And cease as hate—such is th' Eternal Law.)

Na cha api vairam vairéṇa,
Késhava!, vy-upa-shāmyaṭi;
Havishā agnir yaṭhā Kṛshṇa!,
bhūyah éva abhi-vardhaṭé.

(*Mbh.* Uḍyoga-p., ch. 71, 79-80).

(Hate is not quenched by hate; or strife by strife,
Rather, as fire by fuel, grows the more.)

Rājan!, sarshapa-māṭrāṇi
para-chhidrāṇi pashyasi,
Āṭmano bilva-māṭrāṇi
pashyan api na pashyasi! (*Mbh.*)

(Faults, mustard-small, of others, ye see well;
Your own, as large as bél-fruit, ye see not.)

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own? (*B.*)

Suḍassam vajjam aññésam,
aṭṭano pana ḍuḍḍasam;
Parésam hi so vajjāni
opuṇāṭi yaṭhā bhusam;
Aṭṭano pana chhāḍéṭi
kalim 'va kiṭavā satho.

Na parésam vi-lomāni,
na parésam kaṭā-kaṭam,
Aṭṭano 'va avékkhéyya
kaṭāni a-kaṭāni cha. (*Dh.*)

(The faults of others we see easily ;
Our own are very difficult to see.
Our neighbour's faults we winnow eagerly,
As chaff from grain ; our own we hide away
As cheating gamblers hide their loaded dice.
Omissions and commissions and ill-deeds
Of others do not try to pry into,
[Unless your duty 'ts as public judge],
But scrutinise your own most carefully.)

O ! wad some Power the giftie gie us,
To see ourselves as others see us.
(ROBERT BURNS.)

(Or, at the least, others to see
As kindly as ourselves see we.)

REASON FOR THE GOLDEN RULE. The Golden Rule is direct outcome, or complementary aspect, of the Ultimate Spiritual Truth of truths. Why should I do unto others as I would be done by ? Because 'I' and 'others' are all One I, One Universal Self ; therefore, what I do to others I do to myself, in and through those 'others'; and 'sins, as well as good deeds, come home to roost'; so that, soon or late, 'As I do unto others, so it *shall* be done unto me.'

Yas-ṭu sarvāṇi bhuṭāni
Āṭmani-éva anu-pashyaṭi,
Sarva-bhūṭéshu cha Āṭmānam
ṭaṭo na vi-jugupsaṭé. (*U.*)

(He who sees all in Self and Self in all,
He hates, fears, scorns not any, any more.)

Yéna kéna prakāréṇa,
yasya kasya api janṭunah,
Santosham janayéḍ dhīmān,
ṭaḍ-éva ishvara pūjanam.
Prāyasho loka-ṭāpéna
ṭapyanṭé sāḍhavo janāh ;
Param ārāḍhanam ṭaḍ hi
Purushasya akhil-Aṭmanah.

Bhūṭa-priya-hiṭ-éhā cha
dharmah ayam sārva-varṇikah ;
Jyoṭih Aṭmani na anyaṭra ;
sarva-janṭushu ṭaṭ samam. (*Bh.*)

(The Light of Consciousness is in the Self,
And in all living things It shines the Same,
Therefore to give joy to some living thing,
And feel the pain of others as one's own,
Is the best worship of Divinity,
Most pleasing unto Him who lives in All.)

Jyoṭishām api Ṭaḍ Jyoṭih
ṭamasah param uchyaṭé,
Jñānam Jñéyam, Jñāna-gamyam,
hṛḍi sarvasya ḍhishthiṭam. (*G.*)

(The Light of lights, beyond the deepest darkness,
'Tis seated in the heart of all, as Knower,
It is all Knowledge and all Known also.)

DIFFICULTIES RÉ THE GOLDEN RULE. The Golden Rule is not always easy to interpret and apply for the purposes of daily life. Yet it is intended for nothlng else than daily practice. It can be followed fully and wisely only by those who have risen beyond personality, have 'let out ego and let in God.' Teachers have said seemingly different things, at different times But the inconsistency is only apparent. The all-reconciling principle always is: *Difference of circumstance makes difference of duty.* But the heart should always be bene-volent; sincerely, not by profession only, like that of the horrible Inquisitors of the Medieval Ages, and of cruel hypocrites in all religions; though duty may, at times, require the giving of pain to another; like that of a surgeon operating on his own child.

Jesus says:

Resist not evil; if any smite thee on the right cheek, turn the left to him as well...Bless them that curse you; love your enemies and pray for those who persecute you.

St. Paul says:
Overcome evil with good, (*B.*)[1]

Muhammad says:
Iḍfa' b-illaṭi he-yā ahsan. (*Q.*)
(Recompense evil, conquer it, with good.)

Manu says:
Kruḍhyanṭam na praṭi-kruḍhyéḍ
ākrushtah kushalam vaḍéṭ. (*M.*)
(Be not wroth with those who are wroth with you ;
To those who speak harsh words, reply with sweet.)

Vyāsa says:
A-kroḍhéna jayéṭ kroḍham,
a-sāḍhum sāḍhunā jayéṭ,
Jayéṭ kaḍaryam ḍānéna,
jayéṭ saṭyéna cha-anrtam.
(*Mbh.*, Viḍura-nīṭi.)
(With kindness conquer rage ; with goodness malice;
With generosity defeat all meanness ;
With the straight truth defeat lies and deceit.)

Buddha repeats the words of Vyāsa :
Akkoḍhéna jiné koḍham,
asāḍhum sāḍhunā jiné,
Jiné kaḍariyam ḍānéna,
Sachchéna-ālika-vāḍinam. (*Dh.*)

Jainism says :
Conquer your wrath by sweet forgivingness;
And by humility check vanity ;
By truth straightforward stay all crooked fraud ;
And by contentment peaceful, vanquish greed.
(*J.*, Dasa-véyaliya, *THR.*, 228.)

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[1] Roman philosopher Seneca, contemporary with St. Paul, also says : "Pertinacious goodness overcomes evil men". The adjective 'pertinacious' is well-chosen. Quick results should not be expected ; though sudden conversions, too, do occur sometimes.

They rejoice not if revered, nor be angry if insulted; but they only are capable of this who have passed into the eternal harmony of God. (*T.*, KWANG TZE.)

Ṭulya-niṇdā-sṭuṭih maunī,
san-ṭushto yéna-kéna-chiṭ,
A-ḍvéshtā sarva-bhūṭānām,
maiṭrah, karuṇa éva cha,
Harsh-ā-marsha-bhay-oḍ-végaih
mukṭah yah, sa hi mé priyah. (*G.*)

(When censured or when praised—always the same;
Content; bearing in silence everything;
Angry with none; helpful and kind to all;
Free from all gusts of pride and fear and rage;
Such are the wise souls that are dear to Me.)

If thine enemy be hungry, give him bread; if he be thirsty, give him water; so shalt thou heap coals of fire upon his head; and so the Lord shall award thee; [for thy enemy will feel ashamed of his hostile feeling, and his head, his face, will 'burn' with shame, and he will give up enmity and become thy friend, and that will be thy great reward]...He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.. Hatred stirreth up strife; but love covereth all sins...A soft answer turneth away wrath; but grievous words stir up anger. (*B.*, Proverbs.) Perfect love casteth out fear. (*B.*)

Aham-kāram, balam, ḍarpam,
kāmam, kroḍham, pari-graham,
Vi-muchya, nir-mamah shānṭah,
Brahma-bhūyāya kalpaṭé. (*Gīṭā*, 18-53.).

(Who gives up egoism and violence,
And pride and lust and greed of earthly gain,
Who gives up anger too, he gaineth God.)

Yo vé uppaṭiṭam koḍham
[illegible]n bhanṭam 'va ḍhārayé

Ṭam aham sāraṭhim brūmi,
rasmi-ggaho iṭaro jano. (*Dh.*)
Yah sam-uṭ-paṭiṭam kroḍham
a-kroḍhena ni-yachchhaṭi,
Sa éva shūro vi-jñéyah,
na yoḍḍhā api mahā-raṭhah. (*Mbh.*)

(He who restrains his rage from bolting with him,
He is true warrior and true charioteer,
Not he that slays in battle many foes.)

Séṭūn ṭara dusṭarān, a-kroḍhéna
kroḍham, satyéna anṛtam. (*Sāma-V.*)

(Cross carefully the bridges hard to cross;
Cross Hate with help of Love; Untruth, of Truth.)

Mā vo ghnanṭam mā shapanṭam praṭi-vocḥé ḍéva-yanṭam; sumnair-iḍ-va āvivāsé. Chaṭurash-chiḍ ḍaḍa-mānāḍ vi-bhīyāḍ ā-ni-ḍhāṭoh; na ḍur-ukṭāya spṛhayéṭa. (*Ṛg-V.*, I-41.9.)

(Repay not blow by blow, nor curse by curse,
Nor by base trick the meanest craftiness;
But shower blessings in return for blows
And curses and mean craftinesses, all.)

Vi-muchya...kroḍham...Brahma-bhūyāya
kalpaṭé. (*G.*)

(Who gives up anger, he attains to God.)

But Krshna also says: "Therefore fight (against the wrong-doer and oppressor)"; and the Great War, of the *Mahā-bhāraṭa* epic, is the consequence. He himself fought against and destroyed numerous evil workers and tyrants, throughout his long life. Muhammad too says: "Fight in the way of God, for the weak among men, women, and children"; and was a great leader of battles himself. Manu says: "There is no quicker and surer road to heaven than to give up life, fighting for protection of women and children". Christ also, when he "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting,...he... made a scourge of small cords,...drove them out of the

temple,...and poured out the changers' money and overthrew the tables"; he also pronounced heavy curse against scribes aud pharisees and against those who offend against children. Socrates, famed wisest man of Greece, said :

We ought not to retaliate or render evil to any one, whatever, evil we may have suffered from him". (PLATO, *Crito*) :

His famous dictum is : "It is better to suffer wrong than to do wrong". Yet he fought in three wars against enemies of Athens, in the spirit of the *Bhagavaḍ-Gīṭā.*

Lao-tse said : "Recompense injury with kindness", Confucius asked : "What thén will you return for good ?"; and added as his own view : "Recompense injury with justice, and return good for good". Lao-tse's disciple, Chuang-tse, two hundred years later, answered Confucius : "To the good I would be good ; and to the not-good I would also be good, in order to make them good. To those who are sincere, I am sincere ; and to those also who are not sincere. I am sincere ; thus all grow to be sincere". But for all practical purposes, China has preferred to follow Confucius here.

Christ says the same thing :

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 ;...for if you love them which love you, what reward have ye ? Do not even the publicans the same ? (*B.*)

But he also said on another occasion, "I bring not peace but a sword", (*B.*); and he cursed a fig-tree (with less justification, unless the episode is interpreted as an allegory). A few days before arrest and crucifixion, he advised his followers (being apparently undecided, as yet, what course to follow), "He that hath no sword, let him sell his garment and buy one,...and they said...behold, here are two swords,...and he said, it is enough" : (Luke, ch. 22). "And one of them which were with Jesus, drew

his sword, and struck a servant of the high priests [who had come to arrest Jesus] and smote off his ear ;...then said Jesus [in whom the sight of the severed ear and the bleeding probably produced a great revulsion of feeling and decided him in favor of non-resistance], Put up thy sword,...for all they that take the sword shall perish with the sword: (Matthew, ch. 26). The last words show Jesus' recognition and enunciation of a fixed Law of Nature. Barring a few exceptional sects, here and there and now and then, all Christendom has followed Moses, "an eye for an eye, a tooth for a tooth", rather than Christ.

Mencius, expounder of Confucius, is regarded, with Lao-tse and Kung-fu-tse (Confucius), as the third of "the three blessed, pure, and holy ones of China, Loshi, Koshi, Moshi"[1]. He too has said ;

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[1] The nuances of pronunciation of one language are, as is well-known, difficult to reproduce in transliteration by the alphabet of another language. Tsu, Tse, Tzu, Tze, means 'philosopher' or 'wise man' in the Chinese language. 'Lao' remains uniform. "Confucius was named 'Ch'iu' by his mother "because of the noble proportions of his forehead. In *Analects*, he refers to himself several times as Ch'iu ; and again as Chung Ni, his other cognomen. But he is mostly spoken of by his family surname of K'ung...K'ung-fu-tzu or Confucius, meaning K'ung the Philosopher" ; (Biography, prefixed to *The Analects*, World's Classics Series). Mencius is Meng-tse; he was the most famous exponent of the views of Confucius. Kwang Tze, (Chuang Tzu, Kouang Tsu, Chwang Tse, etc.) was similarly, the most famous expounder of Taoism, i.e., Lao-tse's philosophy. Y. L. Fung, *History of Chinese Philosophy*, (pub. 1937) tells us (p. 408) that Confucius was born in 551 B.C. and died in 479 B.C.; Mencius (372-289 B.C.); Chuang Tzu (369-286 B. C.). Confucius, as a young man, visited at least once, Lao-tse, then very old. Soon after, Lao-tse went into and disappeared in the mountains, in the ancient way, common in India; of yogī-s and sannyāsī-s.

Bardesanes, Gnostic Christian teacher, contemporary of the Roman emperor Marcus Aurelius (b. 121, emp. 161, d. 180 A.C.), defined "the good as those who did good even to

If another treat him perversely, the man of superior quality will turn round upon himself and say, 'I must have been wanting in propriety; how else should this have happened unto me?'; and will be especially observant of propriety. If the perversity of the other, and unreasonableness, are still the same, the superior man will again turn round upon himself and say, 'I must have failed to do my utmost', and will proceed to do his utmost. (*C., THR.*, 226.)

But here, again, China follows the Master, not the disciple.

Reconciliation of all views will be found in the following principles and illustrations:

Aḍhikāri-bhédāḍ ḍharma-bhéḍah; sāḍhya-bhéḍāṭ sāḍhana-bhéḍah; prasthāna-bhéḍāḍ ḍarshana-bhéḍah.

A-ḍandyān ḍandayan rājā
ḍandyān cha eva api a-ḍandayan,
A-yashah mahaḍ āpnoṭi
narakam cha aḍhi-gachchhaṭi. (*M.*)

(Duty differs with different-functioned men;
So means do vary with varying ends;
And Outloooks upon Life, Views of the World,
Aspects of Truth, do vary with view-point.
The king who fails to punish criminals;
Or punishes, instead, the innocent;
He is hurled into infamy and hell.)

The ruler's prime duty is to be JUST, to do good to the good, and punish the wicked; if he were to begin to do good to the wicked also, (unless 'punishment' is regarded as 'good' for them), Society would become impossible and nature's Law would be falsified.

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the wicked, the just as those who did good only to the good, and the wicked as those who did evil even to the good": J. M. Robertson, *A Short History of Christianity*, pp. 68 and 72).

"The cloak of charity covers a multitude of sins" is a Biblical proverb. Manu also says:

Ḍānam ékam Kalau Yugé. (*M.*)
(While other virtues reign in other ages,
In th' Age of Discord, Charity prevails.)

But "Charity begins at home" is another western proverb; and Manu also says:

Shakṭah, para-jané ḍāṭā,
Sva-jané ḍuhkha-jīvini,
Maḍhu-āpāṭo, vish-āsvāḍah,
Sa ḍharma-praṭi-rūpakah. (*M.*)
(The man who, being able, helpeth not
His kinsfolk living in distress and want,
But giveth unto others, thinketh ill
And acteth ill. His thought and act are like
The burning venom that is honey-hu ed;
Of real duty it is copy false;
It is not charity but self-display)

So does wise Paul say;

If any provideth not for his own, and specially for his own household, he hath denied the faith and is worse than an unbeliever. (*B.*)

This supplies commentary on Christ's saying:

Take no thought, what shall we eat? What shall we drink?...But seek *first* His kingdom and His righteousness; and all these things shall be added unto you. (*B.*)

The two sayings are in perfect accord and supplement each other. The word *first* in Christ's saying is the key.

Êṭaḍ-éva Aksharam Brahma,
Êṭaḍ éva Aksharam Param,
Éṭaḍ éva viḍiṭvā ṭu,
Yah yaḍ ichchaṭi ṭasya ṭaṭ (*U.*)
(He who hath seen the Infinite, the Self,
Unperishing, Eternal, Brahma, All—
Whatever he desireth, that is his.)

Such are illustrations of the truth that Duty varies with circumstance; and that achievement of God, of His kingdom, of His righteousness, is highest and Ultimate Duty of man, on fulfilment of which, all others are fulfilled automatically, without failure or mistake. Ahimsā, 'non-violence', 'non-hurting', 'harmlessness', 'thou shalt not murder', is the very first of all scriptural ethical commandments, as we have seen above. Yet also the right, nay, duty, of 'defence' of self, and of dependents even more, has been recognised, even enjoined, by scriptures, and laws, in all times and climes; with special exceptions for special reasons. Himsā, 'harming', 'slaying', of the *innocent*, must be distinguished from ḍanda, 'punishment', of the *guilty*, the criminal, aggressor, brutal invader. As to who is to be held guilty and aggressor, in which circumstances—this has to be decided by 'divine law' and 'human law', in the manner mentioned on pp. 73-74 *supra*, in which the 'Divine Will' can be ascertained.

The governing principle, which illuminates the whole problem, and makes possible correct solution of each particular case, is:

Ḍésha-kāla-nimiṭṭānām
bheḍaih ḍharmah vi-bhiḍyaṭé. (*Mbh.*)
(Diff'rence of time and place and circumstance
Makes difference of duty and of right.)

The *general* rule is: Return good for evil; forgive; suffer, rather than cause suffering. This is so, less reservedly, for teacher, priest, man of God; with still less exception, when injury is done to himself; without any reservation, when injured person is a *faqīr*, sannyāsī, hermit. The *special* rule is: Fight against and resist evil; with physical force, passively or actively, negatively or positively, as conditions may permit and require; this is so, more specially, for the householder, man of and in the world; particularly when those dependent on him for protection are threatened; yet more particularly for 'public servant'; unreservedly and without exception for policeman, soldier, magistrate, whose express duty it is

to protect people from miscreants. In short, himsā, '*hurting* the *innocent*,' is clearly distinguished in Védic Scriptures, and in all others also, explicitly or implicitly, from ḍanda, *punishing* the *guilty*'. And right of private defence of person and property has been recognised, always, everywhere, as said above.

Gurum vā, bāla-vṛddhau vā,
brāhmaṇam vā bahu-shruṭam,
Āṭaṭāyinam āyāntam
hanyāḍ éva a-vichārayan. (*M.*)

(The poisoner, the incendiary,
The robber, and whoso commits assault
With lethal weapon, and the ravisher,
And one who tries by force to oust from land
—These should be slain unhesitatingly.)

This is for the ordinary person, the householder, the public servant. The renunciant hermit follows another law. He has given abhaya-ḍāna, 'freedom from fear,' to all and every one.

Detailed treatment of this subject is exceedingly important for *practical* purposes of manifold and very various and complicated daily individual and collective social life. It has been attempted elsewhere.[1] A brief outline will be included in the next chapter, on 'The Way of Works'. Here, it is enough to say that the *Golden Rule* cannot but remain a *mere pious wish, unless and until* it is provided with a *full technique*; i.e., a complete *Social Organisation*. This would make clear what the main stages and situations are in each individual life; what the main occupations and positions are in the total social life; and what the duties and corresponding rights are that attach to each such stage and occupation. Then every one would know *what he should wish for himself and therefore for others*, in any given time-place-circumstance.

[1] In the present writer's other works.

4. IMMORTAL VIRTUES AND DÉADLY SINS.

'Seven Immortal Virtues' of Christianity, *viz.*, Faith, Hope, Charity, Justice, Prudence, Temperance, and Fortitude, generally correspond with Shat-sādḥanas, 'Six Helpful Means' of upward progress of Védānṭa, *viz.*, Shama, Ḍama, Upa-raṭi, Ṭiṭikshā, Shraḍḍhā, Sam-ā-ḍhāna, *i.e.*, charitable Tranquillity, self-restaining' Prudent Temperance, Resignation, all-enduring Fortitude, Hopeful Faith and Faithful Hope, just and all-reconciling Single-mindedness and Collectedness of mind. 'Seven Deadly Sins,' Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth, are same as Shad-ripus, 'Six Internal Enemies,' Kāma, Kroḍha, Lobha, Moha, Maḍa, Maṭsara, *i.e.*, Lust, Hate, Greed, Infatuation, Arrogance, and Jealousy; Infatuation covers Gluttony and Sloth, also Fear. Shat-sādḥana-s, which we may well call the Shat-mīṭras, 'Six Internal Friends,' are natural opposites and antagonists of 'Six Internal Enemies'[1].

TWO MAIN SINS. Sins have been reduced to two, in almost the same terms, by Kishna some five thousand years ago, and by Maulānā Rūm, about seven hundred.

Inḍriyasya inḍriyasya arṭhé
Rāga-Ḍvéshau vyavasṭhiṭau ;
Ṭayoh na vasham ā-gachchhéṭ,
ṭau hi asya pari-panṭhinau. (*G.*)
Kāma ésha, Kroḍha ésha...
viḍḍhi ēnam iha vairiṇam. (*G.*)

(Lust, ape of Love, and Hate, Anger, Dislike—
To every object of each sense attach.
Be thou on guard, pass not into their power ;
They block thy passage on the upward path.
They are thine enemies, cognise them well.)

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[1] It is curious that in no available Skt. work are they expressly stated to be such. They are described as 'the six helpful means', at the beginning of Shankara's *Shāriraka Bhāshya* on the basis of verses in *Upanishaṭs* f.i., *Bṛhaḍ Up.*, 4.4.23, and *Nṛsimha-U.-Ṭ.*, 6.

Khashm o Shahwat mard rā ahwal kunad,
Z-istiqāmat rūh rā mubdal kunad. (*S.*)
(Hatred and lust are the two inner foes;
They twist man's eyes and make him look awry,
And from the straight path lead his soul astray.)

5. The Single Seed of the Two Root-Sins.

Yoga tells us that Asmitā, Aham-kāra, 'I-am-ness' (of separatist individualised 'I'), *Khudī*, Egoism, is the yet more subtle root, from which both Lust and Hate sprout forth as obverse and reverse; and that the final seed, from which this egoistic selfishness too proceeds, is A-vidyā, *Wahm*, Un-truth, Falsehood, Error, Illusion, Ne-science, self-deceit, that 'I am not the Infinite One; but am this one particular infinitesimal body of flesh and blood and bone, among many such bodies; am therefore something quite separate from my fellow-beings; and that each one of these is utterly separate from all others and from the One Self'. This self ish Un-truth, *Nā-Haq*, A-sat, is the ultimate source of all wrong feeling, wrong desire, wrong conduct. This a-vidyā is the real *kufr*. *Kufr* means, literally, 'hiding the truth,' *lā-haq*, non-truth, *i.e.*, considering *mā-siwā-Allah*, 'any-other-than-God', as 'actor'. In affirming separate 'I-ness', (as contra-distinguished from the universal 'I AM'), *nafs*, ego, commits *shirk*,[1] dvaita,

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[1] For these definitions of *kufr* and *shirk*, see Khaja Khan's *The Secret of Anal-Haq*, pp. 68, 83, 123, 151. *Shirk* means 'joining', joining something to God, placing beside God something other-than-God, and believing it to have real existence also; whereas true Islam regards God as the Only Being, and all other-than-God as non-Existent; just the same as Védānta. Gradually, *kufr* has come to mean disbelief in Islāmic religion generally. Thus *Gulshan-i-Rāz* says:

Ke rā kufr-é-haqīqī shud pidīdār,
Ze Islām-é-majāzī gasht bé-zār.
But īnjā Mazhar-é Ishq as to Wahdat;
Buwad zunnār-bastan aqd-i-khidmat;
Chun Kufr-o-Dīn buwad qāyam ba Hasti,

bhéḍa, sankara; it 'adds' 'impurity', mala, *kasf*, of the Finite, to 'purity', shuḍḍhi, *lutf*, of the Infinite.

Shawad Tauhīḍ a'yn-é Buṭ-parasṭī.
Cho ashiyā hasṭ Hasṭī rā mazāhir,
Azān jumlā Yak-é Buṭ bāshaḍ ākẖir.
Musalmān gar bi-ḍānisṭé ke Buṭ ch-īsṭ,
Bi-ḍānisṭé ke ḍīn ḍar Buṭ-parasṭ-īsṭ;
W-agar Mushrik ze Buṭ āgāh gashṭé,
Kujā ḍar ḍīn-i-khud gum-rāh gashṭé.
Na dīḍ u az But illā ḳẖalq-é zāhir,
Ba(ḍ)-iñ illaṭ shud anḍar shirk kāfir.
Ṭu ham gar z-ū na bīnī Haq(q)-i-pinhāñ,
Ba shara' andar na kẖwānanḍ-aṭ Musalmāñ.
(SHABISṬARĪ.)

(Whoever glimpsed the real Disbelief,
From outward Islām he did turn away.
An Idol is but sign of Love of One;
Mere symbol. So the Sacred Thread also
Is bond and pledge of service unto Him.
Since Faith in Many, and, too, Faith in One,
Are actual facts, both, rooted in th' Existent,
To see the One in All is Idol-worship.
Since all things are expressions of One Being;
The One remains at last beneath all these.
If Musalmān but knew the Idol's meaning,
In Image-worship would he see True Faith.
If Idoliser knew what Image means,
He too would never stray from the same Faith;
He saw naught but the Outer in the Eikon,
Hence fell into the Slough of Manyness.
If thou see not the One hid in the Eikon,
Thou art not worth the name of Musalmān.)

"Apparent Islam consists in the observance of ordinances, and real Islam consists in the extinction of self [*disbelief* in the false self, the lower self, egoism]... *Kufr* is covering up the Oneness of Existence under the screen of Multiplicity. *Shirk* is considering the One Real Existence as two. *Kufr* and *shirk* of *Sharīaṭ* are pollutions, from sins; those of *Ṭarīqaṭ* are love of the (sensuous) world; and those of *Haqīqaṭ*, are the establishment of *ghair* ['other,' iṭara, ḍviṭīya. a 'second'], and not seeing the Oneness underlying Multipli-

Khuḍā, over-powered by Khuḍī, becomes an individual or particular Khuḍ, a separate self; Brahma, enveloped by Māyā, becomes Jīva; Uṭṭama Purusha, Purush-oṭṭama, Param-Āṭmā, surrendering to (Ḍaivī and Mūla-) Prakṛṭi, A-viḍyā (Mūlā, and Ṭūlā), becomes Jīv-āṭmā; mukṭa becomes baḍḍha; *āzāḍ* becomes *asīr*. Thus it is that God plus Satan, angel plus devil, is man. In very truth, quite visibly, is there an angel as well as a devil in everyone of us. See the same face now in smiles, and again in frowns.

Az bahāyam hissa ḍārī, waz malāyak nīz ham,
Bu-g'zar az haḍḍ-é-bahāyam, k-az malāyak bug'zarī. (*S.*)
(A piece of beast, a piece of angel, thou !
If thou wilt only rise above the beast,
Then wilt thou pass beyond the angel too !)

Yea, we can rise on stepping-stones
Of our dead selves to higher things[1].
(TENNYSON.)

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city"; *The Secret of An-al Haq*, pp. 114, 213. The difference between Védic Karma-kānda and Véḍānta, and between 'Churchianity' and real Christianity is the same. It is worthy of note that the technical Skt. word yajña-upavīṭa means 'the dress of or for (self-) sacrifice'; the same idea as that of 'pledge-bond of service of the One'.

[1] Saint Augustine !, well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.
(LONGFELLOW.)

With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between; in Doubt to *act* or *rest*;
In doubt to deem himself a *god* or *beast*;
In doubt his mind or body to prefer;
Born but to die, and reasoning but to err;
Sole Judge of Truth, in endless Error hurled;
The glory, jest, and riddle of the world.
(POPE.)

Thus it comes about that :

Pra-kṛtéḥ kriyamāṇāni guṇaih karmāṇi sarvashah,
Aham-kāra-vi-mūdh-ātmā kartā aham iti manyaté. (*G.*)

(This Nature of the Universal Self,
This Universal Nature, doeth all ;
Yet man, deluded by false egoism,
Believes '*I* am the *actor*,' not *That* Self.)

This *Aham-kāra*, Ego-ism, *Khuḍī*, feel of separate self, appears as a triple Desire, (1) syām, may I always be,' (2) bahu syām, 'may I be more,' (3) bahu-ḍhā syām, 'may I be many' ; in other words, *hirs*,' *ṭama*', cravings, urges, for (1) self-preservation, (2) self-expansion, (3) self-multiplication. In Véḍ-ānṭa they are called the three éshaṇās, (1) loka-éshaṇā, (2) viṭṭa-éshaṇā, (3) ḍāra-suṭa-éshaṇā. In Buddhism, (1) bhava-ṭṛshṇā, (2) vi-bhava-ṭṛishṇa, (3) kāma-ṭṛshṇā. Jainism knows them as (1) āhara-sanjñā, (2) parigraha-sanjñā. (3) maiṭhuna-sanjñā.[1] Sūfis call

Éké sat-purushāh, par-ārṭha-ghatakāh
sv-ārthān pari-tyajya yé ;
Sāmānyās-ṭu par-ārtham udyama-
bhṛtah, sv-ārth-ā-virodhéna yé ;
Ṭé ami mānusha-rākshasāh,
para-hitam sv-ārṭhāya ni-ghnanṭi yé ;
Yé ni-ghnanti nir-arthakam para-hitam
té ké na jānimahé. (Bhartṛ-Hari.)

(There are the 'good , who sacrifice their own,
To help on others', interests, amain
There are the middle sort, who try to help
Others, if 'twill not cause loss to themselves.
There are the human devils who, to gain
Something for self, will cause another's harm.
But to what deeper depths do those belong,
Who, for sheer malice, without any gain
Unto themselves, cause others injury !
(Bhartṛ-Hari.)

[1] Jainism seems to have put the triad in other words also, sammāna-ichchhā, sampatti-ichchhā, santāna-ichchchā, 'desire for honor-wealth-progeny'.

them the primal desires for (1) *zamīn*, (land, whence food and self-preservation), (2) *zar*, (wealth), (3) *zan*, (wife). In Christian lands the popular names for these are (1) 'wine', (in place of food), (2) 'wealth,' (3) 'woman'. Western psycho-physiology knows them as primal instincts, cravings, impulses, appetites of (1) Hunger, (2) Acquisitiveness, (though this is not yet clearly recognised as an elemental radical factor, equally with the other two, which completes, with them, the primal triad of root Egoistic-Desire), and (3) Sex; āhāra-ichchhā, ḍhana-ichchhā, raṭi-ichchhā. The new psycho-analytic science, or, rather, branch of psychology, would perhaps name them as, (1) ego-complex, (2) property-complex, (3) sex-complex. Hṛḍaya-granṭhi, 'heart-knot,' kāma-jatā, 'tangled desire-roots', are expressions, corresponding to 'complex,' found in *Upanishaṭs*, *Bhāgavaṭa*, and other old Skt. writings.

These three primary desires or appetites, vāsanā-s, ā-shaya-s, impulses, instincts, are, indeed, 'simplexes' rather than 'complexes'. But since all emotions accrete and conglomerate 'complicatedly' around and on them, they appear as 'complexes'. In connection with 'food', emotions appear in their most direct, elemental, simple forms; with 'possessions', they become more indirect and complicated; with 'sex', most so. Secretiveness appears in relation to all three, but least to food, most to sex, in man. Out of these three elemental appetites, in order that they may be satisfied in due measure, with 'alliance for existence,' and without internecine 'struggle for existence,' arise three fundamental institutions of Society, (1) Law-Religion, (2) Property, (3) Marriage and Family.

Sublimated forms of these innate primal appetites are: (i) Wish-*to-be-always*, the Religious Instinct of attaching one-self to, identifying one-self with, the Eternal; also Wish for 'lasting name and fame', 'a niche in history', honor, yashah, kīrṭi, *ṭā'rif*, *shuhraṭ*, *nām-warī*; (ii) Wish-*to-be-more*, Wish for wealth, rich artistic possessions, proprietary and aesthetic instinct, to have ḍhanam,

ḍaulaṭ; (iii) Wish-*to-be-many*, *power*-instinct, Wish for power to *rule* over many others and be depended upon by them. Correspondents are Ḍharma, Arṭha, Kāma, *ḍīn*, *ḍaulaṭ*, *ḍunyā*; elemental lower forms are, wish for (1) food, (2) growth of body (especially muscle) and goods, (3) spouse and progeny. Wisdom—Wealth—Health, (wish to be 'healthy, wealthy, and wise'), this triad is another aspect of the same.

The altruistic three instincts, corresponding, and opposite, to the three egoistic ones, are to be seen in the verse :

Bhunkṭé bhojayaṭé cha-iva,
guhyam vakṭi shrṇoṭi cha,
Ḍaḍaṭi praṭi-grhṇāṭi,
shad-viḍham miṭṭra-lakshaṇam.
(Not only eats, but feeds, also ; not only
Receives confidings but gives such, in turn ;
Not only takes, but makes, gifts—the true friend.[1])

The One Self, which *is* Immortal and Omniscient; knows all past, present, future, all succession of events, which are Its own imagined creations ; knows all senses, all 'tastes', of all 'foods'[2], this Self has, *as it were*, 'forgotten' that fact, 'hidden the truth,' fallen into a-vidyā and *kufr*, error of non-unity, of self-limitation,

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[1] These may be regarded as corresponding to the three unselfish urges (opposites of the three selfish appetites, hunger, acquisitiveness, sex), viz., (a) wish to feed others (to enable them to live), (b) wish to give, to share possessions, to enjoy in common, (c) wish to make marriage between others, wish to associate with others, to merge oneself in others, in Society.

[2] The Samskṛṭ word for Self, viz,, Ātman, Āṭmā, etymologically means, that which sa-ṭaṭaṁ aṭaṭi, aṭṭi, ati-éṭi méyān, mā iṭi nishéḍhaṭi sarvān pari-miṭan, i.e., 'that which moves in, into, pervades, everything, always ; which eats, (a ṭ, to eat), tastes, everything ; which transcends all limitation; which negates, repudiates, all limited things, all particularisations'. The Greek words *etymon*, 'original root,' *etymos*, 'true', also *atmos*, 'air', seem to be connected.

ne-science, multiplicity, self-diremption, belief in other-than-self. by Its own Free-will, for *lahw o la'ib*, līlā, 'idle sport and play', and has *made* itself morta! and little-knowing; It now tries to *make* itself pseudo-immortal and all-knowing, and *maintain itself* in unbroken continuity, by taking physical and mental *food*. The Self, which *is* Omnipresent; because all things are already, always, present *in* It, has, *as if*, veiled Its eyes to that fact, and *made* itself small; It now tries to *make* itself all-encompassing, in counterfeit, by growing bigger and bigger in body, and securing *more and more wealth* and possessions. The Self, which *is* Omnipotent; which already contains all potencies, all powers, all forms, within Itself; has *so to say*, blinded Itself to that fact, *made* Itself weak and confined Itself to one form; It now tries, vainly, erroneously, futilely, to regain its all-mighti-ness, by reproducing itself, pro-generating itself, in a series of *many* forms, all subject to its will and power, through a *spouse*, a counterpart, a reversed image and reflection of itself. Thus does Egoism work, giving rise to endless errors, wrongs, ill-wishes, through the branching of each of these three into endless derivative forms of like and dislike, love and hate, kāma and krodha, *shahwat* and *khashm*.

Counteractives of the three down-dragging appetites, correspondingly opposed altruistic instincts, Desires, Deliberate Resolves, are those of (1) a-himsā, (2) a-parigraha, (3 brahma-charya; (*1*) *tark-i-īzā-rasāni*, *tark-i-sitam*, (*2*) *tark-i-i-daulat*, *fuqr*, (*3*) *tark-i-shahwat*, *tajrīd*, *husūr*, *zabt-i-nafs*, *a'smat*; (1) harmlesssness, non-violence, (2) non-possessiveness, non-proprietorship, voluntary poverty, (3) continence. Other Shīla-s, *khūbī-s*, *kamāl-s*, virtues, perfections, yamas and ni-yama-s, will all come under these; while Satya, *Haq*, in the highest sense, the One Truth of the Unity of all, stands above and gives birth to all the three and their subordinates.[1]

[1] For fuller exposition of the whole subject of Desires, Emotions, Egoistic and Altruistic impulses, their genetics,

6. The One Seed of all the Virtues.

As wrong desires all take their rise from the Falsehood of selfish and separative Egoism; from stubborn feeling that individual selves are really separate and different from one another and from the One Universal Self; so all right desires, good feelings, virtues, flow from, or are but aspects of, selflessness, unselfishness, self-sacrifice, nir-aham-kāriṭā, *bé-k/uḍī*, which is corollary of the Great Truth of One Self in all. "Love God with all thy heart," said Christ, and also, "Love thy neighbour as thy-Self"—because God is thy inmost Self, and thy neighbour is the same.

As Lust-Hate are dual shoots that sprout from the seed of selfish Egoism, so bhakṭi and karuṇā, *ishq-i-haqīqī* and *rahm*, pure spiritual love and compassion, spring from selfless Altruistic Universalism. Védānṭa tells us that Primal Desire, Māyā-Illusion, Aviḍyā-Nescience, has two chief powers, shakṭi-s, *quḍraṭ-s* or *shuyūnāṭ*, *viz.*, āvaraṇa and vikshépa.[1] One 'veils,'

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classification, and how the baser can be subjugated to the nobler, the reader may, if he cares to pursue the subject, see the present writer's *The Science of the Self*, ch. vi, and *The Science of the Emotions*.

[1] Roots are vṛ and kship; each has several meanings, further differentiated by *prefixes*; some seeming far distant, yet all more or less allied. ā-varaṇa is 'taking up', 'choosing', 'wearing'; also 'covering up', 'veiling', 'screening' off. In causative form, ā-vāraṇa, ni-vāraṇa, is 'warding off', 'preventing', 'keeping off', as by a screening wall, rampart. When an object is chosen, and clung to, closely, all others are, *ipso facto*, kept off; it veils and covers up the mind, to, and from, all others. Clinging to the body screens off the mind from the Truth of the jīva's identity with the Universal Self. Another and inseparable aspect of ā-varaṇa is vi-kshépa, 'driving', 'flinging', 'dragging away', 'pushing', of the soul, towards particular objects and experiences, connected with the sheath, the body, which the soul is 'wearing', and supposing to be it-self. A western novelist

blinds, the eyes to the Reality; the other 'flings', 'distracts', drives, the soul towards things of the Unreal. Sūfis would perhaps call them *hejāb* and *izāl*. From the standpoint of the infinite Self, Desire is deliberate Desire for Līlā, Play, Pas-time; for the World-Drama of Sṛshṭi, *Kẖalq*, Creation-Preservation-Destruction, by means of the powers of *Irāḍah* (*Ḗṭabār*, *Ikẖṭiyār*, *Kẖwāhish*) and *Ṭasawwur*, Kāma-San-kalpa, Will and Imagination. From the standpoint of the individual self, it is the instinctive 'desire' of 'lust-hate', which 'blinds' first, then 'drives' into wrong action. Self-knowledge, Viḍyā, *Irfān*, Truth, counteracts and conquers these two, respectively; with the help of ṭyāga and vy-ava-sāya, *ṭark* and *mujāhiḍa*, renunciation and perseverent practice of self-control, vairāgya and abhy-āsa, *mujānibaṭ* and *munāzilaṭ*, surfeited and dis-gust-ed turning away from the world, and resolute self-direction towards the Spirit; so it stengthens and perfects the virtues of spiritual love and compassion, and altruistic service, sarva-bhūṭa-hiṭa (*G.*) or *kẖiḍmaṭe-kẖalq* (*S.*)

Sarvam Āṭmani sam-pashyéṭ,
saṭ cha, asaṭ cha, sam-āhiṭah;
Sarvam Āṭmani sam-pashyan,
na a-ḍharmé kuruṭé manah. (*M.*)

(See all in Self, truth, untruth, right and wrong;
Whoever sees all in the Self, him-Self,
He cannot turn his mind to sin again.)

Love...God with all thy heart...soul...mind:...Love

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describes the condition of the principal character: "From time to time he held his head between his hands and asked himself with the despair of a *madman* who feels his reason leaving him...He had *loved* too deeply...His *jealousy carried him away*, and his *fierce hatred* of (his rival) *prevented* him from coming to a *reasonable* conclusion." ***Any passion*** in excess ***drives*** a person *mad* (Skt. un-māḍa); and ***love-lust*** is the fruitful source of all other passions, ***jealousy***, ***hatred***, etc. These passions constitute *un*-reason, a-jñāna, a-viḍyā; they are the opposite of reason; they obstruct and *prevent* it from working, ā-varaṇa, and *carry a person away*, vi-kshépa.

thy neighbour as thy-Self (God). On these two commandments hang all the law and the prophets. (*B.*, Matthew.)

St. Paul repeats the teachings of *Véḍas Old Testament* (Proverbs). and Jesus; and indirectly indicates that the working of the Golden Rule must be governed by a complete system of publicly proclaimed and recognised rights-and-duties; that. indeed, without a complete Social Organisation, with well defined rights-and-duties, it is entirely unworkable:

Bless them which persecute you, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind with one another. As much as lieth in you, live peacably with all men. Dearly beloved!, avenge not yourselves. If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good...Rulers are not [i.e., *ought not to be*, though they unhappily but too often are] a terror to good works, but to the evil...Render therefore to all, their *dues*: tribute to whom tribute is *due*; custom to whom custom; fear to whom fear; honour to whom honour. Owe to no man anything, but to love one another....He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, not kill, not steal, not bear false witness, not covet; and if there be any other commandment, it is [all] briefly comprehended in this saying, namely: Thou shalt love thy neighbour as thy-Self.[1] Love worketh no ill to his neighbour. Love is the fulfilling of the law. (*B.*, Romans.) "...The Truth [of the Unity of the Self] shall make you free [of all vice, sin, doubt, fear, sorrow]. (*B.*, John).

A-samshayam, mahā-bāho !,
manah ḍur-nigraham chalam;
Abhyāséna ṭu, Kaunṭéya !,
vai-rāgyéṇa cha gṛhyaṭé[2].

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[1] See pp. 312, 298, 64, 309, *supra*. [2] Abhyāsa-vairāgya are the bright side; āvaraṇa-vikshépa, the dark; of 'attention'.

Yaṭah Yaṭah nish-charaṭi
manah chanchalam a-sṭhiram,
Ṭaṭah ṭaṭah niyamya étaḍ
Aṭmani éva vasham nayét. (*G.*)

(Hard to control, no doubt. this restless mind ;
Yet by 'distaste', 'dis-gust', for things of sense,
'Turning away from' fleeting worldly things,
And by 'persistent turning to' the Self
Of this most fickle mind, dragging it back
Again and yet again with resolute will,
Whenever it escapes to wayward ways,
It can, no doubt, be brought under control.)

Parānchi khāni vy-aṭrṇaṭ Svayam-bhūh ;
Ṭasmāṭ parāng pashyaṭi, na Anṭar-Āṭman ;
Kash-chiḍ dhīrah Praṭyag-Āṭmānam aikshaḍ
Āvṛṭṭa-chakshuh amṛṭaṭṭvam ichchhan. (*Ū.*)

(The Self-born pierced all senses outwards ; hence
All human be-ings look Without them-Self ;
One here, one there, desiring Deathlessness,
Directs his mind aright, and looks Within.)

Chashm banḍ o gosh banḍ o lab bi-banḍ ;
Gar na bīnī rūy-e Haq, bar mā bi khand. (*S.*)
(Shut off thy eyes, ears, lips, and senses all,
From outward things ; surely thou wilt see God.)

Ḍar nazar kun jumla ṭan rā, ḍar nazar,
Ḍar nazar rau, ḍar nazar rau, ḍar nazar.
Haq ba jāṅ anḍar nihāṅ, o jān ba ḍil anḍar nihāṅ,
Ai nihāṅ, anḍar nihāṅ, anḍar nihāṅ, anḍar nihāṅ !
Iṅ chunīn ramz-aṣṭ ayān, khuḍ bé-nishāṅ o bé bayāṅ,
Ai jahān anḍar jahāṅ, anḍar jahāṅ, anḍar jahāṅ ! (*S.*)
(Look within ; yea, look within ; yea, look within !
See frame of thy own body from within !
Life in the heart, Self in the life, behold !
World within world, world within world, sans end !
Such is the Secret, speechless, yet all plain ;
Without or mark or word, yet everywhere !)

Puṇyam cha pāpam cha pāpé. (Védānṭa maxim)

(Sin, merit, both are sins ; for both do bind

The soul unto the whirling wheel of change.)

Chūń nék o bad az Ḳhudāe ḍīḍand,
Rūy-az hama ḍo ḍar kashīḍand. (*S.*)
(The Wise saw Good and Evil both from God,
Therefore from both they drew their heart aside.)

Jānāmi ḍharmam, na cha mé pra-vṛṭṭih ;
Jānāmi a-ḍharmam, na cha mé ni-vṛṭṭih ;
Kéna api ḍévéna hṛḍi sthiṭéna
Yaṭhā niyukṭah asmi ṭaṭhā ācharāmi. (*Mbh.*)
(I know the 'right', yet cannot do it ;
I know the 'wrong', yet can't avoid it ;
Some god sits in my heart and drives me,
And as he drives, e'en so I do flee.)

The good that I would do, that I do not ;
The evil which I would not, that I do. (*B.*, Paul.)

Lā ṭaharraka zarraṭin illā ba a'zm-Illāh. (*H.*)
(No atom stirs except by God's command.)

As a western proverb says: "To understand all is to forgive all." And to understand all is possible only by understanding one's own heart, one's own Self, fully. The only way for each one of us to become really charitable towards all who may seem to be erring, or to be causing hurt to us, is to see, by introspection, aṇṭar-ḍrshṭi, praṭyak-cheṭanā, *sair-i-nafasī*, how full of possible weaknesses, wicked wishes, grievous mistakes, our own heart and life are.

I am the Truth, the Life, the Way. (*B.*)

Saṭyam saṭsu saḍā ḍharmah,
Saṭyam Ḍharmah Sanāṭanah,
Saṭyam, Yajñah, Ṭapah, Yogah ;
Sarvam Saṭyé praṭi shthiṭam.
Saṭyam, Ḍamah cha, Samaṭā,
Hrīh, Ṭiṭikshā, An-asūyaṭā,
A-mātsaryam, Kshamā, Ṭyāgah,
Āryaṭvam cha, Ḍhṛṭih, Ḍayā,
Ḍhyānam cha éva, api A-himsā cha,
Saṭy-ākārāh, ṭrayo-ḍasha...
Kāmah, Kroḍhah, Shoka-Mohau,

Vidhitsā cha, Par-āsutā,[1]
Lobhah, Mātsaryam, Irshyā cha,
Kutsā, Asūyā, A-krpā, Bhayam,
Trayo-dasha été A-satyasya
Akārāh tu smrtāh budhaih.
(*Mbh.*, Shānti-p., chs. 160, 161).

(Self-Sacrifice, the life of Abstinence,
The ways of Yoga and of Self-Control,
Modesty, Equity, and Charity,
Forgivingness, Endurance, Fortitude,
Pity, and Uprightness, Un-Enviousness,
Non-Violence—all these are forms of Truth.
Lust, Hate, Greed, Jealousy, Aggressiveness,
Sorrowing o'er trifles, Fear, and Cruelty,
Slandering of others, Neurasthenia,
Inequity, and rankling Malice too,
And Crookedness—of Untruth, all are forms.)

Aṭ ṭoī, Mazaḍā !, ṭém maīnyūm asha-okshayanṭāya saréḍyayāo khāṭhrā maéṭhā mayā vahishṭā varéṭū manangha ayāo aroī hākuréném yayāo hachinṭé ūrvāno. (*Z.*, Gāṭhā, 33. 9)

(May this my Conscience, Mazaḍā !, show to me
The Truth, Thy Inmost Spirit, Greatest Good,
Ideal of Ideals, to guide me
Aright in ways of Righteousness alway.
Having achieved that goal, I will have gained
All lesser things to which my soul inclines.)

Satyāt na asti parah dharmah ;
na An-rtāt pātakam param.
Sthitih hi Satyam Dharmasya ;
tasmāt Satyam na tāpayét.
(*Mbh.*, Shānti-p., ch. 160).

(Religion there is none higher than Truth ;
Than Falsehood there's no more de-grading sin.
The one Foundation of All Dharm' is Truth ;

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[1] Par-āsutā, literally 'life-less-ness'; i. e., listlessness, languor, neurasthenia, resulting from unclean, un-healthy, evil, 'false', 'un-true' living.

Therefore hurt not the Truth in any way.)

As-Sūfī lā mazhabu lahū illā mazhab-ul-Haq. (*S.*)
(Religion else than Truth Sūfis know not.)

The Truth of the real Identity of separate-seeming selves appears as Love in the aspect of Emotion. Love for elders, superiors, becomes Reverence, Adoration, Worship; for youngers, inferiors, Tenderness, Compassion, Pity; for equals, Friendship, Affection, Esteem. These words, expressive of feelings, indicate corresponding virtues and duties also. Where the Truth of the Uniting Higher Self reigns, there, inevitably, 'joy becomes duty, and love becomes law', and all virtues wait attendant. Even so, the Untruth of Separateness becomes Hate, which sub-divides into, Fear of the stronger, Anger against equals, Scorn of the weaker; with numerous degrees and modifications.[1]

The imperial Rescript of Japan issued in 1890, which is the foundation of the moral education of the growing generations in all the schools of that great nation, and has been a vital factor in its marvellous rejuvenation, paraphrases these same eternal and perennial teachings.[2]

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[1] For details on this point, the reader may see *The Advanced Text Book of Hinduism, Pt. III; The Universal Text Book of Religion and Morals, Pt. II,* edited by Dr. Annie Besant; and *The Science of the Emotions,* chs. 4, 5, 7, 8, by the present writer.

[2] The above, ré the Imperial Rescript of Japan, was written in 1930. Internal psychological causes, and external political causes and world-causes, between that year and 1945, drove Japan also within the ambit of the awful Cyclone of War-Mentality; which raged, (and continues to rage, in 1947) between rival Imperialist-Militarist-Capitalist-Nationalist or Fascist-Nazist Powers, (there was never any real difference between the two) on the one hand, and, on the other, the antagonistic Ideologists of Socialism-Communism. All this only illustrates the difficulty of following the just middle course that Confucius taught equally to both China aud Japan. Despite that teaching, China has been torn by internal wars all along, and was invaded fiercely by Japan, to forestal other Powers, in 1931. Japan was defeated in 1945, but civil war

Loyalty, filial piety, family affection, conjugal harmony, truth, friendship, modesty, moderation, benevolence, learning, arts, public good, common interests, respect for just laws, courage, fathfulness, reverence – these are the virtues the Rescript emphasizes, and, as shown above, (p. 307), they all are the sweet and healthy fruits of the tree of non-separateness. Sense of non-separateness, opposite of separatism, is source of righteousness, right dealing with one another, whence trust, 'solidarity', 'fraternity', strength, 'alliance for existence'. "Righteousness exalteth a nation:" (*B.*). *Per contra*, imperialistic, selfish, ruthless, unrighteous aggressiveness and exploitation, abase the nation which practices them, and overthrow it sooner or later by breeding distrust and 'struggle for existence' inside and outside it.[1]

Only he who is wise with wisdom of the Higher Self can steer safely the difficult course of virtue between vices:

Be straightforward, yet mild; gentle, yet dignified; strong, but untyrannical; energetic, but not arrogant; tolerant, yet stern; mild, yet firm; complacent, but reverent; inclusive, yet considerate; docile, yet daring; magnanimous, but discerning; resolute, yet sincere; courageous, but just. (*C., Shu King.*)[2]

continues to rage in China between the established Government and the very powerful Communist Party. All this emphasises the need for distributing very extensively and intensively the *Spiritual Bread* that has been rained like manna from Heaven, by all the Lovers of Mankind, and which only can allay all heart-burnings, assuage all heart-hungers, and create Love in place of Hate, if anything can, at all.

[1]The Japan of Mikado Mutsuhito (in 1905) and the Japan of the present (nominal) 'emperor' Hirohito, (in 1946) illustrate both aspects of the truth stated in the para. So also do, more or less, all the other belligerent countries of the second World War, except perhaps Russia, which has been trying to avoid 'unrighteousness', according to her lights. The task of world-mending is unending. Daily do dust and dirt gather. Daily must they be swept away.

[2]See pp. 33-34, *supra.*

7. God in Man.

All religions therefore pre-eminently proclaim Recognition of the Universal Self, as the one sure guide in all situations, the one certain means of effectively subordinating man's lower nature to his higher nature, his lower self to the Higher Self, *Kẖuḍī* to *Kẖuḍā*, *nafs-i-ammārā* (sense-ward-driving desire) to *nafs-i-Rahmāni* (Divine Element in man), aham-kāra (egoism) to Brahma-bhūya (Universalism, state of all-including infinite Brahma or God), a-shubhā vāsanā (impure desire, to shubhā vāsanā (pure desire), an-ékaṭā, bhéḍa-buḍḍhi, *tafraqā*, *infisāl*, *ghairiyat*, (sense of separateness), to éka-ṭā, a-bhéḍa-buḍḍhi, *wahḍat*, *ittisāl*, *a'iniat*, (sense of unity), sv-ārṭha to par-ārṭha and param-ārṭha, *kẖuḍ-gẖarazī* to *bé-gẖarazī*, ḍosha-s to guṇa-s, *razāel* to *fazāel*, selfishness to unselfishness, vices to virtues, competitiveness to co-operativeness, individualism to socialism and communism in the finest and only true sense; viz., in the sense of *spiritual* equality, or, rather, *identity*, and *material equitability* (*not* an impossible *material equality* and equalitarianism).[1]

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[1] The reader may see *Ancient vs. Modern Scientific Socialism* by the present writer, for fuller considerations.

A doubt may arise here. It is said above that the recognition of the Universal Self enables us to subdue our lower self. But, on the other hand, it is also true that unless change of heart takes place, the vision of the One does not arise. Apparently there is a vicious circle. What is the solution? This: Both high and low are ever-present, ever bound together, in every one of us, in all Nature, God's Nature, our nature. They are always turning round and round each other. Now one is uppermost; again the other prevails. The going down of either, coincides naturally with the rising up of the other. This phenomenon *appears* in the human mind as the *wish* and *effort* to put one down and lift up the other. A friend once asked: "I have acquired an *intellectual* understanding of Védānṭa—the doctrine of the One Life; but how can I *realise* it?" I asked: "What distinction do you make between *intellectual* understanding and *realisation?*" He said: "Keeping the truth *always* in mind, and

In the system of Confucius ;

Jen is the fundamental virtue. It is sympathy, *fellow-feeling*. This fellow-feeling is the reason of the Golden Rule. It is Tao ; it is the road which must be travelled by every human being Tao is the feeling of fellowship, and feeling of fellowship is Tao. Without it, one will not be kept from doing to others what one would not have done by others to him. All virtues spring from *Jen*, loyalty, filial piety, courage, wisdom, propriety, faithfulness, righteousness, long-suffering, humaneness, benevolence. There are only two moral principles, fellow-feeling or Altruism, and its opposite, Egoism. *Jen*, fellow-feeling, is *man himself*. Jen is the reason of love. Only different shades of meaning of *Jen* are prosperity, kindheartedness, charity, sincere sympathy, and *unselfishness*. When a man behaves as his heart desires, yet never transgresses the mean, he has reached perfect adjustment between natural impulses and moral discipline, He is now *Jen* itself. He is *Seng Jen*, a holy man. He behaves as freely and innocently as a child fresh from the bosom of nature, and all that he does never deviates from the Middle Way, Chung Tao.[1]

We have only to read *Jen* and *Tao* as the Higher Self, to see that the above is nothing else than Vēdānṭa and Ṭasawwuf. *Jen* as fellow-feeling flows from non-egoism, un-self-ishness, suppression and denial of the lower self ; which, in turn, is result of conscious or sub-conscious

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acting it out in *all* deeds." "Very good ; now, what is the difference between *some times* and *always*, *some deeds* and *all deeds* ? Is it not one of degree only ?" "Yes." "The Same is the difference between intellectual understanding and realisation, paroksha and a-paroksha, *shanīḍah* and *ḍiḍah*, 'heard' and 'seen'. There can be no intellectual understanding without *some* degree of realisation, at least in imagination. Continuous understanding and corresponding constant action—is only a higher degree, much higher, let us grant, of intellectual understanding".

[1] Abridged from Suzuki, ***History of Chinese Philosophy***, pp. 51-56, in his own words.

predominance of *Jen* as the Higher Self; on identification with which, the sage is known as *Seng Jen*, Brahma-bhūṭa, Jīvan-mukṭa, *Insān-i-kāmil.*

N-īsṭ anḍar jubba-am gḥair az Kḥuḍā. (*S.*)
(There's naught within my robe but God Him-Self.)
Lisā fī jubbaṭin siwā Allah. (*S.*)
(What else-than-God is there within my cloak?)

Brahma éva san Brahma apyéṭi.
Brahma véda, Brahma éva bhavaṭi.
Ṭaḍ Brahma asmi aham A-ḍvayam. (*U.*)
Brahma sam-paḍyaṭê ṭaḍā. (*U.*; *G.*)
(He knoweth Brahm' who is already Brahm'.
'Brahma am I, other-less, secondless.'
Cleansed of all sins, holy in body-mind,
Knowing the cyclic process of the world,
His being, all and whole, becometh Brahm'.)

A'rif o mā'rūf ba mā'ni yak asṭ;
An ke Kḥuḍā rā be-shināsaḍ Kḥuḍā-sṭ.
(The Knower and the Known are but the same;
Who knoweth God is God; God knows Him-Self.
How may an-other than the Self know God!)

Uṭṭamā sahajā avasṭhā...;
Brahma-bhūyāya kalpaṭé.
Kantakam kantakéna iva,
yéna ṭyajasi ṭam ṭyaja. (*Purāṇa*; *G.*; *U.*)
(The nat'ral state is best...the state of Brahm'.
As when a thorn has pierced into the foot
Men with another thorn do draw it out,
And then cast both the thorns away from them,
So, now that worldly things have been renounced,
Renounce renunciation, and be Free.)
Sar-barahna n-īsṭam, ḍāram kulāhé chār ṭark,
Ṭark-e-ḍunyā, ṭark-e-uqbā,
Ṭark-e-Maulā, ṭark-e-ṭark. (*S.*)
(Upon my head I bear a four-fold helm;
Of four renunciations is it made;
Renunciation of (1) the world, (2) the next,
(3) God personal, (4) renunciation too.)

Ṭyaja ḍharmam a-sankalpāḍ,
a-ḍharmam cha api a-lipsayā,
Ubhé saṭy-ānṛṭé buḍḍhyā,
buḍḍhim parama-nishchayāṭ.
Ṭyaja ḍharmam a-ḍharmam cha,
ṭaṭhā saṭy-ānṛṭé ṭyaja,
Ubhé saṭy-ānṛṭé ṭyakṭvā
Yéna ṭyajasi ṭan ṭyaja.
(*Mbh.* Shānṭi, chs. 329, 344.)

Vāsanāh ṭvam pari-ṭyajya
Moksh-ārṭhiṭvam api ṭyaja. (*Mukṭika U.*)

Na pāpam na cha vā puṇyam,
na banḍho na api mokshaṇam,
Na sukham na cha vā ḍuhkham
iṭi éshā param-ārṭhaṭā. (*U.*)

(Cease to initiate new acts, so shalt thou cease
To make new bonds of 'merit'; cease from greed
Of any gain, so shalt thou cease from 'sin';
Pass from the relatively true and false—
By judging well the nature of the two;
Then quitting *that* for which thou givest up,
Renouncing 'worldly false' and 'worldly true',
Rise above both, fast holding to the One.
Give up desire for e'en Deliverance.
Nor sin nor merit; neither bond nor free;
Nor joy nor sorrow—this, the Verity.)

Mama iṭi baḍhyaṭé janṭuh,
na mama iṭi vi-muchyaṭé,
Aham-ṭā-mama-ṭé ṭyakṭvā,
mukṭo bhava, mahā-maṭé ! (*U.*)

(Bondage is—"mine"; Freedom—to say
"not mine";
Give up I-ness and mine-ness and be free !)

Qalam anḍar ba sūraṭ khwésh bar zan,
Hisāré-nafs rā az békh bar kan.
Ṭā na garḍaḍ nafs ṭāba' rūh rā,
Kai ḍawā yābī ḍilé majrūh rā. (*S.*)

(Thy pen strike through the writing of thy 'self';
Dig up this fortress of thy lower self !

Until this lower self (*nafs*) submits itself
Unto the higher Self (*rūh*), till then thy heart,
Thy wounded heart, will know no rest from pain.)

A western poet has put the same idea in other words :

Love took up the harp of life,
And smote on all the chords with might ;
Smote the chord of 'self,' which, trembling,
Passed in music out of sight. (TENNYSON.)

Christian mystics have put the idea more powerfully and nobly than this poet :

Though Christ a thousand times
in Bethlehem be born
But not within thyself,
thy soul will be forlorn ;
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again.
(SCHEFFLER.)[1]

The Sūfīs have said, similarly :

Nūh guft, 'Ai sar-kashān !, man man na-yam,
Man zi jān murdam, zi Jānān mī ziyam.
Chun bi-murdam az hawās-é-bul-bashar,
Haq ma-rā shud samm o idrāk o basar,
Chūn ki man man n-īstam, īn dam zi-Ūst,
Pésh e īn dam har ke dam zad kāfir ūst. (*S.*)
(Said Noāh to his disobedients :
Ye faithless ones !, have faith !, I am not I ;
Believe that my small self died long ago ;
The One Life of all life now lives in Me !
When all the senses died within my being,
Of sep'rate individuality,

[1] The Cross, in varying forms of Svastikā, a universal symbol, found in all times and climes, had a profound cosmic significance ; (see H. P. Blavatsky's *Isis Unveiled* and *Secret Doctrine*, Indexes). It implied the 'crossing' of Spirit and Matter, Infinite Masculine and Eternal Feminine ; sacrifice of Universal Man and Universal Woman to each other ; limitation of them by each other This has, since the rise of Christianity, and inauguration, so to say, thereby, of the Age of Intellect-cum-Individuality, become crystallised specifically

Then Truth, God, came and dwelt within my heart,
And was my understanding, ear, eye, speech.
Yea, only since my death I truly live;
Whate'er lived in me ere that was my foe.)
And the Buddha too:
(They call me Gauṭama who have no faith
In what I say; but they who do believe—
As the Enlightened One, the Buddha, they
Call Me, the Teacher, and the blessed One.
And this is right; for even in this life,
Have I passed to Nirvāṇa, and the being
Of Gauṭama has been extinguishéd.)

And Enoch walked with God; and he was not; for God took him. (*B.*)

He that findeth his life shall lose it; and he that loseth his life for My sake shall find it [And again] Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. [And again] He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (*B.*)

Sira rākhé sira jāṭa hai,
sira kāṭé sira hoe;
Jaisé bāṭī dīpa kī,
kati ujiyārā hoe.

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into the symbol of 'individual self-sacrifice', denial and repression of egoism in all its threefold expression (see pp. 297-308, *supra*). Post-Christian history may be interpreted now therefore, in terms of the perpetual struggle, of the Cross of the Self-Sacrifice of altruistic individuals, with the Devil of Selfishness of the egoistic individuals, in all aspects of life, collective, social, national, racial. It may be interpreted in terms of the Cross Militant, the Cross Political, Aesthetic or Artistic, etc., according to the department of life in which the struggle is carried on. Milton's *Paradise Lost and Regained* is the English epic of this struggle between Satan and Christ. Milton has synthesised all the available historical and mythological knowledge of his time for the service of his theme. Centuries before him, Dante did the same work in Italian, in his *Divine Comedia.*

Sīsa uṭārai, bhuin ḍharai,
ṭā para rākhai pāo,
Ḍāsa Kabīrā yoṅ kahai,
aisā ho ṭo āo. (KABIR.)

(Wilt keep thy head ? Then it will be cut off !
But cut it off thyself, thou'lt grow a better !
Snip the burnt wick, a brighter flame will glow !
Cut off thy head, thy smaller selfish self,
And place thy foot upon it fixedly !
If thou canst do so, then come unto Me !)

Prém milan ko jo ṭū chāo,
Sir ḍhar ṭali, galī méri āo ;
Prém milan kī yahī sarékh,
Maiṅ ṭohi ḍékhaun, ṭū mohi ḍékh ;
Prém milan kī yāhī ték,
Ḍikhaṭ ḍikhaṭ Ḍui ké bhaé Ék. (KABIR.)

(Dost crave the Union of Love ?
Bring me thy head on outstretched palm.
Nothing but this, Love's meeting means,
That Thou see Me, and I see Thee,
Unceasingly, till Two grows One,
And I am Thee, and Thou art Me.)

Jesus says :

Believest thou not that I am in the Father and the Father in me ? The words that I speak unto you, I speak not of myself ; but the Father that dwelleth in me, he doeth the works. (*B.*)

And St. Paul :

I live, and yet not I, but Christ liveth in me. (*B.*)

So *Qurān*, though uttered by Muhammad, was spoken by God :

Gar che Qur-āṅ az labé Paighambar asṭ,
Har ke goyaḍ Haq na gufṭa Kāfir asṭ. (*S.*)

(The Qurān through the Prophet's lips did come,
But whoso says God spoke it not, speaks false.)

Ishvarah sarva-bhūṭānām
hṛḍ-ḍéshé, Arjuna !, ṭisthhaṭi,

Bhrāmayan sarva-bhūṭāni
yanṭr-ārūdhāni mayayā. (*G.*)
(God dwelleth in all hearts and turneth them
Around, as by machinery, at will)
Sarv-ājīvé sarva-samsṭhé bṛhanṭé
Asmin Ham-sah bhrāmyaṭé Brahma-chakré,
Prṭhag Ātmānam Prériṭāram cha maṭvā ;
Jushtah ṭaṭah Ṭéna amṛṭaṭvam éṭi. (*U.*)
(This Whirling Wheel of Brahma, vast, immense,
This 'Planetarium', 'Asterarium',
In which all souls are circling without rest,
And being born and dying o'er and o'er,
So long as they believe they are the 'whirled',
Fixed on the spokes and tyres, all separate
From the Fixed Whirler at the Central Nave—
Whoever glimpses his Identity
With It, at once gains Immortality,
Seeing that Twirled and Twirler are the Same,
That the One Self dances around It-Self,
And finds Him-Self at Rest in Heart of Peace.)
Shréshtham vāṇijyam ṛṭam amṛṭam cha mé asṭi !
Marṭyéna aham krīṭa-vān asmi Amarṭyam.
Jānāmi aham shévaḍhiṁ iṭi aniṭyam,
Na hi a-ḍhruvaih pr-āpyaṭé hi Dhruvam Ṭaṭ ;
Ṭaṭo mayā, Nachi-kéṭah !, chiṭah Agnih ;
Á-niṭyaih ḍravyaih pr-āpṭa-vān asmi Niṭyam !
(*Katha U.*)
(Behold ! My trafficking is truest, best,
And profitable most ! For I have sold
My mortal 'pottage' all, and bought with it
My 'birthright' of Immortal Affluence !
I know all store of worldly goods doth pass,
And the un sure can never win the Sure;
Therefore have I invoked the Fire Divine
And burnt up in It all these transiencies,
And by that sacrifice of mortal things
Have I obtained th' Immortal Self of All !
Amṛṭam cha éva mṛṭyush cha,
ḍvayam ḍéhé praṭishṭhiṭam ;

Mṛtyuḥ āpadyatē mohāt,
Satyād āpadyatē Amṛtam.
(*Mbh.*, Shānti p., ch. 174)

(Death, Life Immortal, both are in us here,
The False Belief brings to us taste of Death,
The Knowledge True gives us Immortal Life.)

God (the Sense of Oneness with all, and all that means) descends into and fills wholly, He blooms and blossoms in, the soul that opens itself out to Him by Love Universal. God loves His lover and identifies Himself with him, so that whatever the latter does, he does in the Great King's name, and by His Royal Warrant.[1]

Yé bhajanti tu Mām bhaktyā,
mayi tē, téshu cha api Aham. (*G.*)
(Who love Me are in Me, and I in them.)

Dāsānām anu dāsah Aham. (*Bh.*,
(I am the servant of My servants ever.)

(Whoso advanceth but a span to Me,
I go a cubit unto him—saith God.) (*H.*)

No man can come to Me except the Father draw him...Abide in Me and I in you...I am in my Father and ye in Me, and I in you We know that we dwell in Him, and He in us, because He hath given us of His Spirit. (*B.*)

F-azkurūni azkarakum w-ashkurūli
wa lā takfurūn. (*Q.*)

[1]As has been said by a great teacher, "*Personality* is the synonymn for *limitation;* the more selfish, the more contracted, the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse." Yet this experience of even intense personality, of existence as an individual separate from other individuals, is necessary, unavoidable, on the arc of descent. Craving for immortality begins as a conscious craving for personal immortality, at the junction point, where Descent ends and Ascent begins; it ends with the realisation that Immortality belongs to the Impersonal, and that personalities are not separate from each other, but are all, always, ever, everywhere, identified in and with the Impersonal and Universal.

(Avoiding gratefully all sense of separateness,
Think of Me e'er, and I will think of you.)
Yah Mām pashyaṭi sarvaṭra,
sarvam cha Mayi pashyaṭi,
Ṭasya Aham na pra-ṇashyāmi,
sa cha Mé na pra-ṇashyati. (*G.*)
(Who seeth Me in all, and all in Me.
I ne'er lose hold of him, nor he of Me.)

Obviously, the purpose of Love-Devotion is Union; Marriage, in the case of physical bodies; Identification, in the case of jīva and Ishvara, *rūh* and *Rūh-ul-arwāh*, individual soul-spirit and Universal Spirit. Samskṛt namah, 'salutation', interpreted by methods of *Nirukṭa*, means na, not, mah, 'I', i.e., 'not I but Thou'; 'Thy will, not mine'; not individual ego, but Universal Ego. In some Védic prayers, the closing words are, more expressly, na mama, 'not mine'. This is the inner significance of 'I *bow* to thee', i.e., 'I bow to Thy Will', 'I submit to and will carry out Thy command.' 'Thy will be done; not mine'.

Whatsoever thou lovest
That become thou must;
God if thou love God,
Dust if thou love dust.
If thou dwellest on the lowest
Then the lowest must thou be;
Fix thy thought upon the Highest,
And the Highest shalt thou be.
(ENGLISH POETS.)

Har āṅ chīzé ke maqsūḍé ṭo āmaḍ,
Hamāṅ Maulā-e-mā'būḍé ṭo āmaḍ;
Har āṅ chīzé ke ḍāyam ḍar ḍilé ṭ-usṭ,
Hamāṅ, hush ḍār, ākḥir hāsilé ṭ-ūsṭ.
Gar gul guzaraḍ ba kḥāṭir-aṭ, gul bāshī;
Wa-r bulbule bé-qarār, bulbul bāshī;
Ṭu juzw-ī, wa Haq Kul asṭ; gar rozé chanḍ,
Anḍésha-i-Kul pésha kunī, Kul bāshī. (*S.*).
(Whatever with thy heart thou dost desire,
That is thy God adored, undoubtedly;

Whatever thing is in thy heart alway,
That, be thou sure, thou shalt attain, at last.
If rose be in thy heart, thou'lt be a rose;
If nightingale, then that sweet-singing bird.
Thou art a part, God is the Whole; if thou
Engage and occupy thy-self, some while,
With that Great Whole, it will fill all thy being,
And make thee Whole. The Part becomes the Whole.)

Shraḍḍhā-mayah ayam purushah,
Yah yaṭ-shraḍḍhah sah éva sah.
Anṭa-kālé cha, Mām éva
Smaran, mukṭvā kalévaram,
Yah prayāṭī, sa Maḍ-bhāvam
Yāṭi, na asṭi aṭra samshayah.
Yam yam vā api smaran bhāvam
Ṭyajaṭi anṭé kalévaram,
Ṭam ṭam éva aiṭi, Kaunṭéya!,
Saḍā ṭaḍ-bhāva-bhāviṭah. (*G.*)

(The man *is* what he loves with all his heart,
And places utter faith in, as the Truth.
Whatever thought he harbours in his mind
Most closely at the time that he does cast
His body off—to corresponding state,
In the next world, and in this world again,
He comes, in-form-ed and guided by that mood.
If he should pass out of his prison of flesh,
Thinking of Me, fixing his heart on Me,
Then, let none doubt, he will come unto Me,
Become One with Me, and attain My Being.)

On this metaphysical and psychological law seems based the beautiful Christian ceremony of administering the Last Unction and receiving Confession of Faith, before the departing soul withdraws all sign of earthward consciousness; other religions also enjoin more or less similar solemn ceremonies for the purification of the last thoughts of the departing soul; *after* which, the inward and upward retirement should not be disturbed even by whispered *Véḍa*-hymn or *Qurān*-verse or other scripture-

reading, however sacred [1] And, since Analogy prevails throughout, since the small is as the great, and deep sleep is similar to death; therefore, little children should be tenderly and reverently taught, and all grown-up men and women should make it a rule, to recite some beautiful, holy, soul-elevating, heart-refining verses of earnest

[1] "At the last moment the whole life is reflected in our memory, and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest No man dies insane or unconscious ..Even a madman, or one in a fit of *delirium tremens*, will have his instant of perfect lucidity, at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body—the brain *thinks*, and the Ego lives, in those few brief seconds, his whole life over again. Speak in whispers, ye, who assist at a death-bed, and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflections upon the veil of the future...It is a wide-spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz.—that our last desire may not be unfavorable to our favorable progress—that we have to watch our actions, and control our passions and desires throughout our whole earthly career;" *The Mahatma Letters*, pp. 170-171. This is for the ordinary human being; daily prayers and worships and ethical injunctions of all religions help towards such happy ending. The conditions of Yoga-siddha-s are different.

prayer, before they go to sleep each night. Their dreams will be beautiful, their minds will make sub-and-supra-conscious progress, and their subtler inner bodies will develope rightly.

When identification between individual and Universal Soul has been really and genuinely made; when the individual body, by purity, self-denial wisdom, has become 'fit temple for God'; then only may 'miraculous powers' be entrusted to, and be exercised by, it, without danger:

Whatsoever ye ask in My name,
that shall be done. (*B.*)
Khāsān-i-Khudā Khudā na bāshand,
Lékin ze Khudā judā na bāshand. (*S.*).
(The favorites of God may not be God,
But neither are they separate from God.)
Mayi dhārayatah chétah,
Upa-tishthanti siddhayah. (*Bh.*)
(He who hath fixed his heart, his soul, in Me,
My Powers and Perfections wait on him.)

Yoga and Védānta mention grades of Munis, Siddha-s, Ṛshi-s Maharshi-s, Dévarshi-s, Paramarshi-s; Sūfīs speak of such as *Kāmil*, *Akmal*, *Mokammal*, Buddhism mentions Chohans, Dhyān Chohans, Bodhi-sattvas, Buddhas; Jainism, Arhats, Siddhas, Muni-s, Tīrthan-karas. Christianity also mentions hierarchies of Saints and Angels.[1]

Angels...principalities...powers;...gods, whether in heaven or in earth, gods many and lords many;...principality, and power,...and dominion;...principalities and powers in heavenly places...(*B.*, Romans, Corinthians, Ephesians, etc.)

A GREAT DANGER. As on the Path of Knowledge there is great danger of mistaking the lower self for the Great Self; so, on the Path of Devotion, there is that of supposing love of some one person or personal deity to

[1] See pp., 196-202, *supra.*

be the whole of true Universal Love; mistaking *ishq-i-majāzī*, selfish love, for *ishq-i-haqīqī*, selfless divine love; imagining kāma and rāga to be bhakṭi and préma. *Kẖuḍā* must be very carefully distinguished from *kẖuḍī*; *nafs-i-lāwwāmā*, soul that warns, warning voice, *nafs-i-muṭmainnā*, soul of peace, *nafs-i-mulhimā*, soul that receives divine inspirations, and *nafs-i-rahmānī*, soul of divine compassion, from *nafs-i-ammārā*, earth-ward soul of worldly sensuousness;[1] shuḍḍham manas, pure mind, from a-shuḍḍham manas, impure mind; higher Sva from lower sva. Otherwise, indeed, Sva-rāj, Self-government, will become devil-government.

Ḍvā Suparṇā sayujā sakhāyā
Samānam vṛksham pari-shasvajāṭé;
Ṭayoh ékah pippalam svāḍu aṭṭi,
An-ashnan anyah abhi-chākashīṭi. (*U.*)

(Two birds of wondrous plumage rest awhile
On this most curious tree of bodied life;
Twins, closest friends, two birds that yet are One,
Each double-wingéd, like seeds—double-sprouting;
One eats the sweet-sour fruits with eager greed,
And suffers many ills in consequence;
The other looketh on compassionately.)

Very subtle is this dangerous Error of egoism. A hair's-breadth divides heaven from hell. Both are ever-present in us. Now the one prevails; now the other. Wish *to save*, is heavenly; wish *to become a saviour*, may lead to purgatory.

Innahū jasro jahannum wa inna alaihe mamarro jamī-il-kẖalq, aḍaqqo minn-as-shair wa ahaḍḍo minn-as-saif. (*Q.*)

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[1] *Nafs-i-ammārā* may be regarded as equivalent to tṛshṇā-chiṭṭam or vyuṭṭhāna-chiṭṭam; *nafs-i-lawwāmā*, ni-shédha or ni-roḍha-chiṭṭam; *nafs-i-muṭmainnā*, pra-shama-chiṭṭam; *nafs-i-rahmānī*, maha-karuṇā-chiṭṭam; *nafs-i-mulhima*, praṭi-bhā-chiṭṭam or yoga-chiṭṭam. Manaṣ seems to correspond to Ar.-Per. *kẖaṭer*, seat of emotions, (*kẖaṭra*, Skt. kshobha) or *qalb*, 'heart'.

(Over Avernus runs, thin as a hair,
Sharp as a sword, a bridge o'er which mnst pass
All souls—only the good can safely cross it.)

Kshurasya ḍhārā nishiṭā ḍur-aṭyayā
Ḍurgam paṭhah ṭaṭ kavayah vaḍanṭi. (*U*,)
(Sharp as the razor's edge is th' ancient path,
Most difficult to tread—the wise ones say.)

Ashīma ashāī vohu kshaṭhrém mananghā...fro ṭāīsh vīspāīsh Chinvaṭo frafro pérétum...yéng khé ūrvā khaéchā khraoḍaṭa ḍaćnā hyaṭ aībī-gémén yaṭhrā Chinvaṭo pérétush, yavoī vīspaī ḍurjo démānāī aṣṭayo...Yā isho ṣṭāonghaṭ ā paiṭhi ākāo aréḍréng ḍémāné garo séraoshāné. (*Z.*, Gaṭha, 46. 10, 11 ; 50. 4.)

(With Conscience, Rectitude, and Self-Control
As Guides. enable us to cross the Bridge,
Chinvaṭ, 'Discriminating' right and wrong,
And 'separating' good from evil souls.
'Th' unhappy souls whose Self condemns themselves,
When they come to the Bridge that 'separates',
Are thrust away into the House of Lies,
And have to suffer there long lengths of time.
I worship Thee, O Lord !, that on the way
Unto the house of Beatific Song,
The Song of Deep Devotion unto Thee,
I may pass safely, e'er adoring Thee.)
(The soul of man, in joy of holiness,
Of perfect holiness, walks o'er the bridge,
Far-known, well-kept, the mighty Chinvaṭ Bridge,
Safely and steadily by virtue's aid.) (*Z.*, Vishtasp, vi, 42.)

Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it : [yet also] the kingdom of God is *within* you. (*B.*)

The meaning is that the higher Self is within us, and the lower self is also within us. To pass from the latter to the former is very, very, difficult. Yet is it also very easy. We have only to turn our face from front to back, from outward to inward. But the outward is fascinating

and hypnotising us. A geometrical line, length without breadth, runs between our higher and lower natures; Each nature is always trying to pull the soul over this line to its own side.[1]

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[1] In Védic and Purāṇic mythos, one of the Creator Brahmā's mānasa-puṭra-s, 'mind-born sons', Kashyapa (an anagram of Pashyaka, 'Seer', Sūri, Sūrya, the Sun) marries A-ḍiṭi and Ḍiṭi (spiritual and material aspects or natures of Earth). By the former, he procreates āḍiṭya-s, ḍéva-s, gods; by the latter, ḍaiṭya-s, titans. The 'step-brothers' are ever at war, and prevail by turns.

Dévāh cha Asurāh cha prakṛṭayah.
(SHANKAR-ĀCHĀRYA, *Bhāshya* on *Chāṇḍogya U.*)
(Gods, titans, are but Nature-qualities,
Good, evil; altruism and egoism;
Both are inherent in each living thing.)

In Hebrew, Christian, and Islāmic legend, God creates angels; the highest of them, Azaziel, promptly developes pride, aham-kāra, *khuḍi*, rebels, and becomes Satan, the prince of d'evils. God then creates the Garden of Eden (far past Saṭya-yuga, Golden Age); puts Adam, sexless, there; then takes a 'rib' out of Adam and makes Eve; which signifies that man was, at first, sexless, gradually became herm-aphrodite, andro-gyne, and then separated into two different sexes. God forbade the two to eat the fruit of the Tree of Knowledge. But Satan entered the Garden and beguiled them into eating it; i.e., into knowing each other carnally. They 'fell' out of the Garden, and clothed themselves in skins; i.e., they sank deeper and deeper into matter, and were born into denser and denser bodies. The Human Race knew the joys and woes of involution and evolution. Such was 'original sin', 'a-viḍyā', 'error'. Bye and bye, when Christos, 'anointed with Spiritual Wisdom', arises within man, he attains the 'second childhood' of pure and perfected 'Nocence', *gnosis*, 'knowing' in place of the '*in*-nocence', 'ignorance', of first childhood. Then he re-enters Heaven.

The very witty English writer, Bernard Shaw, has remarked: "Adam was the first cad; he peached against his wife; when questioned by God, he said, 'She tempted me'." He has done injustice to his primal progenitor. What Adam

THE ONE SAFEGUARD. All souls that would walk on this sword-edge bridge-path and pass through this

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meant was obviously what a child would mean if he said: "The mango tempted me and I did eat", i.e., the mango was tempting. Even so, those first human children of God were tempting to each other, and 'in-nocently' committed 'the original sin'. With this sin are connected all possible emotions, 'sense of shame and guilt' of selfish sexuality, as well as 'sense of fulfilment, satisfaction, (honest and righteous 'pride', the opposite of 'shame'), and virtue of unselfish parenthood—which is the redemption of that sin.

In wider and deeper sense, 'original sin' is putting on of a body of matter, however ethereal at first. This 'error' of identification of the Infinite with a 'finite' is the prime cause of all 'misery', klésha, (as well as corresponding pleasures). In terms of Yoga, from this original a-vidyā arise successively, asmitā, rāga, dvésha, abhi-nivesha, i.e., egoism, like, dislike, 'stubbornness', (clinging infatuation, confirmed sentiment, 'complex' personality made up of loves and hates and all sorts of derivative emotions. 'Pleasures' as well as 'pains', inseparable, are both included under klésha, 'misery', by Véḍānta and Yoga, from the standpoint of the vivékī, 'the sensitive and discriminating thinker'; not from that of the ordinary person, immersed in the world.

We look before and after,
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those
That tell of saddest thought. (SHELLEY).

In the Zoroastrian Scheme, Spenta Mainyu and Angra Mainyu, 'bright mind' and 'dark mind', are ever-working ever-opposed forces. (One is tempted to think that English 'anger' is connected with this *Z*end 'angra', and Skt. 'angha', to blame, and 'agha', sin). Popularly, but not correctly, Ormuzd (Hormuzd, Ahura-Mazada) has been substituted for Spenta, (Skt. shvéta, white), and Angra-mainyu has been transformed into Ahriman. Philosophically, Ahura-Mazada is the source of both Spenta and Angra.

Thus, always, everywhere, has human mind recognised inevitable ineffaceable 'antagonism' of Dual Principles; an

strait gate safely, must cultivate Love Universal selflessly, by constantly meditating on the presence of the Self in all.

Miṭṭrasya chakshushā sarvāṇi bhūṭāṇi pashyéyam. (*V.*)
(May I behold all beings with the friend's eye.)

Evam ṭu pandiṭaih jñāṭvā
sarva-bhūṭa-mayam Harim

'antagonism' which is also a 'protagonism'; for, without both, the World-Process were impossible.

Yaḍ ḍévā akurvan taḍ ḍaiṭyāh
abhi-ḍruṭya pāpmanā aviḍhyan. (*U.*)
(What the gods made, the titans did run after
And stain with sin; hence nothing in the world
Is free of either virtue or of vice.)
Na aṭy-anṭam guṇa-vaṭ kin-chiṭ,
Na aṭy-anṭam ḍosha-vaṭ ṭaṭhā. (*Mbh.*)
(Nothing is wholly good or wholly ill.)

The Indian maker of famous hymns, Sūr Ḍās sings,
Ḍayā-niḍhi! Ṭérī gaṭi lakhi na parai!,
Akarama karama, karama téṅ a-karama,
A-ḍharama ḍharama karai! (Sūr Ḍās.)
(Lord of Pity! We know not thy way!
Out of sin Thou drawest virtue; from it, sin, in play!)

The renowned Scotch novelist, Sir Walter Scott, has included a beautiful song to Ahrimān, in his story, *The Talisman*. It is commentary on the *Upanishaṭ* text quoted above.

Dark Ahrimān! whom Irāk still
Holds origin of woe and ill!
Sure art thou mixed in Nature's source
An ever-operating force,
Converting good to ill;
An evil principle innate,
Contending with our better fate,
And, Oh!, victorious still!
Where'er a sunny gleam appears,
To brighten up our vale of tears,
Thou art not distant far;
'Mid such brief solace of our lives,
Thou whett'st our very banquet-knives
To tools of death and war.

Kriyaṭé sarva-bhūṭéshu
bhakṭih a-vyabhi-chāriṇī.
(*Vishṇu-Purāṇa.*)

Yah ṭu sarvāni bhūṭāni
Āṭmani éva anu-pashyaṭi,
Sarva-bhūṭéshu cha Āṭmānam,
ṭaṭah na vi-jugupsaṭé. (*U.*)

(The wise, who see the Lord enshrined in all,
Give service unto all in consequence.
Who seeth in all beings the Self, him-Self,
And all in the same Self, he hates no more.)

Ai ba chashmān-i-ḍil ma-bīṅ juz ḍosṭ,
Har che bīnī bi-ḍān ke mazhar-i-Ū-sṭ (*S.*)

(Friend ! with the loving vision of the heart
Naught else than friend canst thou see anywhere.
Thou knowest now that all are but His forms.)

Ab hauṅ kāson baira karauṅ,
Phiraṭa pukāraṭa Prabhu nija mukha ṭéṅ,
Ghata ghata Hauṅ biharauṅ. (SŪR ḌĀS.)

(How may I bear hate now to any one,
When my own Lord goes round proclaiming loud
With his own blessed lips : 'I am at play
Hidden behind the beating of all hearts.')

Jo ghair kū āp kar pichānć,
Phir kyūṅ karê ḍushmanī, ḍīwānć !
(*S.*, BAHRI, *Man-lagan.*)

(O lunatic !, if thou dost recognise
That others are thy-Self, whom canst thou hate ?)

[Lurking and working ever, thou,
The human heart within,
All wish, most virtuous-seeming now,]
Thou goadest into Sin !

But also, on the other hand,

An ever greater glory springs
From ruins of the broken past ;
And sin its own repentance brings,
Till Man stands Perfected at last.

Hama ḍost, 'all are friends', is the necessary consequence of *Hama Ū-st*, 'all is and are He.'

Such is the Way of Devotion, the way of *taṣfīya-i-ḍil*, (from *safā*, clean, pure, whence also *Sūfī* and *Taṣawwuf*[1]), tazkīya-i-ḍil, 'making the heart *sharp* and sensitive to inspiration from the Higher, and *cutting* off its lower tendencies', chiṭṭa-parikarma or chiṭṭa-prasāḍanam, (as Yoga-shāstra calls it), 'cleansing of heart', 'toilette of mind', 'purification of soul'—with its disciplines and practices, vows and vigils, abstinences and observances, negative and positive, its storing and perfecting of five virtues and five further virtues, casting off of sins, its ever-increasing self-effacement, i.e., extinction of the lower smaller worse egoistic self. It is but another and inherent aspect of the Way of Knowledge, for realization of identity of all selves in Universal Self.

CROWNING VIRTUE OF HUMILITY. A very important teaching of all religions is that we should welcome strokes of fortune as coming from God, our own Inmost Self, for our soul's chastening, refinement, further progress on the Path of Ascension, Ūrḍhva-gaṭi, Āroha, *Qaus-i-Urūj*, Arc of Ascent, opposite of the Path of Declension, Aḍho-gaṭi, Av-āroha, *Qaus-i-nazūl*, Arc of Descent.

Whom the Lord loveth, He chasteneth. (*B.*)
Yasya anu-graham ichchhāmi
ṭasya sarvam harami Aham. (*Bh.*)
Ārṭo, jijñāsuh, arṭh-ārṭhī,
jñāni cha, Bharaṭ-arshabha !,
Chaṭur-viḍhāh bhajanṭé Mām,
janāh sukṛṭinah, Arjuna ! (*G.*)
(Whom I wish well unto, I rob of all
That he holds dearest and most near his heart ;
Thus stricken from the world, he comes to seek
With deadly earnestness to know the Truth
Of how the Wealth of Happiness is found ;

[1] See p. 225, *supra*.

And then he learns the Supreme Final Truth
That Happiness is Self and in the Self—
Such the four states of him who loveth Me.)

Ezā ahabb Allāho a'bḍan
aghṭammahū b-il-balāé. (*H.*)
(When God doth love a servant, then he sends
Sorrows to try him, and embraces him
Around the neck with arm of adverse fate.)

Wa la nablowannakum be shai-im min al-kḥaufe w-al-jū-e wa naqsim mın al-amwāli w-al-anfūsi w-as-samarāṭ; wa bashshiris sābirīn allazīna ezā asabaṭa-hum musībaṭun qālu, inna l-illāhi wa inna ilaihi rāje-ūn, ulā-ika alaihim salawāṭum miṅrrabehim wa rahmah; wa ulāika humu mohṭaḍūn. (*Q.*)

(Ye will be tried in many ways, indeed;
With fears and hungers, yea, with loss of fruit,
And loss of property and life itself.
But unto those who, when afflictions fall
Upon them, say, calmly and patiently,
'We all are God's, to Him shall we return,'
Unto them give this good news that ye are
The foll'wers of the right course, on which rest
The Mercy and the Blessings of the Lord.)

Fuqr bhī hai Haq kī bakḥshyāyish kā ganj
Jis sé kḥush ho ḍé usī banḍé ko ranj. (*S.*)
Fahm o kḥāṭir ṭéz karḍan n-īsṭ rāh
Juz shikasṭa mī na gīraḍ fazl-i-Shāh. (*S.*)
(Want is a blessing in disguise from Him;
Who pleases Him, to him He sendeth pain;
To sharpen th' intellect is not the Way;
The Royal Gift is for the broken heart.)

Kshuḍhā-ṭṛsh-ārṭāh jananīm smaranṭi.
(SHANKAR-ĀCHĀRYA.)
(Children forget the mother, in their play,
Until they feel a-hungered and a-thirst.)

Heaven makes hard demands on faith.
(*C., Shi King, THR.*, 38.)

Humility is the root of honour, lowliness the foundation of loftiness; the world's weakest overcomes the world's hardest.

(*T.*, *Tao Teh King*, *THR.*, 102.)

Pride goeth before destruction, and a haughty spirit before a fall...The fear of the Lord is the beginning of knowledge. (*B.* Prov.) Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love Him. (*B.*, James.)

Ṭé aṭi-mānéna éva parā-babhūviré; ṭasmāṭ na aṭi-manyéṭa; parā-bhavasya ha étan mukham, yaḍ aṭi-mānah. (*V.*, *Shaṭapaṭha Brāhmaṇa.*)

(The titans took great pride; therefore they fell.
Let no one therefore overween himself.
Pride is the very gateway to defeat.)

Pérésā chā nāo yā hōī;...
Raféḍhrāya voūru-chashāné ḍōishī mōī
yā vé avifrā. (*Z.*, Gāṭhā, 43. 10; 33. 13.)
(Put tests and questions on me, Mazaḍā!
Whate'er afflictions Thou mayst put on me,
As blissful favours will I take them all.)

Blessed are the poor in Spirit, for theirs is the kingdom of heaven...Blessed are the meek, for they shall inherit the earth...Blessed are the pure in heart, for they shall see God. Blessed are ye when men shall revile you and persecute you...for great is your reward in heaven. (*B.*)

The Kindom of God cometh not with observation; neither shall they say, lo here!, or lo there!; for behold, the kingdom of God is within you. (*B.*, Luke.)

It is better to hear the rebuke of the wise, than...the song (of praise) of fools. (*B.*, Eccles.)

Yam pra-shamsanṭi kiṭavāh,
Yam pra-shamsanṭi chāraṇāh,
Yam pra-shamsanṭi bandhakyah,
Na sah jīvaṭi mānushah. (*Mbh.*)

Sulabhāh purushāh, Rājan !,
Satatam priya-vādinah :
A-priyasya cha pathyasya
Vaktā shrotā cha dur-labhah.

(VĀLMIKI, *Rāmāyana.*)

(The man who fills with joy and swells with pride,
When he is praised by gamblers and paid bards
And vicious women—he is dead though living.
Easy to find are men who always speak
Soft, pleasing, honeyed words of flattery ;
Rare—who speak fearless, and who humbly hear,
Words that are harsh to hear but good to heed.)

Even if we brothers over the whole earth give good examples of holiness and edification—in that is not the perfect happiness ; even if we spoke all tongues and knew all wisdom and the whole of the scriptures, and were able to reveal the future and the secrets of the heart ; even if we spoke with the tongues of angels and knew the courses of the stars and the powers of herbs, and all the treasures of the earth were revealed to us, and all virtues and powers of birds and beasts and fishes and also the properties of mankind and of trees and stones and roots and water—even in that there is not perfect happiness. When we endure abuse of words and wickedness of treatment, without becoming angry, when we instead think in humility that we are really deserving of it all—that is perfect happiness. If we endure patiently hunger and cold and blows, and all sorts of suffering, injustice, contempt, and harshness, and regard them as trials and crosses, and think how much more we ought to suffer—that is perfect happiness. (ST. FRANCIS of Assisi.)

Knowledge increaseth sorrow...Sorrow is better than laughter ; for by sadness the heart is made better. The heart of the wise is in the house of mourning ; but the heart of fools is in the house of mirth. (*B.*, Eccles.)

Duhkham éva sarvam vivékinah. (*Yoga-Sutra.*)
(To mind, discerning, quick, and wise,
Joy is but Sorrow in disguise.)

Pathemata Mathemata. (Greek saying.)
(Sufferings bring knowledge.)

Ḍuhkha-ṭray-ābhi-ghāṭāṭ
jijñāsā ṭaḍ-apa-ghāṭaké hétau.
(*Sānkhya-kārikā.*)

(When sorrows come, then search for knowledge grows—
Knowledge of cause of sorrows, and their cure.)
None asketh, Why have pleasures come to me !

Ḍukkham, ḍukkha-sam-up-pāḍam,
dukkhassa cha aṭi-kkamam,
Ariyam ch-atth-angikam maggam,
dukkh-ūpa-sama-gāminam. (*Dh.*)

(Pain, cause of pain, crossing beyond all pain,
The eight-fold way of crossing—these four Truths,
Noble, beneficent, the Buḍḍha taught.)

The hurt child is clasped closest to the mother's breast.

Vai-rāgya, *mujānibaṭ*, very storm of revolt from world of sense, and of passionate compassion for all who suffer, is indispensable for abhyāsa, *munāzilaṭ*, turning towards and finding the world of the Spirit.

Who can by searching find out God ? The Kingdom of Heaven is taken by storm. (*B.*)

Later on, when the World of Spirit has been found, the World of Matter is assigned its proper place in subordination to it ; and after that success has been achieved, the great passionings and extreme efforts needed to achieve success, sink into tranquil routine of newly understood and freshly organised duties, and gradual 'repayment of all Karmic debts', 'winding up of worldly business', Renunciation and Retirement slowly into Nirvāṇa.

Na ayam Āṭmā pra-vachanéna labhyah,
Na méḍhayā, na bahunā shruṭéna,
Yam éva ésha vṛṇuṭé ṭéna labhyah,
Ṭasya ésha Āṭmā vi-vṛṇuṭé ṭanūm svām.
Na a-viraṭah ḍush-chariṭāt,

na ashānṭah, na a-sam-āhiṭah,
Na ashānṭa-mānasah vā api
prajñānena énam āpnuyāṭ. (*U.*)

Ḍhyāna-yoga-parah niṭyam,
vairāgyam sam-up-āshriṭah,
Vimuchya kāmam kroḍham cha,
Brahma-bhūyāya kalpaṭé. (*G.*)

(By eloquence this Self may not be found,
Nor by much learning, nor sharp intellect;
But if a soul loves It with its whole heart,
Then It too gives Its love unto that soul,
And unto it Its loveliness unveils.
Unless man turn away from evil ways,
Unless he cease from quivering restlessness,
Unless his greed for worldly things die out,
Unless his mind resign and quiet down,
Unless he long for It with all his strength,
He will not gain the Luminous Insight,
The Radiant Vision will not dawn on him.
Only by thinking of It constantly,
Only by casting off all lusts and hates
And all his clinging to the finite, may
He gain the glory of the Infinite,
And thus gain all the world, becoming Brahm'.)

Allāho yaṭābī ilaihe maṅyashāo. (*Q.*)
God draws unto Him-Self the soul He loves.)

Heaven, when about to save one, will protect him with compassion. (*T.*, *Tao Teh King*, *THR.*, 58.)
(Heaven loves the people; therefore gives them aid;
But can there be true love which does not lead
To strict direction, [and correction too,
Of its own object, on the Righteous Path,
The Path which leads to lasting Happiness] ?
It is not 'loyalty', not 'law-fulness,'
Which unto right instruction does not lead,
Of its own object whom it wishes well.
[Hence Heaven, since It loveth, chasteneth].
There are few persons in the world who love

Yet also know the faults of those they love;
Few also those who hate, yet also know
The virtues of the object of their hate;
[But Heav'n knows all and guides accordingly].)

(*C., THR.*, 238.)

As much as Infinite is more than Finite, so much must the love of God for His progeny be more than can ever be the children's love for God. But the love of God for His progeny is not blind, as that of so many human parents. It is very wise. It knows how to guide, very far-sightedly. The child may forget the mother when engaged in play. But the mother's heart is always fixed upon it, even when she seems most deeply engaged in other work; and she is always runnning up to it, whenever any mishap threatens. We have seen (pp. 322, 333), that the Higher Self is always watching, and wishing well to, and endeavouring to redeem the lower self. Ishvara-prasāḍa, shubh-ānu-ḍhyāna, anu-graha, *ṭawajjuh-i-Ilāhi*,. *ṭawajjuh-i-Ilqāī*, 'grace of God', 'inspiration by God', also guru-kṛpā, *mehr-i-sheikh*, compassion of the spiritual preceptor and guide, is always helping the worthy seeker, silently. It is true that the seeker must walk the way with his own legs, and must see the Face he seeks with his own eyes; yet is a true guide very helpful, nay, almost indispensable, to make the journey straight, short, safe, and to provide a lamp for illumining the deep darkness. But the guide cannot force himself on the pilgrim; he attracts and influences supra-consciously, always; but must be sought by the Pilgrim consciously, before he can help consciously.

Ham Khuḍā khwāhī wa ham ḍunyā-i-ḍūn,
Īn muhāl asṭ o khayāl asṭ o junūn.
Na gum shuḍ ke rūy-ash ze ḍunyā bi-ṭāfṭ,
Ke gum-gashṭa-ē khwēsh rā bāz yāft. (S.)
(God thou desirest, and the world also—
Absurd thy thought, and insane thy desire!
If thou wouldst find the God, turn thou away
Thy face from worldly things; and do not fear

Thou wilt be lost if so thon turn away;
Rather thy lost Self shalt thou gain again.)

Ye cannot serve God and Mammon both. (*B.*)

Vipaḍah santu nah shashvaṭ
ṭaṭra ṭaṭra, Jagaḍ-Guro !,
Bhavaṭo ḍarshanam yaṭ syāḍ
a-punar-bhava-ḍarshanam. (*Bh.*)

(May ills befall us o'er and o'er again,
O Thou Benignant Teacher of the Worlds!
For so alone are we compelled to think
Of Thee, and pray to Thee, and turn to Thee
With our whole heart, whole being, and then see
Thy Face Divine—whereafter sorrow ends.)

Lau ya'lam-ul-momin niālahū min-al-a'jrć f-il masā-yab laṭamanna annahū qurēza b-il-maqāriz. (*Q.*)

(The man of faith—if he but understood
What blessings would flow unto him from strokes
Of what men deem ill-fortune, he wonld crave
That he be cut with scissors piece by piece.)

Kā'ba Kā'ba hai, Sanam-kḥāna Sanam-kḥānā,
Lēk tūtā ḍil hi aslī manzilē Jānāna hai. (*S.*)

(Kā'bā is sacred Kā'bā doubtlessly;
And Fane of worshipped Image, sacred Fane
Also, for sure—but yet the Broken Heart
Is the true permanent abode of God.)

'Tis only through the broken heart
That Christ can enter in. (ENGLISH POET.)

The sacrifices of God are a broken spirit; a broken and a contrite heart, Thou wilt not despise. (*B.*) Blessed are they that mourn; that suffer and weep. (*B.*)

Love not the World, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doth the will of God abideth for ever. (*B.*, John.)

Parīkshya lokān karma-chiṭān, brāhmaṇah
nirvédam āyāṭ ; na asṭi kṛṭam kṛṭéna ;
Ṭaḍ-vijñān-ārṭham sah gurum éva abhi-gachchhéṭ,
samiṭ-pāṇih, shroṭriyam Brahma-nishtham. (*U.*)
(Now hast thou tasted to the full the sweets,
And even more, the bitters, of the worlds
Thy Karma earned ; hast deeply tested them.
If thou hast had enough, wantest no more
Of those embittered sweets that burn the mouth ;
Hast seen such cannot rest thy soul's unrest :
Then, Child of Brahma !, turn thee now to seek
Thy long-forgotten Father ; then, for help
In that Great Questing, go with humble mind,
To some true Teacher, wise, benevolent,
Who knows the Sacred Science, and is fixed,
Steadfast, in Brahma-Super-Consciousness.
Make fuel of thy heart, and offer it
Unto the Sage ; and he will light therein
The Fire Divine that maketh all Life new,
And shows—thy Father and thy-Self are One.)

O men and women ! when your passion, inherently rooted in you, will have exhausted its vitality and been torn out, when sinful thoughts have been abolished, then will you be rewarded for that great achievement ; therefore gird up your loins for that high emprise ; otherwise, in the end, you will have to exclaim, Alas ! Alas ! (*Z., Yasna*, iii. 7.)

Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head. (*B.*)

Therefore, because he gave up all parigraha, all sense of possession, sense of 'egoistic mine-ness', and embraced uttermost poverty, *fuqr*, *sukn*, nish-kin-chanaṭā, therefore Son of Man became and was Son of God. The soul which ties itself to nothing, No-Thing-in-Particular, No-Thing-Limited, No-Finite, necessarily includes everything, the All.

A recent western poet, whose path in life was very full of sorrow and remorse for failings which he could not

conquer, has illustrated the same ancient teaching of the great teachers and lovers of mankind, with such profound and genuine emotion of heart, and such splendid diction, that his words deserve to be reproduced here.

When so sad thou canst not sadder,
Cry—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.
Yea, in the night, my Soul, my daughter!
Cry, clinging Heaven by the hems,
And lo!, Christ walking on the water,
Not of Gennesareth but Thames.
O World invisible!, we view thee,
O World intangible!, we touch thee,
O World unknowable!, we know thee,
Inapprehensible!, we clutch thee!
Does the fish soar to find the ocean,
The eagle plunge to find the air,
That we ask of the stars in motion
If they have rumour of Thee there?
Not where the wheeling systems darken
And our benumbed conceiving soars,
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.
The angels keep their ancient places,
Turn but a stone and start a wing!
'Tis ye, 'tis your estrangéd faces
That miss the many-splendoured thing!

(FRANCIS THOMPSON.)

Nirbala ké bala Rāma. (Hindī proverb.)
(God is the strength of the weak and the meek.)

Repentance, humility of spirit, utter faith in and self-surrender to God, (at first a Personal, ultimately the Impersonal and All-personal)—this is the only way to Salvation.

Alam Kalau vraṭaih ṭīrṭhaih
Yogaih shāstraih alam makhaih,

Alam jñāna-kaṭhā-lāpaih
Bhakṭih ékā éva mukṭi-ḍā.
(*Bhāgavaṭa Māhāṭmya.*)

(Enough of pilgrimages, vigils, vows,
Porings o'er books, and Yoga-practices ;
Put by all sacrificial rituals,
Have done with philosophic arguments ;
Give all thy love, to God—thy heart, to Me,
So only from all fear wilt thou win free.)

Saḍ kiṭāb o saḍ waraq ḍar nār kun,
Jān o ḍil rā jānib-é-Dil-ḍār kun. (*S.*)
(Fling all thy piles of books into the fire ;
And turn thy heart unto the Hearts' Desire !)

In the ages of Kali, of perpetual warrings ; of ruthless riot and revel of egoism, lawlessness, disorder ; of tyrannical oppression of the weak by the strong ; of torturing of innocents by wolves and tigers in human shape ; in such periods, renunciation of the world, absolute surrender to God, and life in convents, monasteries, m a t h a-s, *kḥāneqāhs*, or forests—is the natural refuge of the weak and the sensitive. But horrors follow them there also.

When we happen to come across descriptions of the debaucheries, abortions, infanticides, in these 'houses of religion' ; of the doings of Inquisitors in mediæval Europe ; of other religious fanatics elsewhere ; of their burnings and buryings alive, their flayings, mutilatings, rackings, of men, women, and children—such horror grips the heart that it becomes difficult to read on, and the whole soul cries in agony : Why, why, dost Thou permit such dire cruelties ! Tke only, and sufficient, answer and consolation is that truly does God, the God, *in* the victims, *suffer* it all *Him-Self*, for the extreme experience, (in the deepest sense 'en-joy-ment'), of the tragic side of World-Drama ; for greater glory and bliss of the 'victims' in their after-life ; for their exaltation in heaven and on earth as martyrs whose blood is seed of the tree of Virtue ; for making enviable use of them as exemplars with which to infect the world with heroism ; for expiating wholly all their own past sins, of previous lives or of this, making

them reflect poignantly on the nature of the World-Process and the Meaning of Life, teaching them to put their faith in Self, and not in anything or person else; for taking them to His Infinite Heart more closely; for creating indefeasible desire for expiation in the souls of (the inversed God or Satan, pseudo-God, *in*) the 'victimisers', by inevitable reaction and revulsion of feeling, whereby they too will be compelled from within to expiate their grievous sins, will be regenerated in due course, and will regain the paradise they have now lost; and, finally, for teaching to all, turn by turn, age after age, of the lesson of Satya, 'steadfastness in Truth', A-himsā 'non-violence,' Tyāga, 'self-sacrifice,' Brahma-charya, continence, self-control, and Nir-aham-kāriṭā, 'denial of and freedom from ego-ism, the lower and smaller self'; from which conquest of the lower self, 'self-effacement,' flow all other virtues and perfections of soul, specially 'the crowning virtue of Humility', *tawakkul*, Ishvara-praṇi-dhāna, resignation, submission, pra-patti, surrender to and utter trust in God, the Universal Self. Truly is Humility, with its patience under suffering, the crown of virtues, since it means that the false separative ego, which asserts itself as 'other than others', has been let out, and God, the all-pervading, all-including, Universal Ego, has been let in.

Humility is indeed only another name for non-egoism. That, in its fullness, results from Satya, Truth, not only practice of truthfulness in speech, but realisation of the Ultimate Truth of Oneness of all selves in the Universal Self. From non-egoism arise naturally all the five principal, and many derivative, virtues spoken of before, in ever greater perfection. Of five principal virtues, three may be regarded as including the other two, and as being counter-actives of three 'appetites', root-desires, mentioned earlier. Ahimsā, non-violence, is the opposite of Loka-éshaṇā, *Hirs-i-dunyā, hawas-i-zindagī*, Hunger of mind and body, wish for self-maintenance, (which cannot be fulfilled without hurting some one else, more or less), and

consequent Kroḍha, *Ḳhashm*, Hate of others; Saṭya, truthfulness of speech, may be regarded as part of this, for untruthfulness is intended to hurt others, directly or indirectly. Brahma-charya, *Pāk-ḍāmanī*, *Par-hèz*, Continence, purity, is opponent of Ḍāra-suṭa-éshaṇā, *Árzū-e-ṭawallud*, and Kāma, *Shahwaṭ*, Lust, sexuality, wish for self-multiplication. A-pari-graha, Ṭyāga, *Fuqr*, *Sukn*, renunciation of possessions and property, is opposite of Viṭṭa-éshaṇā, *Ṭama'-i-zar*, and Lobha, *Ṭawalla'*, Greed, acquisitiveness, wish for self-aggrandisement; A-sṭéya, non-stealing, is obviously included in it. Thus is Truth the fount of all virtues, and Humility the crown of them.

Be it remembered, here, that, for the Path of Descent of the soul and of Pursuit of Matter by it, the three appetites, in due degree, are sources of (1) religion and law, (2) property, and (3) home and family instincts and institutions—all righteous, *in due degree*.

Another reminder must be given here also, again, in connection with *practice* of humility, viz., 'Duty varies with Circumstance.' While everyone should *feel* humble in *heart*, and before the Supreme Self; it will not do always to *show* humility to every *vicious* human being one may have to deal with. The task, the duty, of acting with discrimination, can never be shirked without grave danger. To reflect, to discriminate, is no doubt often more difficult than to act on the spur, the impulse, of the moment. Yet the latter way is not safe. Advance in human evolution means clear thinking and wise discernment. Simple mind naturally wants to be given some very simple rule to go by. We have seen before, a companion of Muhammad's asked him to name just one virtue which covers all; and a similar request was made to Confucius by a disciple. Arjuna also said to Kṛshṇa:

Vyā-mishréṇa iva vākyéṇa
buḍḍhim mohayasi iva mé;
Ṭaḍ ékam vaḍa nish-chiṭya,
Yéna shréyah a-ham āpnuyām. (*G.*)

(Thy speech, commixt of many subtle thoughts,
Confuses my poor mind. Therefore tell me
Some *one* thing, sure and certain, beyond doubt,
By following which I may attain to Good.)

So also does Shaunaka say to Ugra-shravā, son of Roma-harshaṇa, great reciter of ancient legends:

Bhūrīṇi bhūri-karmāṇi
Shroṭavyāni shruṭāni cha ;
Ṭasmāṭ, sāḍho !, aṭra yaṭ sāram,
Ṭaḍ uḍ-ḍhṛṭya manīshayā,
Brūhi nah shraḍ-ḍaḍhānānām,
Yéna āṭmā sam-pra-sīḍaṭi. (*Bh.*)

(Many the pious acts, many the rites
And ceremonies that the books lay down ;
And more the ethics and philosophies ;
Impossible to compass, for weak men.
Good friend and benefactor !, if thou wouldst
Help us, then thou must teach to us, in brief,
So that our souls may rest in peace at last,
The essence which thou hast extracted thence,
By thy superior intelligence.

The Great Teachers have, all of them, themselves felt the need of summing up all their injunctions and counsels in some simple formula ; and have, accordingly, all enunciated the Golden Rule. But we have seen above that it is impossible to obey it satisfactorily in daily life, without the back-ground of a wisely thought out complete Social Organisation, fitted with a whole network of clearly defined duties and corresponding rights. Same considerations apply equally to active exercise of Humility.

The five virtues, placed in the forefront of their teaching, by Manu, Moses, Buddha, Jina, Christ, Muhammad, all alike, are not merely 'other-worldly' virtues. They are of greatest and most immediate *practical* use in *this* world. They are the cement which enables human beings to cohere in an organised society. As soon as they fall below a minimum degree in any community, that community

begins to decay and break up. Is it not plain that reckless 'violence' towards, and hurting of, others, for the satisfaction of one's own 'hunger' of body and 'ambition' of mind, and consequent widespread hatreds; deliberate 'falsehood' to cheat others of their dues, false propaganda and false advertisements on enormous scales, and consequent all-pervading mutual distrusts and fears; over-indulgence in 'impure foods and drinks', excess of 'lust' and 'sensuality' in wedlock and adultery, and consequent over-population, endless diseases, insanities; and excessive 'covetousness', 'greed for property and possessions', 'theft' of neighbour's goods, frantic competition, and vast exploitation of the weaker—is it not plain that these, the vicious opposites of the five virtues, all aggravating each other, are the *root-causes* of civil wars, class wars, economic wars, national and racial military wars, and world-wars which threaten to destroy civilisation and fling man back into the beast? Very *practical*, very *real*, very *physical*, very *material*, then, is this aspect of Religion, though its only foundation is the *theoretical*, *ideal*, *Metaphysical*, *Spiritual* Fact of the Unity of all selves in the Universal Self.

Dharmāḍ arthah cha Kāmah cha,
Sa kim-artham na sévyaté ? (*Mbh.*)
(All Riches and all Joys do flow from Law—
The law of rights-and-duties that is shown
In final truth by Religion alone—
Men !, Why do ye not then follow the Law !,
Khuḍā ko pāyā to kyā na pāyā,
Khuḍā milā to sabhī milā hai. (*S.*)
If ye gain God, what can ungained remain ?
Find God and ye shall surely all else gain !)

Achieve righteousness and all things
else shall be added. (*B.*)

MUTUAL BALANCING OF PLEASURE AND PAIN. After all, Pain is inseparable companion of Pleasure. Metaphysical, Divine, Law of Polarity, Duality, Opposition, Dvamdvam, 'Two-and-two,' *Ziddain* and *Zaujain*,

'Opponents-Spouses', necessitates both. That man deliberately, sadistically, inflicts torture upon fellowman—excites horror to its utmost, no doubt. But willing submission to such torture, for a noble cause, in the name of the Universal Self, developes Heroic Humility to its utmost, also. And there is the consolation, that the never-failing Law of Action and Reaction makes ad-*just*-ment inevitable. The souls of all, victim and victimiser, have to pass through *all kinds* of experience, in the course of the vast eons of cyclic evolution.[1] Victim *has been* victimiser. Victimiser *shall* be victim. So far as mere physical pain is concerned, Nature's winds, waters, fires, earthquakes, accidents of all kinds, predaceans, reptiles—are always inflicting awful tortures upon human beings as well as animals. Human beings have to learn to keep an equable mind in pain as well as pleasure. What right have we to take all the mass of pleasure (no whit less, by metaphysical calculus, than the total mass of pain, in the universe) which we derive from 'the world beautiful', as our *due*? Why do we give no thanks for it? Why not balance it against the pain, which we equally derive from 'the world horrid'? What right have we to only cry out, and make complaint, against the latter?

Na jyéshthāsah na kanishthāsah été. (*Shatapatha Brāh.*)

[1]Some sects of Christianity, *e.g.*, Calvinists, are said to hold that some souls are pre-destined to eternal Hell, and others to eternal Heaven. There are corresponding sects in Hinduism and Islam, which also believe in nityanārakika-s or *nāriyān* and nityasvārgika-s or *nāriyān*. The element of truth in these beliefs is that 'heaven' and 'hell', love and hate, bliss and misery, are eternal facts; but the souls that dwell in those regions, and pass through those states, are always changing; like inmates of the pleasure parks and the prisons of a great city. Each 'person' has to taste all experiences, all joys and all sorrows, turn by turn, one after another. Indeed, Love *is* Heaven, and Hate *is* Hell; and both may be found anywhere and everywhere, on this planet and plane, or on any other planet or star and plane, which is as far from this, as this is from that.

None among souls is, on the whole,
Greater than any other soul.)

Paryāya-yogāḍ, vihiṭam Viḍhāṭrā,
Kālena sarvam labhaṭe manushyah.
Sarvān éva éshah paryāyah
marṭyān spṛshaṭi ḍus-sahah ;
Yaṭhā mama ṭaṭhā anyéshām,
iṭi pashyaṭ na muhyaṭé.
Evam éṭāni kālena
priya-ḍvéshyāṇi bhāgashah,
Jīvéshu parivarṭanṭé
ḍuhkhāni cha sukhāni cha.
Sukhasya ananṭaram ḍuhkham,
ḍuhkhasya ananṭaram sukham ;
Na niṭyam labhaṭé ḍuhkham,
na nityam labhaṭé sukham.
Sukham cha ḍuhkham cha, bhay-ābhayau cha
Lābh-ālābhau, maraṇam jīviṭam cha,
Paryāyaṭah sarvé éva āpnavanṭi,
Ṭasmāṭ na muhyéṭ, na cha sam-pra-hṛshyéṭ,
Samāḍhi-mān vishva-ḍarshī manushyah.
(*Mbh.*, Shānti-p., ch. 25.).

Na bhavaṭi viḍushām mahaḍ bhayam,
Yaḍ a-viḍushām su-mahaḍ bhayam bhavéṭ ;
Nahi gaṭih aḍhikā asṭi kasya-chiṭ,
Sakṛṭ upa-ḍarshayaṭi iha ṭulyaṭām.
(Op. cit. ch. 291.)

(Each one, in turn, gets everything—such is
The Law of the Fate-Master, who makes all.
As 'I', so all the others too must pass
Through this e'er-circling wheel—who knoweth thus,
He feels not overwhelmed, whate'er befall.
What is desired and what is not desired,
Pleasure and pain, come unto all by turns.
Pain follows pleasure, pleasure follows pain,
Unvaryingly ; neither can last for ever.
Sorrow and joy, and fear and fearlessness,
Loss, gain, hurt, health, and life and death also,

Do come, by turns, to every one of us.
Therefore let none grow too elate with joy,
Nor too depressed and overpow'red by grief.
That which is fearsome unto the unwise,
That same bringeth no terror unto those
Who know that, on the whole, in net result,
None can exceed, in ambit, any else.
All equal are—to us, thus Scripture tells.)

Aṭra éva svargah, aṭra éva narakah. (*Bh.*)
(Heaven is here, in us, and so is Hell.)

Ghair-haq gufṭanḍ ke bar ālam-e-bālā-sṭ bahisht ;
Har jā ke waqṭe-kḥushé rū ḍihaḍ, āṅ jā-sṭ bahisht. (*S.*)
(They err who say that Heaven is on high;
Wherever there is joy, there Heaven is nigh.)

Ḍuhkheshu an-uḍ-vigna-manāh,
sukhéshu vi-gaṭa-sprhah,
Vīṭa-rāga-bhaya-krodhah,
sṭhiṭa-ḍhīh munih uchyaṭé. (*G.*)
Ḍuhkhé ḍuhkḥ-āḍhikam pashyéṭ,
sukhé pashyéṭ sukh-āḍhikam ;
Sukha-ḍuhkha-mayam sarvam
jñāṭvā ṭāpéna muchyaṭé. (*Purāṇas.*)
(Not 'whelmed by sorrow, nor elate in joy,
Of others' greater pains and pleasures think,
To check despair and overweening pride,
Who thus sees weal and woe spread everywhere,
He casts off lust, hate, fear, and gaineth Peace.

Whoever humbles himself as this little child, he is the greatest in the kingdom of Heaven. Whoever shall exalt himself shall be exalted. God giveth grace to the humble. (*B.*)
(Pride bringeth loss; humility, increase;
This is the way of Heaven. He comes to ruin
Who says that others do not equal him.)
(*C., Shu King, THR.*, 101.)

Inna Allah lā yohibbo kulle mukḥṭālin fukḥūrin. (*Q.*)
(God loveth not the self-conceited proud.)

Sukham shéṭé hi ava-maṭah
sukham cha praṭi-buḍhyaṭé,

Sukham charaṭi loke asmin;
ava-manṭā vi-nashyaṭi. (*M.*)
(The wise who bear slights humbly, sleep, wake, walk,
With tranquil mind; the slighter perisheth.)

Thus does God's Nature educate all into true Humility ultimately, and into Duty of mergence of individualistic into Universal (and therefore social) Will, true Spiritual Communism and Socialism.

DEVOTION TO DUTY. Ultimate lesson of it all, for purposes of practical action in daily life, is: Do your Duty devotedly. But to do our duty, *we must know precisely what our duty is*. The one sole purpose of the whole *Gīṭā* is to explain to Arjuna what his *duty* is to do, in the particular circumstances in which he finds himself, with reference to the duties of others.

Avarénāya vīchiṭhahyā narém
narém svakhyāī ṭanūyé. (*Z.*, Gāṭhā, 30.2.)
(Let each man ascertain with heed and care
What he *ought*, what his duty *is* in life,
That which is good and right for him to do.)

Duty is what is 'due', 'debt', ḍéya (Skt.), *ḍāḍ* (Per.), ḍāṭha (*Z.*), 'something to be given to another,' which 'ought' to be done, which is uchiṭa (Skt.), ushṭa (*Z.*),[1] 'desirable', right and proper. Obviously, what is right and proper to do, 'Duty', differs with circumstances, as noted before[2], with position in life, profession, age, special situation, (normal or abnormal, fortunate or unfortunate, straitened or prosperous), of the person concerned. Child, youth, middle aged, old; student, householder, retired publicist, religieux; educator, rular, merchant, workman; all have different duties. Same man in health, and in illness, has different duties. Duty of Educator may be said, in terms of 'family feeling', to be Maternal Tender-

[1] Shri J. M. Chatterji, *Gāṭhā*, (p. 148), connects Zend ushṭā with Skt. vash, to 'wish', past participle of which is vashiṭa. Skt. ish also means to 'wish'; its past participle is ishta, 'wished-for', 'desirable'.

[2] See pp. 67, 282-292 *supra*.

ness, Compassion, nourishing of mind-body of the younger generation; of Ruler-Protector, Paternal Justice, Regulation, Disciplining, Balancing; of Trades-man, Fraternal Helpfulness and Charity; of Workman, Filial Service, Obdience, *abḍiyat*. But the general rule, for the mature of mind and body, is :

Do your Duty, your *Farz*, your K r ṭ y a, to your fellow-beings; in the spirit of philanthropy, of Devotion to the forces of Good in World-Drama; in good fortune and ill, without thought of gain for yourself; undeterred by indolence or doubt or fear of suffering; content-with 'the remains of sacrifice, if any, and without even them, if there are none; full of utter faith in Omniscient Wisdom of Universal Supra-conscious, with complete submission and surrender of your small self to that Infinite Self. This is the ultimate pratical lesson of all Religion.

Tao is near, and men seek it at a distance. Duty lies in what is easy, and men seek it in difficult tasks. Let each man love his parents, and respect his elders; there will then be tranquillity in all the land. (Mencius, quoted by Inazo Nitohe, *Japan*, p. 346,)

Uṭṭhānam cha api ḍaivasya
hi, an-uṭṭhānam cha ḍaivaṭam ;
Prājñāh purusha-kāré ṭu
varṭanṭé, ḍaivam āsṭhiṭāh, (*Mbh.*)

(Inactive indolence, active emprise—
Both equally are caused by Ḍaiva-Fate ;
We know not what is fated, what is not ;
Therefore the wise take action duteously
And strenuously, leaving result to Fate.)

Take no thought for the morrow. (Even) one sparrow shall not fall on the ground without your Father. The very hairs of your head are all numbered. (Yet) whatsoever (of duty) thy hand findeth to do, do it with all thy might. (*B.*)

Ishvarah sarva-bhūṭānām
hṛḍ-ḍéshé, Arjuna !, ṭishthaṭi,

Bhrāmayan sarva-bhūṭāni
yanṭr-ārūdhāni, Māyayā.
Ṭasmāḍ a-sakṭah saṭaṭam
kāryam karma sam-ācharа;
A-sakṭo hi ācharan karma
Param āpnoṭi pūrushah.
Karmaṇi éva aḍhi-kārahṭé,
mā phaléshu kaḍā-chana.
Mā karma-phala-hétur-bhūh
mā ṭé sangah asṭu a-karmaṇi.
Yajña-shisht-āshinah santah
muchyanṭé sarva-kilbishāṭ;
Bhunjaṭé ṭé ṭu agbam pāpāh
yé pachanṭi ātma-kāraṇāṭ. (*G.*)

(God bideth hidden in the hearts of all,
And turneth them around, as if they were
All mounted on an infinite machine.
Therefore the part assigned to thee do well,
Thy Duty, and cling not to thought of fruit.
So acting, with detachment from all thought
Of selfish gain, thou hast already gained
The Highest Gain there is to be attained.
Only the remnants of thy sacrifice
Are, by the Law, permitted unto thee.
Who makes and tastes all tasteful goods and foods
Himself, alone, he makes and tastes but sin.
To do thy duty is thy only Right—
Duty of Service of thy fellow-beings;
No right hast thou to wish for other fruit.
Think not of gain, nor of inaction either,
And self-deluding slothful idleness.)

Qulūb-ul-kḥalāyaq fī asābi-ir-Rahmān. (*Q.*)
Ramze "al-kāsib habīb Allah" shinau,
Az ṭawakkul ḍar sabab ghāfil ma shau.
Rau, ṭawakkul kun ṭu bā kasb, ai umu!

Jehḍ mī kun, kasb mī kun, mū-ba-mū. (*S.*)
(Around the fingers of Almighty God
The hearts of all His creatures ever twirl.

Therefore, the secret of all righteous will
Is, not to shirk, but to do manfully
Thy Duty in accordance with God's Will.
The Prophet said, 'The *worker* loveth God
And is beloved of God'. O !, be not blind,
But see the true import of what he said.
Surrender thy whole being unto God,
But be not negligent of this great fact
That only duteous action proves thy faith,
And that effects are not produced sans cause.
Thy effort, as a cause, is in His Will.
Prove thy submission by thy righteous deeds ;
Thy duty, by a hair's-breadth e'en, shirk not.)[1]

Supreme is Bliss of such Mergence of small will into Great Will, of such Dutiful surrender, such Humility.[2] When mutual mergence, and identification of life, being, interests, of spouse and spouse, in finite human marriage, are so blissful; infinitely greater must be, is, Bliss of mergence of Finite and Infinite; Joy of realisation that

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[1]The ever-recurring question of Free-will *vs.* Destiny has been dealt with before, at pp. 170-176. No one believes in Destiny so completely and sincerely as to make no movement to lift morsel from plate to mouth, and allow 'Destiny' to do so for him. Of course, in the metaphysical transcendental sense, from the standpoint of the Infinite, every movement of every atom, every experience, is predestined, ultimately ; but every human *effort*, also, is included in this 'every movement'. From the empirical standpoint of the Limited, every human experience depends, immediately, upon, and is necessarily connected with, an *effort* of some sort, negative or positive ; will-ful, or careless, or lazy *non*-exertion also is to be regarded as 'negative effort', as contra-exertion.

Purusha-kāra-pūrvakatvāt sarva-pravṛttīnām, upāyah pratyayah. (Vātsyāyana, *Kāma-sūtra*, I. 1. 38.)

(All human movements and experiences are preceded by human effort; hence effortful means must be regarded as cause of results desired.)

[2]'How ascertain the Great Will ?'—this is dealt with at p. 73 *supra*, and section 20, 'Social Structures', of Ch. IV *infra*.

jīva is Brahma, *rūh* is *Rūh-ul-Rūh*, *Rūh-i-A'zam*, that Man is very God. The ecstatic joy of this realisation has been described in all religions. God is Love. Love is God. Mutual Devotion, Devotion of one to All, of All to each—this is the goal of the Path of Devotion.

Pūrṇ-ānanḍ-aika-rūpa-Rasa-boḍhah.
Raso vai sah. Sah éshah rasānām Rasa-ṭamah. Kṛṭsnah
Rasa-ghanah éva.
Aṭmanah ṭu kāmāya sarvam vai priyam bhavaṭi.
Ananḍam Brahmaṇah viḍvān
na bibhêṭi kuṭash-chana. (*U.*)
(One taste, sap, Savour of Life-Consciousness,
One relish, one full feel of Bliss compact—
He is the only Savour in the world,
He is the flavour-essence by which all
The savors of the world are flavoréd.
Whate'er is dear is Dear for sake of Self.
He who has known the Taste of that Great Bliss
Of gain of Self—he knoweth fear no more.)

Ye are the temple of God. Ye are the salt of the earth. If the salt lose its Savor, with what shall it be flavored? What shall it profit a man if he gain the whole world but lose his own soul? (*B.*) Rejoice in the Lord, always, and again I say, Rejoice. (*B. Paul.*)

He saith: "I am the ground (i. e., the object, purpose, cause, motive) of thy beseeching." Wouldst thou learn thy Lord's meaning in this thing? Learn it well: Love was His meaning. Who showed it thee? Love. What showed He thee? Love. Wherefore? For love. (Mother JULIANA of Norwich, *Revelations of Divine Love*).

Beloved, let us love one another; for love is of God, and everyone that loveth is born of God and knoweth God. He that loveth not, knoweth not God. For God is Love. (*B.*)

Ma bāḍā héch ḍil bé ishq-bāzī,
Agar bāshaḍ haqīqī yā majāzī;

Majāz āyīna-ḍār-é-rūy-e-mā'nī-st,
Sar-é īn jalwa ham ḍar kū-e-mānī-st. (*S.*)
(Be there no heart wholly devoid of love—
Be that love human or be it divine;
For human love too mirrors love divine;
The flame of this lights up the path to that.)

Rah-é aql juz péch ḍar péch n-īst.
Bar-é ā'rifāṅ, juz Khuḍā héch n-īst. (*S.*)
(The way of reason is twist within twist;
To those who know, than God Else is Non-est.)
(Love wisely—that is best; for to do that
Is to love all the living things of God,
And to give each its due of loving justice;
But if thou canst not, then love foolishly;
'Tis better far than not to love at all.)

A western writer has said well:

God is love in essence. Love is God in solution. In so much as we love we are in God and God is in us, and in so far as we do not love we are without God, in this world or any other. The Ideal Church of all religions and philosophies is the same. It is the union of all who love in the service of all who suffer.

Lower love, of the lower self, one's own little particular separative self, *khuḍī*, ahamkāra, desires to *take*; higher love, of the larger Self, Universal all-embracing Self of all, desires to *give*. 'He wants my body; I want his soul.' The conflict between Pleasure and Duty, Préyas and Shréyas, Sv-ārṭha and Param-ārṭha (*V.*), Lābha and Nibbān (*Bu.*), Ḍruj and Ashā (*Z.*), *Ghars and Farz* (*S.*), Heart and Head, selfishness and selflessness, Egoism and Altruism; this conflict is dissolved, and antagonists are reconciled, only when *ego* and *alter* realise their identity, when every *alter*, 'other', becomes an *alter-ego*, small self becomes All-Self.[1] Then 'worthi-

[1] In western philosophy, Epicureanism is regarded, popularly, as the school of thought which holds that refined sensuous pleasure is the best aim of life; and Stoicism as that with thinks that virtue alone brings happiness, and that

ness' and 'pleasurableness' become identical; Joy becomes Duty and Duty becomes Joy, Law becomes Love and Love becomes Law. The mother lives, in and for the baby; her altruistic tending of the baby, with utter disregard and sacrifice of her personal comfort, is means of her own 'personal' comfort, of her very life. Such is the open paradox of love, Mother-love, God-love. The soul still lingering on the Path of Descent, Pra-vṛṭṭi, *Nazūl*, naturally clings to the smaller self; the soul which has turned the junction point, and crossed over to the Path of Ascent, *Urūj*, Ni-vṛṭṭi, equally naturally clings to the Larger, the Infinite Self.

Ṭyāgéna ékéna āmṛṭaṭvam ānashuh. (*U.*)
(They only can taste Immortality,
Who can eschew the taste of mortal joys.)

Yaṭ cha kāma-sukham loké,
yaṭ cha ḍivyam mahaṭ sukham,
Ṭṛshṇā-kshaya-sukhasya éṭé
na arhaṭah shodashīm kalām.
(*Yoga-Bhāshya*, ii. 42.)
(These sense-delights of earth and even heaven,
They weigh not e'en as much as one-sixteenth
Of the deep Joy of Ceasing of Desire.)

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performance of duty, at the cost of whatever pain may be involved, is highest end of life. The distinction commonly made between 'hedonism' and eudaimonism' is much the same. But, strictly, the difference between the views of Epicurus and Zeno, both Greeks, and contemporaries, (340-270 B. C.), was not at all so sharp. Thus Epicurus is reported as saying: "If thou wilt make a man happy, add not unto his riches, but take away from his desires", and "We cannot live a life of pleasure which is not also a life of prudence, honor, and justice; nor lead a life of prudence, honour, and justice, which is not also a life of pleasure": (Baldwin, *Dictionary of Philosophy*, art. 'Epicureanism'). This is sound Véḍānṭa and Vaiḍika Ḍharma also. Walter Pater has tried to put Epicurean Philosophy in elaborate literary form, in his story *Marcus, the Epicurean.*

Na vitténa tarpaṇīyah manushyah ;
Lapsyāmahé vittam adrākshma chét tvā ;
Jīvishyāmah, yāvad īshishyasi tvam ;
Varah tu mé varaṇīyah sah éva. (*Katha U.*)
('Man lives not by material bread alone'.
No vastest wealth can satisfy the soul.
Death ! while we see thee not, so long we live !
We live only so long as thou permittest.
And, with the body, earthly goods all die.
Thou wilt take back these goods whene'er thou pleasest.
Can we to coins cling after seeing Self ?
Can we retain earth's riches after death ?
The soul craves immortality, not wealth !)

But—Dharma tells us, as *Bible* does, that there is a time for everything, a time for duly regulated Desire. and a time for Desirelessness.[1]

Shréyah cha Préyah cha manushyam étah ;
Tau sam-par-ītya vi-vinakti dhīrah ;
Shréyah hi dhīrah abhi préyasah vrnīté.
Preyah mandah yoga-kshémād vrnīté. (*U*)
(The Good comes unto Man ; also the Pleasant.
Each asks to be accepted. The wise man,
Of steady and calm mind, compares the two,
Discerningly discriminates 'twixt them,
And chooses not the Pleasant but the Good.
Tho hapless child-mind chooses otherwise.)

Anyat shréyah anyad uta éva préyah...Átmā ayam jyéshthah cha shréshthah cha (préshthah cha)...préyah putrāt, préyah vittād, préyah anyasmāt sarvasmāt. (*U.*)
(The Good is one ; the Pleasing is another.
But Self is both. It is the Greatest Good ;
It is the Dearest and most Pleasing too ;
And Ancient-most by far. It is more dear
Than riches, spouse, or child, or any thing.
Whate'er is dear is dear for sake of Self.)
Anyā hi lābh-opanishā, anyā nibbāna-gāminī. (*Dh.*)

[1] See pp. 67-68 *supra.*

(The way of worldly gain is one; another,
The way that leadeth unto the Great Peace.)

It has been well said that "Every question of conduct, to be finally settled, must be carried up for decision to the court of the Supreme Mother". As particular is to Universal, part to Whole, so is each duty to Virtue in general. Each immediate end, purpose, aim of or in life, is more or less consciously subordinated to or connected with another beyond it; until, in the case of a consistent life, we finally trace them all up to the final aim. This aim, in all religions, is finding of, and merging into, the Supreme Self or God. In other words, each question is tied to some other question; that to another; until we come to the final question, 'Who am I, and What is This, and What is the Relation between I and This'. The answer to this answers all questions; including those relating to reconciliation of various particular duties with each other and with Virtue in general; and also those pertaining to reconciliation of the Pleasant in general and the Good in general.[1]

Gain of one's own soul, recognition of one's own and of all others' identity with the Universal Self, and permanent *tasting* of that Divine Savour, is the goal of the Devotional aspect of the Tri-une Way called Religion.

Kulle shayīn hālikun juz wajh-i-Ū.
Gar ṭu-ī ḍar wajh-ī-Ū, hasṭī ma jū,
Chūṅ na-ī ḍar wajh-i-Ū, hasṭī ma jū. (*S.*)
(All forms appear and pass. His Being lasts.
If thou art in that Being[2]—as thou art,

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[1] Recognition of this need keeps cropping up even in stories which are at all thoughtful: thus: "Some working explanation of the universe is necessary, however absurd, to the happiness of every individual who seeks to do his duty in the world and face the problems of life:" Algernon Blackwood, *The Willows.*

[2] In theosophical phraseology, '*If* the fifth principle, Manas, has attached itself to the sixth, Buḍḍhi, which is inseparable from the seventh, Ātmā'; in Véḍānṭa-language,

Since how else couldst thou say 'I am,' 'I am'—
Then thou art sure of deathless Being too,
And there is nothing more for thee to seek.
If part and parcel of Him thou be not,
Then too there's nothing more to seek, for thee;
For vain thy search for Deathlessness would be.)

Joy of that Divine Union, only and final cure for all world's sorrows, must be, and is, inevitably, unconsciously at first and consciously afterwards, striven for and achieved by all souls.

Bishkanaḍ ḍasṭé ke kẖam ḍar garḍané yāré na shuḍ,
Kor beh chashmé ke lazzaṭ-gir ḍīḍāré na shuḍ. (*S.*)
(Be paralysed the arm that knows not Rest
In tender curve around the Loved One's waist;
Be blind the eyes that tasted ne'er the Bliss
Of the sweet Vision of the Loved One's face.)

Shakle-insāṅ men Khuḍā ṭhā,
mujhe mā'lūm na ṭhā;
Chāṅḍ bāḍal meṅ chhipā thā,
mujhe mā'lūm na ṭhā. (*S.*)
(I saw Thee not before—I see Thee now,
Belov'd! Thou peepest forth from every face!
I saw Thee not before—behind the clouds,
Belovéd!, Thou didst hide, I see Thee now!.)

Ṭaḍ yaṭhā priyayā jāyayā sam-pari-shvakṭah, na bāhyam kin-chana véḍa na āṇṭaram, ṭaḍ vā asya éṭaḍ āpṭa-kāmam a-kāmam rūpam shok-āṇṭaram. (*Bṛhaḍ U.*)
(As loving man and wife, when they embrace,
Are both dissolved in but one feel of Love,
One feel of Unity, and know naught else,
Outside their body or inside their mind;
E'en more, the Soul when it embraces God,
And feels its Unity with the All-Self,
Passes beyond all sorrow, all desire;
For all desire is now for e'er fulfilled.)

'*If* the individualised self, has attained the consciousness that it is identical with Universal Self, Brahma'.

Yuvaṭīnām yathā yūni,
Yūnām cha yuvaṭau yaṭhā
Manah abhi-ramaṭé, ṭaḍ-vaṭ
Manah mé ramaṭam Ṭvayi. (*Stoṭra.*)
(As maid delights in youth, and youth in maid,
So may my mind rejoice in Thee, my Lord !.)

If the soul is to go on to higher spiritual blessedness, it must become woman—yes, however manly you may be among men. (Cardinal NEWMAN.)

Let him kiss me with kisses of his mouth. For Thy love is better than wine. Behold, Thou art fair, my Beloved, yea, pleasant. Also, our bed is green. His left hand is under my head, and His right hand doth embrace me. (*B.*, Song of Songs.)

Mirā ké Prabhu gahira gambhīrā !
Ādhi-rāṭa ko ḍarshana ḍéngé
Prema-naḍī ké ṭīrā !
Hirḍaya rākho dhīrā ! (MIRĀ.)
(Be patient, O my heart ! for Mīrā's Lord
Is very shy ; He comes not till midnight ;
Then will He show His Beauty unto Thee
On the lush bank of Love's deep-flowing stream !.)

Upon an obscure night,
Fevered with Love's anxiety,
—O hapless happy plight !—
I went, none seeing me,
By night, secure from sight,
And by a secret stair, disguisedly.
Without a light to guide,
Save that which in my heart, burnt in my side.
That light did lead me on,
More surely than the shining of noon-tide,
Where, well I knew, that One
Did for my coming bide.
Upon my flowery breast,
Wholly for Him, and save Him-Self for none,
There did I give sweet rest
To my Belovéd One.

The fanning of the cedars breathed thereon,
All things I then forgot.
My cheek on His, who for my wooing came,
All ceased, and I was not,
Leaving my cares and shame
Among the lilies and forgetting them.
(ST. JOHN OF THE CROSS.)[1]

A REMINDER. A reminder is needed here. Man's Duty is to obey God's Will, his own Inmost Self's Will. That Will is, (if teachings of Scriptures, quoted before, and also of Science, be worthy of faith), that the soul should pass into Life Mortal, and then pass again through Death into Life Immortal. Man can carry out this Will best, and attain to the *Summum Bonum*, Greatest Good, Paramam Shréyas, *Kẖair-i-Mahaz*, Nis-shréyasa, *Wājib-ul-Wujūḍ*, Supreme, Pure, Self-complete Being, Nitya-Ānanḍah, *Surūr-i-Jāwéḍānī*, Immortal Happiness and Peace; by diligently and faithfully discharging the duties of the four successive natural stages of life, and by following some sub-variety of one of the four main classes of human professions, occupations, means of livelihood, during the second stage of life. Human beings pass through these stages everywhere, more or less, by inner compulsion as well as outer force of circumstances; but they have been deliberately systematised in Véḍism (i.e., Vaiḍika Dharma or Hinḍuism). Thus:

Ṛṇāni ṭrīṇi apā-kṛṭya
manah mokshé ni-véshayéṭ;
An-apā-kṛṭya ṭāni éva

[1] A friend once sent me a very small book; anonymous, published in U. S. A. It was a series of letters, written as if by a very loving elder brother to a much younger; in reality, by the author's own higher stronger wise self to the junior weaker frightened self. The letters were full of tender love, encouragement, consolation, loyal steadfast support, as a mother's towards a little child. The booklet illustrated vividly a conscious deliberate dissociation of one personality into two, of a most beautiful and useful kind.

moksham ichchhan vrajaṭi aḍhah. (*M.*)
Āḍau vayasi na aḍhīṭam,
ḍviṭīyé na arjiṭam ḍhanam,
Ṭriṭīyé na ṭapah ṭapṭam,
chaṭurṭhé kim karishyasi. (*Hiṭ-opaḍéśha.*)

(The son of man, in being born, is born
With three great 'social debts' upon him; first,
The debt unto the ḍéva-angels, who
By God's command have made this Nature-World
Of th' objects of the senses which he tastes;
The next to his Ancestors, who have given
His body to him wherewith he knows life;
The third is to the Sages who have stored
Knowledge, age after age, to light his mind.
By pious public works he pays the first;
By rearing virtuous progeny, the next;
By handing knowledge on, he pays the third.
He who, without repaying these great debts,
Strives to win Freedom
—stronger grow his bonds;
Instead of soaring high—deeper he falls.
If in the first part of thy life thou didst
Not gather precious knowledge virtuously;
Nor cherish spouse and child, nor earn fair means,
In the next quarter; nor perform good deeds
Of self-denial, charity, sacrifice,
In the third portion of thy mundane life;
How in the fourth, the age of feeble eld,
All unprepared, cans't find thy Self and God!)

Only that person who has honestly discharged these three congenital debts can be permitted to sell his body of earth, made thus into one of high worth, and buy therewith Immortal Body of Ethereal Light.

PERSONAL AND IMPERSONAL DEVOTION. The danger, of mistaking devotion to a person, for devotion to the Inpersonal or All-personal, has been referred to before.[1] Yet the former is a necessary stage on the

[1]See pp. 221-2 *supra*. The language of prèma, bhakṭi,

progress to the latter. Final perfection of devotion, as Love Universal, has to be preceded, in soul-evolution, by love personal.

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ishq-i-haqiqi, love of and devotion to God, is so similar to the erotic utterances of k ā m a, *ishq-i-majāzi*, carnal love of and devotion to a person of the opposite sex, that the two become practically indistinguishable; see, f.i., passages quoted at pp. 34-5, 207-8, 211-4, 233-7, 238-240, 355-7 *supra*. In conduct also, since it is easier to roll down than to climb up, *facilis descensus averni*, in the case of even the most sincere and earnest cultivators of 'spiritual' love, it only too often runs into the 'carnal'. Past history, and cults, (—new ones keep cropping up all over the world—), especially of some b h a k ṭ i-cults and so-called *sūfi*-sects of India, and 'revivalist' sects of the west, are proof. Of course, besides sincere aspirants who go astray, or are cruelly deceived, there are many groups composed of 'faith-giving fools' who sub-consciously *wish* to be gulled and fleeced and debauched, and of 'faith-demanding knaves' who pose as 'spiritual guides, preceptors, mentors', and consciously *will* to dupe and rob and corrupt, under cover of 'religion'. Or, why go outside for warning knowledge? Everyone can, indeed, find enough evidence of the danger, if he will only look into his own heart. We have noted (pp. 296-300 *supra*) that all angels and all devils, seeds of all vices and all virtues, are ever present in every human heart; the set which *prevails*, makes the 'character' of the person, makes him good man or bad man, sinner or saint. There are only two poles to the human axis, the cerebro-spinal column; the soul has only two courses open; to travel laboriously towards the upper pole, brain, B r a h m a r a n d h r a, pituitary and pineal glands, k a n ḍ a - s, c h a k r a - s, and regain the lost Paradise; or to slide easily down towards the lower pole and sexual plexuses. Each half of the pole has its own 'branchings' and 'complexes', and the two sets often mix. When the soul makes an effort to ascend, but fails to gain assured foothold, and slips, it takes down with it a higher quality of mentality, a refinement, which makes sensuous enjoyments keener and more alluring. A western writer has observed well that there is no voluptuousness like to mystic voluptuousness. 'Religious' and 'mystical' experiences of many 'brides of Christ', 'milkmaids of Kṛshṇa', *shaiḍās* of Muhammad', and devoted disciples of g u r u - s,

Yet also, love personal, though, in the course of nature, it leads on to love Impersonal, is *not abolished* by

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pīr-s, murshids, sheikhs', become but too often experiences of carnal voluptuousness; some of the worst perversions take place under cover of Vāma-Shakṭi-pūjā, in the East, and Black Mass in the west; even Buddhism has developed an atrocious form of Vajra-yāna; and Islām, a Yazīḍī-sect with similar practices. Love, attempted to be transferred from the physical to the superphysical, too frequently falls back to the physical plane with added momentum. What psycho-analysts call 'transference', is partial illustration of the same fact. Emotions which should flow towards the physical spouse, or the superphysical ideal, begin to flow towards the physical psycho-analyser, or physical g u r u, *pīr*, priestly 'mediator', 'father-confessor', 'spiritual guide'.

"The influence which spread most widely was that of leaders like Ghazzāli, Father of the later Muhammadan Church, who recommended moral purification of soul as the only way by which men would come nearer to God. Some wanted to pass over the gap betweed the Creator and the Created along a bridge of contemplation; and so, driven by the fire of sublime passion, precipitate themselves towards the object of their love, in a kind of rapture, which poets compare with intoxication. The evil world said that impossibility to accomplish this divine union often induced these people to imitate it for the time being with earthy means of wine and sensual love"; Hurgronje, *Mohammedanism*, pp. 81-82 (pub. 1916).

Finer superphysical love, so long as it does not become wholly (i. e., predominantly) transmuted from 'psychical' into 'Spiritual', experiences all the transports, agonies, ecstasies, elations, depressions, deadly jealousies, humble reconciliations, bitter wrongs, generous forgivings, shames, restorations of trust; in short, all the infinite shades of all sorts of passions and emotions that form the turbulent retinue of common carnal love. Only, in the case of 'psychical' love, they are all of correspondingly subtler quality; at least they ought to be; though they often are not; as witness the violent, even murderous feuds. caused by jealousy, between even immediate disciples and followers of even every Founder or Reformer of Religion. In fact, Jealousy and Love are

the latter. Even as spirit and matter are inseparable; as abstract and concrete; so are Impersonal and Personal.

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very closely connected; They are the two end-links of the chain of the six main passions, (see p. 318, *supra*). Jealousy is, in a sense, the very culmination of the 'miseries'. It includes all the other five. It is responsible for the greatest, most extensive, failures of humanity; failures, with most wide-reaching consequences, and on largest scales; as in politics. Gates of besieged towns and forts have often been opened to the foe by jealousy. Battles, which have changed the course of history, have often been lost through treachery born of jealousy. Great causes have been betrayed by jealousy. The word 'envy' or 'jealousy', occurs on almost every page of Plutarch's *Lives*; the name of no other human emotion occurs so often

Kāma, in the broad general sense of Desire, is the very root-cause of the Universe; and we have seen that Sex-Kāma is the climax of Desire, though it is not its fundamental form.

Kāmah tad agré sam-avartata adhi
Manasah rétah prathamam yad āsīt;
Satah bandhum asati nir-avindan
Hṛdi pratishya kavayo manīshinah.
(*Ṛg-V.*, 10. 29. 4.)

Kāmah Sanātana-tamah abhavat.
(*Mbh.*, Anu. ch. 131.)

Jyāyān samudrād asi, Kāma !, Manyo !
(*Atharva-V.*, ix. 2. 2. 3.)

Samudrah iva hi Kāmah.
(*Taiṭ. Brāh.*, II. 2. 5. 6.)

Kāma-bandhanam éva idam,
Na anyad asti iha bandhanam (*Ibid.*, 8. 9. 5.)

Kāma-mayah éva ayam purushah.
(*Bṛ.-U.*, 4. 4. 5.)

Satvam pushpa-phalam vidyāt,
An-ṛtam mūlam Ātmanah. (*Bh.*)

(Kāma arose the first, foremost of beings,
Preceding and presiding over all.
It was the germ of Mind. The wise ones saw,
Deep searching in the heart with all their mind,
That Falsehood was half-brother unto Truth.
Kam'-Error is manure; Truth, flower and fruit.

Vision of Universal Self does not necessarily, and ought not to, destroy belief in 'individual gods', rulers of planets, suns,

Kāma is the most ancient of all ancients,
More deep, far-spread, than seas or Space itself.
The bonds of Kāma are the only bonds
That bind the Soul of man ; indeed the soul
Is naught else than a vortex made of Kāma.)

When such is the very constitution of God's own Nature, it is obviously not possible for any one to avoid all risks of falling back, even while treading most carefully and assiduously the Path of Ascent. We have noted that each and every soul must, by metaphysical law, because it is identical with the All-Soul, pass through *all* experiences in Infinite Time and Space and Motion. Failure, falling back, striving again, and rising again, higher and higher, is part of such Total Experience ; in fact, a very common part, in all departments and phases of life. But it is possible, and right and proper, for persons who have arrived at a certain stage of evolution, to be on guard, to the best of their ability, against slipping back from upper half to lower half of the pole. In such guarding, a thorough grasp of the nature and varieties of the Emotions is of great help ; for obviously, the guarding is self-guarding, against the baser Emotions, and by means of perpetual self-examination, s v a-c h i ṭ ṭ a-p a r ī k s h ā, *Khud-hisābī*, introspection, constant awareness of what is going on within one's own mind.

In Védic Samskṛt literature are included systematic expositions of *Bhakti-shāstra*, 'Science and Art of Divine Love'. The ends of human life are, primarily, two, Kāma or Vishay-ānanḍa, Sense-Enjoyment, and Moksha or Brahm-ānanda, Spiritual Bliss. But refined Kāma, through Marriage and Family-life, is not possible without Artha, Property, and that is not possible without Ḍharma, Law-Religion. Hence the one end, K ā m a, becomes triple, Ḍharma—Arṭha—Kāma. So Moksha also becomes triple, Bhakṭi—Yoga—Ātma-jñāna, (correponding to Kāma-Arṭha-Ḍharma, respectively). Each of these becomes the subject of a Shāstra, a science ; and has text-books devoted to it. Works on Bhakṭi-shāstra contain much helpful information on emotions and their sublimation. A noteworthy feature is that they distinguish many forms which are expressed in

stars, and star-systems. Devotion to some one 'personal god' or other, will always be due from every subordinate Jīva, even after the latter has become m u k ṭ a, 'free'.

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language very different from erotic: thus, love of servant devoted to his master, as of Hanumān for Rāma; of friend devoted to friend, as of Arjuna for Kṛshṇa; of parents devoted to child, as of Dasha-raṭha and Kausalyā for Rāma, of Mary for Jesus, of Fāṭimā for Hasan and Husain; and of children for parents. This last is the safest form, of Devotion to God, for human beings to cultivate. Nature prompts us to regard God and His Nature as our Father and Mother. All religions instruct us also to the same effect. In cultivation of this Spiritual Emotion, is least danger of going astray. Yet it too is not *wholly* safe! There *is* the danger of becoming *too* dependent, of wanting and begging too much, of shirking self-reliant exertion.

Ré life-values, see pp. 103-6 *supra*. The mutually corresponding quartettes—Dharma-Artha-Kāma-Moksha, Saṭṭva-Rajas-Ṭamas-Nistraigunya, Brāhmaṇa-Kshaṭṭriya-Vaishya-Man (Shudra), Student-Householder-Publicist-Recluse, and some others (see App. A *infra*)—pervade all Skt. literature. Buḍḍha preached asceticism and Nirvāṇa mostly for special reasons; but, tacitly, and now and then explicity too, he taught also that, for purposes of v y-a v a-h ā r a, practical daily life in society, the then current system of socio-individual organisation by four v a r ṇ a-s and four ā s h r a m a-s, vocational classes and stages of life, should be followed. But the system had been vitiated and corrupted grossly, by shift of its basis from vocational aptitude to mere heredity. He therefore strongly insisted that the original rational and scientific basis be restored. Mahāvira Jina, whose first name was Varḍhamāna, also taught the same. But the teachings of Jainism, in this respect, are less known than those of Buddha. Some extracts are therefore given here, from ancient authoritative Jaina writers.

Samanṭa-bhaḍra, (2nd cent. A.C.), briefly indicating the contents of his work, *Raṭna-Karanḍa-Shrāvaka-Āchāra*, says, among other things:

Gṛha-méḍhi-An-āgāraṇām...
samyag jñānam vi-jānāti...
Puṇya-Apuṇyau cha, Banḍha-Mokshau cha,

Tḗ prāpnuvanṭi Mām éva,
sarva-bhūṭa-hiṭé ratāh. (*Gitā.*)
(They also come to Me, to work with Me
For helping of the world devotedly.)

...shruta-vidyā-ālokam āṭanuté.

'Duties of Ascetic and Householder are described here; also characteristics of Virtue and Vice, Bondage and Deliverance'.

Soma-ḍéva Sūri, in *Nīṭi-vākya*, says: Arṭha Dharma-Arṭha-Kāma-phalāya Rājyāya namah. Yaṭah Abhyuḍaya-Nisshréyasa-siḍḍhih sah Ḍharmah; yaṭah sarva-prayo-jana-siḍḍhih sah Arṭhah; ābhi-mānika-rasa-anu-viḍḍhā yaṭah sarva-inḍriya-prīṭih sah Kāmah. Ḍharma-Arṭha-aviroḍhéna Kāmam sévéṭa; ṭaṭah sukhi syāt.

'Salutation to the well-organised state; whence only the possibility of Lawful Wealth and Rich and Refined Sense-Enjoyment That which secures Happiness here and hereafter and also the Supreme Bliss of Freedom from all fetters, that is Ḍharma, Religious Law; that which is the Means of Achieving all Requirements is Arṭha, Wealth; that which fills all senses with delight, which rejoices the whole individual being, which is permeated by keen enhancement of Ego-feeling, feeling of self-existence, that is Kāma, Sense-Enjoyment. Kāma must be pursued *in accord with* Ḍharma and Artha; never against them; so only will it bring Happiness'.

Harish-chanḍra (6th cent. A.D.), in *Ḍharma-Sharma-Abhyuḍaya*, writes.

Sukham phalam Rājya-paḍasya janyaṭé;
Taḍ atra Kāména; sa cha Arṭha-sāḍhanah:
Vimuchya ṭau, chéḍ, iha Ḍharmam īhasé,
Vṛthā éva Rājyam, vanam éva sévyaṭām.
Iha Artha-Kāma-abhi-nivésha-lālasah,
Sva-Ḍharma-marmāṇi bhinaṭṭi yah nṛpah,
Phala-abhilāshéṇa sam-īhaṭé ṭarum
Sa-mūlam un-mūlayitum sah ḍur-maṭih.

'State-organisation is only means to human happiness. That happiness results from kāma; which can be secured properly only by Arṭha; Artha results from Dharma. He who would pursue only Ḍharma and Arṭha, had better live in the forest, not in society. Also, he who thinks to secure Kāma and Arṭha without Dharma, he is like one who roots up the whole tree to secure the fruit.'

This 'personal god, is almost inevitably conceived by the devotee as wearing some sort of form. A 'formless' being and 'personal' also, is almost a contradiction in terms. The forms, no doubt, differ, from vaguest, most ethereal, luminous, to most concrete, according to nature of worshipper.

Yah yah, yām yām, ṭanum, bhakṭah,
shraḍḍhayā archiṭum ichchhaṭi,
Ṭasya, ṭasya, achalam shraḍḍhām
ṭām éva viḍaḍhāmi Aham. (*G.*)
Bhakṭānām anu-kamp-ārṭham
Ḍévo vigraha-vān bhavéṭ. (*Bh.*)
(Whichever form the worshipper devotes
His heart unto, that same I do confirm.
The Self assumes the form that is best loved
And most adoréd by the devotee,
Out of compassion to the tender mind.)

This personal love has many grades and degrees, according as it gives more and more of service, and takes less and less of return. The human being begins as a baby, with intensely selfish love for the mother, and ends as a parent, with selfless love for children. Especially self-less is the love of the mother, all-giving, all-forgiving. The mother is nourishing Mercy incarnate; the father, protective and instructive Justice. She represents the *jamāli* aspect, mādhurya, ḍayā, karuṇā, ḍhāṭā, kalyāṇa attributes, Beauty and Sweet Tenderness, of God;

Jina-séna Āchārya, in *Hari-Vamsha Purāṇa*, writes:

Ḍharma-Artha-Kāma-Mokshéshu,
Ḍharmah shānṭi-āḍi-lakshaṇah;
Dharmāṭ Tri-varga-nishpaṭṭih,
ṭrshu lokéshu, bhāshitā.
(ix, 137; xviii, 35.)

'Of the four, Ḍharma is characterised by control and calm of mind; by it are the first three secured in all three worlds'.

Āḍi Purāna by Jina-sena and Guna-bhaḍra, *Ṭrai-varṇika-āchāra* by Soma-séna Bhattāraka, and other Jaina works, also have verses purporting the same interdependence of life-values.

he, the *jalālī* aspect, aishvarya, prabhuṭva, pra-ṭāpa, ni-yaṇṭā, vidhāṭā attributes, His Majesty, His Awe-inspiring and Compelling Order-liness; see pp. 39-41 *supra*. She embodies the ministrant and promotive functions of the State; he, the constituent and preventive. But human maternal devotion to children, though so sweetly selfless, is generally exclusive, limited to one's own children. It seldom extends to even nearest neighbours' families. But God's Family is the Whole Universe.

As in life of family; so in that larger life which includes the life beyond this life and also the life of community, society, nation, humanity, and even other kingdoms of nature; the soul passes through stages. Guru, āchārya, Brahma-viṭ, *murshid*, *sheikh*, *pīr*, *ā'rif*, *Haq-shinās*, priest, saint, spiritual preceptor, godly counsellor, 'knower of God', is father-mother here. If he or she is physical parent also, the relationship is best and safest. But all parents are not competent to discharge the sacred and delicate function of spiritual guide too. Therefore all religions have evolved and differentiated out a class of such. But very evil consequences have arisen, after certain limits have been passed. Such is the way of Nature. She follows a Law of perpetual Swing, from Extreme to opposite Extreme, back and forth. Vaiḍika Ḍharma, by express provision in its Social Organisation, includes the vocation of priests as that of a sub-class under the general class of 'the Learned Professions'. This class, it is enjoined, should be made up of persons who are by *temperament*, 'men of viḍyā and ṭapas, *irfān* and *zohḍ*, men of *knowledge* and *philanthropic virtue* and *self-denial*.[1] But spiritual preceptorship of children by

[1]Védic 'priesthood' is not organised into a Church and a Hierarchy of super-, sub-, and co-ordinates, unless, perhaps, in a very loose sense, by simply *popular* recognition of greater or lesser learning or other merit; as it is in the case of Buḍḍhism, western State-Churches, Roman Catholicism. Strict organisation of a priesthood, necessarily imparts to it, the faults (together with the merits) of 'bureaucracy' and 'mechanisation'. These faults are peculiarly incongruous with the intimate,

parent in each family is also encouraged. Buddhism, Jainism, Christianity, Islām, beginning with missionary *bhikshus*, *shramaṇas*, *kshapaṇas*, *yatis*, apostles, disciples, *asahāb*, companions, *momins*, faithful ones, *imāms*, *khalīfās*, have also (even despite some efforts in Islām, to avoid it) inevitably developed very potent priesthoods. Such are very good, very self-denying, very helpful in the beginning. But they always degenerate (as do 'king-

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personal, un-'official', confidential, loving, spiritual relations, which ought to subsist between 'minister' and 'ministered', 'pastor' and 'flock'. Organised bodies, it is well-known, can do more good than individuals; but, if the spirit becomes perverted, can become far worse tyrants than individuals. In Vēdism, the practice has been for each family to choose its own priest or rather priest-family. That system has also its disadvantages as well as merits. It is always the old story of 'the mean between extremes'; *some* organisation and also *some* individual freedom; neither rigidity nor looseness but elasticity. And, do what we may, we cannot escape evil, altogether, until we give up good also. Life is a perpetual choice between evils. Wisdom consists in choosing the lesser, in any given circumstances.

In India, organisation of priesthood began with congregations of Buddhist Bhikkhus in Sangha-s and vihāra-s. Followed, organised Christian Church. Islām has no formally organised priesthood; but, informally, the *shēikhs*, *imāms* and *pēshē-imāms* of mosques, *khalīfās*, *takiyā-dārs*, *mullās*, *pīrs* of Sūfī and other sects—all these have become practically a very powerful 'priesthood'. The numerous *matha-s* of dozens of kinds of sannyāsi-s and sādhu-s, beginning with those of Shankar-āchārya (7th or 8th cent. A.C.,) in imitation of Buddhist vihāra-s and *lāmāseri-s*, add another kind of specifically organised 'priesthood', like that of monks and nuns of medieval Christianity, to the informally and loosely organised priesthood of the 'Brāhmana-caste'; all useful at origin; very baneful after lapse of some time and growth of vicious parasitism. Winwood Reade entitles his fine book as *Martyrdom of Man*, and repeatedly points out the good as well as the evil that priesthoods have done to their peoples in several countries, in ancient as well as modern times. Ranke's *History of the Popes*, 3 vols. (1896), is also very informative and illustrative.

hoods'); pass over to opposite extreme; and develope tendencies to demoniac treachery. Shepherd and sheep-dog devour the sheep which they are set to guard from all harm. History may be said to be largely history of the martyrdom of humanity at the hands of its trustees, its 'mother' and 'father', its priests and rulers, its 'educators' and 'protectors', its 'spiritual power' and 'temporal power'.

Yasya anké shirah ādhāya
janah svapiti nir-bhayah,
Sah éva tat shirah chhindyāt,
tattra kam pari-dévayét. (*Mbh.*)

Sarvam tam par-ādāt yah Ātmanah anyatra brahma, kshattram, lokān, dévān, bhūtāni, sarvam véda. (*Br. U.*)

(The child goes trustfully to sleep, with head
Upon the parent's knee; if that same parent
Cuts off the head, and murders his own child.
How and to whom may the slain child complain?
Whoever placed his faith without reserve,
Not on him-Self, but some one Else-than-Self,
Brāhmaṇa, Kshattriya, Vaishya, or god,
Or other living or non-living thing,
Whate'er he made himself *dependent* on,
That thing or person did give him away,
And did betray that purblind trust, some day.)

If spiritual guides and temporal protectors of the people themselves betray their trust, and prey upon the people, who can redress that awful wrong? The only answer is: The People themselves, under Divine impulsion from within, specially focussed in new great leaders.

Guru spiritual preceptor, is placed on a level with deity; thus,

Ajñāna-timir-āndhasya, Jñān-ānjana-shalākayā,
Nétram un-mīlitam yéna, tasmai shrī Guravé namah.

Namah astu Guravé tasmai, Ishta-déva-sva-rūpiné,
Yasya vāky-āmrtam hanti, visham Samsāra-sanjñakam.

Guruh Brahmā, Guruh Vishnuh, Guruh dévah Mahéshvarah,

Guruh éva Param Brahma, ṭasmai Shrī Guravé namah.
(*Guru Gīṭā*).

(My Error-blinded eyes who cured
With sovereign remedy of Truth,
Whose words ambrosial have destroyed,
For me, the venom of this world.
Who is to me as deity,
Brahmā, Vishṇu, and Shiva too,
Nay, e'en as Para-Brahma's Self—
Him I adore, most lovingly.)

Chūṅ-ke karḍ-ī zāṭ-ı-Murshiḍ rā qubūl,
Ham Khuḍā ḍar zāṭ-ash āmaḍ, ham Rasūl.
(*Rūmī.*)

(Since thou hast placed thy faith in him,
As thy commander and thy guide,
Thou hast thyself brought into him,
Thy prophet and thy God also.)

But, again, we are told very strongly to beware :

Ai basā Iblīs Āḍam-rūy asṭ,
Pas ba har ḍasṭé na bāyaḍ ḍāḍ ḍasṭ. (*S.*)

(Many a fiend doth wear the human shape ;
Give not the hand of trust to every hand.)

Wāezān k-īṅ jalwa ḍar
mihrāb o minbar mī kunanḍ,
Chūṅ ba hujrah mī rawanḍ,
īn kār-e-ḍīgar mī kunanḍ. (*Hāfiz.*)

(These sermon-orators who do display
Such brilliance on the pulpit and platform,
When they retire into their private rooms,
In very different way they do behave.)

Guravah bahavah, ṭāṭa !, shishya-viṭṭ-āpa-hārakāh ;
Viralāh guravah ṭe yé shishya-san-ṭāpa-hārakāh.
(*Guru Gīṭā.*)

(Many the guru-s who do take away
The pupil's goods. but very few, alas !
Those that can take away his ache of heart.)[1]

[1]See, *e.g.*, New York *Reader's Digest* for May 1946, for a

Scriptures themselves warn us against false priests and false prophets, and lead us back, again and again, from blind belief to the necessity for reliance upon our own rational intelligence. The whole second chapter of *Bhagavad-Gītā* is one 'Great Sermon on the Battle-field of Life', emphasising that necessity; and throughout that Scripture, over and over again, Intelligent Reason (buddhi and its synonyms, prajñā, dhīh, jñānam) is praised above other ways of progress of soul.

Buddhau sharaṇam anu-ichchha,
...buddhi-nāshāt pra-ṇashyati. (*Gītā*).
(Seek final refuge in thine own high Reason;
If buddhi is destroyed, the soul is lost.)

Yam tu himsitum ichchhanti,
na dévāh pashu-māra-vat,
Shastram ādāya himsanti,
dur-buddhyā yojayanti tam.[1]
Yam tu rakshitum ichchhanti,
na dévāh pashu-pāla-vat,
Dandam ādāya rakshanti,
sad-buddhyā yojayanti tam. (*Mbh.*)
(Whom gods wish to destroy, him they drive mad,
They fill him with the Wrong Intelligence;
While, whom they would protect, him they endow
With the Right Buddhi, with the help of which
He saves himself from all the risks of life.
In neither case they use material arms.)

Pāshandinah vi-karma-sthān

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telling, though very condensed, description of the amazing 'Cults of California' (from 1890 up to date; swindles practised by 'founders' on their numerous gullible followers, whose blindness is the really amazing element); immense amounts of money collected by them from these dupes, by all sorts of tricks; and end of a number of them in prison. Angling for 'love-offers' of money, and secret immoralities—these two, greed and lust, are the obvious and unfailing 'tests' for such 'guru-s'. Such 'revivalist' cults are always arising and dying out in all countries of east and west.

[1] Quem deus vult perdere, prius dementat: (Lat. proverb).

baidāla-vraṭikān shathān,
Haiṭukān baka-vṛttīn cha,
vāng-māṭréṇa api na archayéṭ.
Na vāri api pra-yachchéṭ ṭu,
baidāla-vraṭiké ḍvi-jé,
Na baka-vraṭiké vipré,
na a-véḍa-viḍi, ḍharma-viṭ.
Yé baka-vraṭinah viprāh,
yé cha mārjāra-linginah,
Ṭé paṭanṭī anḍha-ṭāmisré,
kṛṭvā stṛī-shūḍra-dambhanaṃ.
(*M.*, iv. 30, 190-200.)

(Priest-hypocrites, immoral, evil-living,
That purr, and pry, and pounce on prey cat-like ;
That argue much ; or pose, with downcast eyes,
Looking devout, calm, modest, like to herons,
But ever watchful, snapping up like lightning,
Any unwary fish that may pass by—
Avoid such ; do not even speak to them.
Not even water should be given to such
By him who Duty knows, and right from wrong.
Such vicious priests, who ever do deceive
The ignorant and simple men and women,
Will surely fall into the darkest hells,
Created by their own conscience for them,
And suffer there, until they change their heart.)[1]

[1]There is a current notion that *Manu-smṛṭé*, chief religious law-book of Véḍism, held in reverence next only to *Véḍas*, has been written by brāhmaṇas for brāhmaṇas, and therefore praises them inordinately, and gives them supreme authority in every respect. Such a notion is based on insufficient and prejudiced study of the original, and on observation of current absurd claims and evil behavior of priests. An impartial study of the whole book, (though, as now available, it probably, almost certainly, has some spurious interpolations), shows that the ancient Law-giver has based his Scheme of Civilisation on the triple foundation of the three 'twice-born' classes, but, more particularly, of (1) the spiritual-hearted self-denying Educator, the true brāh-

Muhammad warns his followers against impostors:

Yakṭobuna ba aydihim wa yakūluna hāzā min ind-Illāh, wa mā howā min ind-Illāh. (*Q.*)

(With their own hands they write, and yet pretend,
And tell you falsely—This is writ by God.
Indeed it is not writ by God at all.)

Believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. (*B.*, John.) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. (*B.*) Take heed that no man deceive you: for many shall come in My name, saying, I am Christ; and shall deceive many. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and they shall deceive the very elect. The Scribes and the Pharisees[1]

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maṇa, (2) the chivalrous self-sacrificing Protector and Defender, the true kshattriya; and above all, (3) the selfless Mother, the true woman who corresponds with the 'Nourisher,' the true vaishya; (see pp. 263-268, *supra*). These three, when they strenuously live up to the ideal he places before them, he praises to the skies; ranks above all the gods. But when they fall from that ideal, and become corrupt, then he condemns them down to the deepest hells. Also, the fact, hastily ignored by prejudiced critics, must not be overlooked, that more than one-third of *Manu-Smṛti* is occupied with Rāja-Ḍharma, 'the Kshattriya's Duty'. If the *Smṛti* is a 'Brāhmaṇa's Manual' at all, as ignorant critics say it is, then it is so only in the sense that the Brāhmaṇa is made, by it, ultimately responsible for the Kshaṭṭriya's good behaviour. Which careful student of human history is prepared to say that genuine civilisation, anywhere and anywhen, has flourished where these three have been corrupt; or has not flourished, where these three have done their duty?

[1] "Pharisees were mostly persons of low birth,...prominent representatives of the popular belief, *Zealots* in patriotism as well as religion, teaching, preaching, proselytising. Among them were two kinds of men, the hypocritical, and the really pure and gentle"; Winwood Reade, *The Martyrdom of Man*, pp, 165-166. Hosmer's *History of the Jews* (Story of the Na-

sit in Moses' seat. All their works they do for to be seen of men ; they make broad their phylacteries, and enlarge the borders of their garments, and love the chief seats and greetings, in the markets, and to be called of men, Rabbi, Rabbi. But woe unto you, Scribes and Pharisees, hypocrites !, for ye devour widows' houses, and for a pretence make long prayer. Ye are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy. (*B.*, Matthew, chs. 7, 23, 24).

Such evil priests and kings must be thrust away, and replaced by virtuous ones, by the people themselves,[1] under the direction of really *trustworthy* leaders of ascetic philanthropic quality, and eminent in knowledge. Scriptures enjoin upon the People to do so ; and history shows how this has been done. over and over again.[2]

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tions' Series), Morrison's *Jews under Roman Rule*, (do:), Paul Goodman's *History of the Jews* (Temple Primers' Series) and Macalister's *History of Civilisation in Palestine* (Cambridge Manuals of Science and Literature) give much information about Scribes, Pharisees, Sadducees. It is only another example of the eternal struggle of Good and Evil in every aspect of life ; prophets *vs.* 'priests' ; for contrast between genuine 'philo-sophers', 'lovers of Wisdom', and 'professors of philosophy', real teachers and sophists, Sacrates and Gorgias, see prefaces to first and second editions of Schopenhauer's *World as Will and Idea* ; also A. Holm's *History of Greece*, vol. II, 423-456, and III, 427-430.

[1] *Manu*, chs. 4, 7, and *Mbh.*, Shānti-parva, chs. 90, 91, 92, say : "The tears of the weak consume the deceiver and oppressor more surely, at last, than the hottest fires. Power, entrusted to the ruler, for the general good, if misused, turns against him, and destroys him root and branch. The priest-scientist, who takes gifts from such a vicious ruler, instead of restraining him, falls into hell after hell, together with that ruler."

[2] For instances of pseudo-Messiahs within the pale of Judaism, see Goodman's *History of the Jews*, pp. 103-6. 'Mahdi-s' have been appearing, within Islām, repeatedly, within the last hundred years. Of new sects, arising under

Experience of such awful treacherousness has its own uses, necessarily, in the providence of God's Nature. The soul of the victim receives a terrible shock which transforms it. Its own latent selfishness is exposed to itself. It desired worldly advantages too much; not spiritual gains also sufficiently; and had made itself small, mean, petty, pitiable, pitiful, kṛpaṇa, *haqīr*. It is now thrown back upon its Higher Self, by a violent revulsion. It plumbs far depths and touches unknown heights, (which heights and depths are all within its own infinite consciousness in fact), at a bound. It gains true humility; also appurtenant courage and power; for true humility becomes the same as true majesty, since it regards all selves as equal, spiritually, and not itself as smaller than all others. Then it attains freedom, sooner or later, from spiritual as well as all other enthralment to others, to an-Other, to any Other.

We have seen before[1] that every one is himself, ultimately, sole judge over all religions and all preceptors, since he can accept or reject any he likes. After all, who is to decide between 'true prophets' and 'false prophets', 'true Christs' and 'false Christs', 'true guru-s', and 'false guru-s', 'mediators to God' and 'mediators to Satan'? Only he can decide, and ultimately *has* to decide—he, the man in the street, to whom these prophets, Christs, guru-s, mediators say: 'Accept me', 'accept me'. He alone can judge, for him-Self, by him-Self, which of these is true, which false. Miseries brought by excessive faith in any, arouse this Almighty, but till now sleeping, Self within him, and he realises vividly the truth of the scriptural declaration:

Yah Ātmanah anyatra brahma vā, kshaṭṭram vā,

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new pseudo-'prophets' there is no end, within every religion. On careful scrutiny, it will be seen that the same great broad features are common to the histories of the birth, growth, ups-and-downs, decay, of all religions; though, of course, there are some features peculiar to each also.

[1] See pp. 49-51 and 149 *supra*.

lokān vā, ḍévān vā, bhūṭāni vā, sarvam vā, véḍa, ṭam sarvam par-āḍāṭ; brahma, kshaṭṭram, lokāh, ḍévāh, bhūṭāni, iḍam sarvam yaḍ ayam Aṭmā. (*U.*)

(Whoever makes himself dependent, blind,
Utter and slavish, upon anything,
Regarding it as *other* than him-Self—
Outside and independent of him-Self—
Priests, rulers, worlds, gods, living or dead things,
Any, or all; that *other* will deceive,
Betray, and ruin him; until he learns,
That all these are *within* him-Self, the Self,
And knows him-Self as Master of them all.)

Mana éva manushyāṇām kāraṇam baṇḍha-mokshayoh.
Mama iṭi baḍhyaṭé janṭuh, na mama iṭi vi-muchyaṭé. (*Up.*)

Jā ké ghar sukh kā bhanḍārā,
So kyon bharmai ḍar ḍar mārā.
Jā ké man mén ḍukh kā soṭā,
Kyoṅ na rahai wah nis-ḍin roṭā!
Man mor chanchal, jiyā uḍās,
Rahaun jala bhīṭar, maraun piyās.
(Hinḍi folk-song.)

(The mind doth bind, the mind too doth unloose.
Say 'mine', and thou art bound; 'not mine,' art free.
Who hath all store of joy in his own house,
Why should he go a-begging door to door!
So, why should he not drown himself in tears,
Who, in his mind, of woes, has endless store!
I dwell within the ocean, yet I die
Of thirst!—due to my silly restless mind!
It must feel sad and fill itself with worries,
Though all around are means of rest and peace!)

(Heaven and Happiness, Misery and Hell,
With all their wealth of weal and all their woe,
Are all within you, truly, verily.
If you but knew that it is your own mind,
Makes and unmakes your body and its worlds,
Your loves and hates, your joys and agonies,
Superior to them all then would you rise.)

In all text-books of ethics, we are exhorted to cultivate self-reliance, even in those which inculcate profoundest faith in God. Replace small 's' of 'self' by capital 'S'; ethics becomes completed by, and unshakeably founded and grounded in Metaphysics.

Conscience, the higher soul, of the betrayer also unavoidably awakens some day; he too undergoes revulsion of feeling, and helplessly makes expiation by equal suffering, and also learns the same humility.

Very cruel, as well as very beautiful, is this process; all this World-Process. Faith, Trust, Love, is very beautiful; Deception, Betrayal, Murder of Innocents, is horribly cruel. But the God within has Him-Self chosen to pass through all experiences, ranging from Nirvāṇa to Avīchi, before returning to the Primal Peace.

Anéka-janma-sam-siddhah
ṭatah yāṭī parām gaṭim. (*G.*)
(After the tasting of full many lives—
Of pleasures, pains, joys, utter miseries—
The Soul regains its Fullness, and returns
Unto the state of Perfect Wholeness, lost
By Its Self-willed wilful Obliviscence—
Transforméd into Reminiscence now.)

Inna Ilaihā rāje'ūn, laṭarkabunna ṭabaqan'an ṭabaq. (*Q.*)
(Back unto God, ascending stage by stage,
Must ye return with labor and with pain.)

Ordinarily, the soul developes slowly the purer aspect of Family relationships and affections, and accompanying self-denial, *ishq-i-majāzī*, *muhabbat*, *īsār*, préma, prīṭi, anu-rāga, ṭyāga. It also cultivates, side by side with these, love of, faith in, and reliance for refuge upon, a living spiritual preceptor, and also a higher unseen *barzakh* or 'mediator', maḍhyama, messiah, *nabī* or prophet, *rasūl* or messenger of God, avaṭāra or incarnation of divine power, *insān-ul-kāmil* or perfect man, ishṭa-ḍéva or beloved form of deity represented by high ḍéva or angel, that manifests one *ism*, nāma,

name, aspect, *i e.*, power or energy, of God—all which are facts in Nature[1]. Through such mediator it seeks to reach God—whatever the highest conception, (generally that of a Personal God, separate from the devotee and from all creation), which the devotee concerned may be able to form.

These mediators[2], in every religion, are indeed very near and dear to God :

Khāsān-e Khuḍā Khuḍā na bāshanḍ,
Lékin ze Khuḍā juḍā na bāshanḍ. (*S.*)
(The devotees of God may not be God,
Yet neither are they separate from God.)

Ḍāsānām anu-ḍāsah Aham. (*Bh.*)
(I serve My servants—thus declareth God.)

Mayi ḍhārayaṭah chétah
upa-ṭishthanṭi siḍḍhayah. (*Bh.*)
(Whoe'er identifies himself with Me,
Merges himself in Me, all selflessly,

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[1] "The masses with their young mind, yearn for a *near* God or 'son of God', who is as one of themselves, one they can understand, who understands them, feels for and sympathises for them"; Macleod Yearsley, *Story of the Bible*, 105. Also, Morrison, *Jews under the Roman Rule*, ch. xvi., *'The Messianic Hope'*, (Story of Nations Series).

[2] Distinction between mediators and mediums should be understood clearly. (See H. P. Blavatsky, *Isis Unveiled*, I, 487—488). It is possible for persons of each of the two types to be either beneficent or maleficent ; but, usually, 'mediators' are spiritual adepts, holy persons, pure in thought and deed, and strong of will, the superhuman morality and sanctity of whose lives (whatever their outer creed) attracts pure, beneficent, high, and powerful spiritual influences to them, for the helping of human beings. 'Mediums', on the contrary, are spiritual or rather psychical slaves, weak of will, sickly of nervous system, unable to resist evil influences ; more often than not they are taken possession of, obsessed, by evil spirits, either disembodied human spirits, or nature spirits, i. e., 'sprites', which normally belong to other planes and kinds of matter than humans do.

My powers and marvels do flow into him.)

He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I shall do it. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doth; but I have called you friends. (*B.*)

So long as the soul is not able to get over sense of personality, personal sin, weakness, danger; so long as it clings to a separate body of its own and desires to continue a separate individual existence; so long it must tie itself to some such highly advanced soul, embodiment of spirituality, in-carna-tion of Spirit; even as children must seek protecting help of parents, until they attain maturity; and it must evoke such help by its own loving reverence and earnest cry for it in the way of whole-souled prayer.

After vision, realisation in one-self, of the Impersonal, has been reached, through such very help; after that, love and reverence for spiritual preceptor and mediator, ought to, and do, become deeper than ever, and a profound gratitude is added to them, in every truly illumined soul. Right-minded son and daughter, nourished and fostered tenderly by parents, until they have reached majority of body and mind, feel, if possible, greater love and reverence and gratitude than they did or even could for those parents while they were little children.

Herein is large part of the satisfaction of the requirements of personal emotion, of needs of heart, that religion is expected to, and does, bring to all sincere souls. Clearly, there is no conflict here between head and

heart; but much soothing, nay, very joyful, harmony instead.

If followers of different religions quarrel with one another—one saying that Krshṇa is the *only* personage who should be followed and honored, another that Zoroaster is the *only* such, a third that Moses, a fourth that Buddha, a fifth that Jina, a sixth that Christ, a seventh that Muhammad, is the *only* such, then the plain cause is that they are not sincere devotees but arrant egoists. None of them really honors and follows the great Master whom he pretends to honor and follow. Each is really the devotee of his own narrow and conceited *little* self; and wishes to impose that little self and its small-minded opinions upon all the world; for satisfaction of his own vanity, and tasting of a false greatness, under cover of the true greatness of the Master. That true greatness he only belittles and drags in the mire by his own false understanding of it. But they will all grow wiser, bye and bye, turn by turn, each in his own due time.[1]

On the other hand, in name, for sake, by example, of each great Master, have men, and women, and even little children, over and over again, throughout history, risen, and are rising today, here and there, to great heights of self-denial and self-sacrifice, of uttermost suffering and death for love of fellow beings, of heroic martyrdom to

[1] See pp. 62-66, *supra*.

Ṭū che ḍānī sirr-e Haq az jāhilī ?
Ṭū girifṭār-e Abu Bakr o Alī !
Ahl-i-ḍunyā kāfirān-e mutlaq and,
Roz o shab ḍar zaq-zaq o ḍar baq-baq and.
(*Rūmī.*)

(What canst thou know of the great difference
'Twixt Truth Divine and Erring Ignorance ?
Thou, who art in the grip of merest names,
The name of Ābu Bakr, or of Alī !
Such worldlings verily faithless are to Truth,
That wrangle day and night o'er merest words.
The real infidels, these chatterers.)

bear witness to their faith; heights of heroism, dharma-shūraṭā, *shahāḍaṭ*, 'witnessing' of, the faith, which may well evoke envy and shame, and greater sweetness than before, in the breasts of even angels.

Because I naturally love and honor my own parents beyond the parents of others, is that a reason why I should insist that others should also love and honor my parents beyond, or instead of, their own? If I am at all right-minded, and not insane, I should be the first to say to my neighbour: Even as I revere my parents most, so should you yours; but, as I regard and love you as my cousin, so I shall, next after my parents, revere your parents as the cousins or brother and sister of my parents, and therefore as my uncle and aunt; and even so should you revere my parents as your uncle and aunt. Your parents have done for you what mine have done for me. They have washed you of soiling vices, fed you with the milk and bread of life, tended you day and night, guarded you from dangers and illnesses of sin, taught you anxiously the same soul-wisdom, and brought you to majority of years and maturity of body and mind; so that you can now stand upon your own feet, and even help and care for others, even as you have been helped and cared for. Your first duty, therefore, is to your parents, even as mine is to mine.

Also, Teachers themselves advise us, nay, command us, to think, not of them, but of the teachings:

Unzur elā mā qāla, wa lā ṭanzur elā man qāla.
(HAZRAṬ ALI.)
(See *what* is said; do not see *who* says it.)
Khuz mā safā, ḍā mā kaḍar. (*H.*)
(Gather the good, and cast aside the bad.)

Yukṭi-yukṭam up-ā-ḍéyam vachanam bālakāḍ api;
Anyaṭ ṭṛṇam iva ṭyājyam api ukṭam Paḍma-janmanā.
(*Yoga-Vāsishtha.*)
A-miṭrāḍ api saḍ-vṛṭṭam bālāḍ api su-bhāshiṭam. (*M.*)
(What stands to reason, take it readily,
If uttered even by a little child;

Take good example from even a foe;
That which offends the reason, put aside,
Though it be said to be part of God-spell.)
Jagaḍ-éva guruh Jagaḍ-guruh. (Skt. proverb.)
(The one World-Teacher is the World itself.)

Az zamāna moaḍḍibu. (*H.*)
(Take needed lessons from the March of Time.)

Āchāryah sarva-chéshtāsu lokah éva hi ḍhī-maṭah.
Kṛṭsnah hi lokah buḍḍhi-maṭām āchāryah; shatruh
cha-ā-buḍḍhi-maṭām. (*Charaka.*)
(To the wise man, who can observe the world,
The finest teacher of how to behave,
Most friendly counsellor, is the whole world;
To the unwise, it is a ruthless foe.)

If followers of the several religions, (or rather, of the re-proclaimers of the same One Universal Religion, in different languages and times and climes), were only thus loving, simple, straight of heart, only a little reasonable; they would fill their own homes and all other homes of the whole world with loving pæans of joy, and with mutual service and real blessings of religion. Instead, they have been filling them, century after century, with cruel cries of hate and war, bloodshed and torture, and turning religion from greatest blessing into worst curse of mankind.

The soul which has learnt true humility, cannot behold these conflicts without greatest agony of heart. Its only consolation is the faith that they also must serve the ultimate purpose of the World-Drama, planned and operated by Divine Will-and-Imagination. The worst and most saddening feature of these terrible conflicts is that they are all about merest words and names, utterly non-essential forms and superficial trivialities. Let men only endeavour quietly and leisurely to 'understand', instead of hastily and excitedly 'misunderstanding', each other. Then they surely would, instead of hating, honor founders of other religions, even though in a lesser degree

than the founder of their own. They would *multiply* their joy, by giving and receiving sympathy and congratulations, on all appropriate occasions, of the holy-days of each religion, instead of *marring* it wholly, by mutual antipathy and obstructions, and even riots, looting, arson, bloodshed, murders.[1]

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[1] A western clergyman, Dr. Westcott, has well said: "It requires a serious effort to enter with living sympathy into the character of another man, or of another class, or of another course of thought; to feel, not with a sense of gracious superiority, but of devout thankfulness, that, here and there, that is supplied which we could not have provided; to acknowledge how peculiar gifts or a peculiar environment, how long discipline or intense struggle, have conferred upon others, the power of seeing that which we cannot see". If the ways of education were better, there would be no serious effort required for this very desirable attitude. It would be more natural to appreciate the good points of others, than to depreciate.

If any god at all, then Right Education is—
The god which can the giftie give us
To see ourselves as others see us.

Let us all be diligently taught, in our earliest years, to see with other's eyes as well as our own. We would see much more, and our life would be so much the richer, with others' special and peculiar virtues, experiences, and gifts, as well as our own. As members of various governmental and non-official educational committees, and as chairman, (1923-1925), of the Benares Municipal Board which maintains schools teaching over ten thousand boys and one thousand girls, I tried hard to induce my colleagues to introduce, into the curriculum, simple glossaries giving the Skt. and Persian equivalents for the most simple and common religious ideas (such equivalents as are scattered all over the present work), but I never succeeded in securing a majority to adopt a resolution !

Yārāṅ che qaḍar rāh-e ḍu-rangī ḍāranḍ !
Masahaf ba bagḥl, ḍīni-i-firangī ḍāranḍ !
Paiwasṭa bāham cho mohra-hā-é shaṭ-ranj,
Dar ḍil hama fikr-i kḥāna-jangī ḍāranḍ. (*S.*)
(Our astute friends act smartly double parts,
Qurān under the arms, sin in the hearts !

To the soul which has seen the great Vision of Self-in-All and All-in-Self, *meum* and *tuum* are reduced to a minimum, if they cannot vanish altogether while fleshly tenement lasts. Religions, in the plural, disappear for him; only Religion, in the singular, remains

Guṭ-o-gū-é Kufr o Dīn
ākhir ba yak ja mī kashaḍ;
Khwāb yak khwābé-st, ammā
mukhṭalif ta'bīr-hā. (*S.*)

(Doubt, Faith, both turn around, and end in, One;
Th' interpreters differ, the Dream's the same.).

Hama kas ṭālib-e Yār anḍ,
che hushyār o che mast,
Hama jā khāna-e ishq ast,
che masjiḍ che kanisht. (*S.*)

(Sane and insane, all are asearch, love-lorn,
For Him, in mosque, fire-temple, church, alike.
The only God is the One God of Love.
And Love calls from all these, each one, ***His*** home.)

Yé api anya-ḍévaṭā-bhakṭāh yajanṭé shraḍḍhayā-an-viṭāh,
Ṭé api Mām éva, Kaunṭéya!, yajanṭi aviḍhi-pūrvakam.
Yé yaṭhā Mām pra-paḍyanṭé ṭān ṭaṭhā éva bhajāmi Aham
Mama varṭma-anu-varṭanṭé
manushyāh, Pārṭha!, sarvashah. (*G.*)

(They who do worship other gods with faith,
They also indirectly worship Me.
From all sides are men coming unto Me;
I meet them on whichever way they come.)

Ṭrai-guṇya-vishayā Véḍāh,
nis-ṭrai-guṇyah bhava, Arjuna! (*G.*)
Nis-ṭrai-guṇyé paṭhi vicharaṭah
kah viḍhih, kah ni-shéḍhah.
Na varṇāh, na varṇ-āshram-āchāra-ḍharmāḥ,
Na Mé ḍhāraṇā-ḍhyāna-yog-āḍayah api,
Na ḍuhkham sukham, na éva banḍhah na mokshah,

Intent on setting by the ears, all fools,
Like chess-players pushing about their pawns and tools!

Ṭaḍ ékah avashishtah Shivah kévalah Aham.
(SHANKAR-ĀCHĀRYA).

(The Veḍic ritual deals with finite things,
Objects of finite thoughts, desires, and acts.
Pass on 'beyond these three' unto the One.
He who has passed beyond the three and seen
The One, and steadfast moves upon Its Way,
He no more needs from others 'yeas' and 'nays';
He has become a law unto him-Self.
No caste, class, creed, or stage of life are Mine,
No concentration, meditation, yog',
No sorrow, joy, bonds or deliverance;
I am the Restful One and all is Mine!)

Guftam-Ash, 'Ṭā chanḍ ḍar
parḍah nihān kẖwāhī shuḍan,
Waqṭ āṅ āmaḍ ke ḍīgar rū na poshānī ze man!'
Guft, 'Man bé-parḍah am,
gar parḍah bīnī, āṅ ṭu-ī!
Ṭā ṭu hasṭī, ḍar hazārān parḍah pinhān-ī ze Mā!'
(MUINUḌḌIN CHISHṬĪ.)

('For how much longer', so I asked my Lord,
My Lover and Belovéd, My heart's God,
'For how much longer wilt Thou keep Thy Face
Close hid behind this screen? Sure, it is time
That Thou unveil Thyself to Thy slave's eyes!'
He said, '*I* ever *am*, *without* a *screen*!
Seest a screen? Then that screen is thy-self,
Thy sep'rative and egoistic self!
While *thou art*, fixed in sense of separateness,
Countless as living bodies are the veils
Thou flingest o'er Me, keeping Me unseen!
Thy sep'ratist small self itself is screen!
My-Self is by the self-less ever seen!)

Che ṭaḍbīr, ai Musalmānān!,
Ke man kẖuḍ rā na mīṅ ḍānam;
Na Ṭarsā na Yahūḍī am
Na Gabr am, na Musalmān am.
(SHAMS ṬABRÉZ.)

Sūfī shuḍ n-īst, n-īst rā mazahab n-īst;
Bā Yār rasīḍa rā ḍigar maṭlab n-īst,
Rab-ras Rab shuḍ; ṭamām Rab rā Rab n-īst.
Har jā khurshéḍ hasṭ āṅ jā shab n-īst. (*S.*)
Shauq hai jab ṭak pasé parḍah jamālé Yār hai,
Hat gayā parḍa ṭo phir ḍīḍār hī ḍīḍār hai. (*S.*)

Haḍīse muṭrib o mai go,
Wa rāze ḍahr kam-ṭar jo,
Ke kas na kushūḍ o na kushāyaḍ
Ba hikmaṭ īṅ moammā rā. (*S.*)
Asrār-i-azal rā na ṭū ḍānī wa na man,
Iṅ harf-i-moammā na ṭū khwānī wa na man,
Hasṭ az pas-e parḍah guft-o-gū-e man o ṭū,
Chūṅ parḍah bi-yufṭaḍ, na ṭū mānī wa na man.
(*S.*, OMAR KHAYYĀM.)

(What can I do, friends !, I know not myself,
I have forgot my-self, quite lost my-self !
I am not Christian, neither Jew am I,
Nor Zoroastrian, nor Musalmān ;
I only know that I am only I !
The Sūfī is no more—his lower self
Is now no more—and that which is no more
Any religion can possess no more.
He, who has found his God, is God, is Self ;
Who is all God can need no other God ;
Where the sun shines night can no longer be.
So long as the Beloved's Loveliness
Is hid behind a veil, love's longings last ;
But when the veil uplifts, all longings go,
And only Vision face to face abides.
Strike on the harp of thine own inner being,
And drink to fill, the wine of Love Divine.[1]

[1]Literally translated, the verse means: 'Don't bother your head about unfathomable mysteries ; enjoy yourself while you may, with wine and music'. 'Esoterically' interpreted, *muṭrib*, (a Persian stringed instrument) is sā iyam ḍaivī vīnā, 'this divine harp', the nervous system, on which the Self plays, the Self whose Nature and ways are under-

No argument may ope the mystery
Which the deft touch of Love alone can ope.
While there remains the sense of 'I' and 'thou',
Nor 'thou' nor 'I' can probe this mystery
Of the World's Dawning ; neither 'I' nor 'thou,'
Can read this mystic rede illegible.
With screen between, is talk of 'me' and 'thee',
The screen of this gross flesh and blood and bone,
This curtain of dense selfish egoism.
When the veil lifts, there's no more 'thou' *and* 'I,'
But all the Uni-verse grows *On* (*e*) *ly* I.)

This chapter on the Way of Devotion may well close with a noble song by a great devotee, who bore witness splendidly to his faith, by the martyrdom to which he went, singing a song, of reminder to all, of the Spiritual Race of lovers and helpers of humanity :

Sarmaḍ ! gila-go na shuḍ,
niko shuḍ ke na shuḍ ;
Lab bé-huḍa-go na shuḍ,
niko shuḍ ke na shuḍ.
Minnaṭ-kash-e Charkh na mī
shuḍī ākhire-kār,
Kār-é ke niko na shuḍ,
niko shuḍ ke na shuḍ.
Sarmaḍ ! ba kū-e ishq baḍ-nām shuḍī !
Az ḍīn-e Yahūḍ sū-e Islām shuḍī !
Mālūm na shuḍ, kai az Khuḍā o Ahmaḍ
Bar-gashṭa, ba sū-e Lachhman o Rām shuḍī !
Sarmaḍ ! gham-e ishq bul-hawas rā na ḍihanḍ !
Soz-e-ḍil-e parwāna magas rā na ḍihanḍ !

stood, not by arguing, but by insight, intuition ; the song is anāhaṭa nāda, 'voice of the silence', heard within 'head' or 'heart', when all physical senses have been closed ; (some 'esoteric' schools teach concentration in heart, some in head); wine is wine of 'love divine', and also a superfine secretion, a-mara-vāruṇī, 'wine of the immortals', 'elixir of life', which forms in brain and nervous system, when listening to that 'unuttered sound' is practised. Such is the indication of old books and wandering ascetics.

Umr bāyaḍ ke Yār āyaḍ ba kinār ;
Īn ḍaulaṭe-Sarmaḍ hama kas rā na ḍihanḍ !
(Sarmaḍ ! thou ne'er dids't cringe
and whine and pray,
Nor ever let thy lips abase thy-Self,
Even before the rolling vault of Heaven !
They say, 'Twas not well done'; but Sarmaḍ says,
'It was well done that it was not well done' !
Sarmaḍ ! they scorned thee, treading lone the lane
Of Love, amidst the towns of Judah's creed,
And of the faithful followers of Islām,
Then also of the votaries of Rām.
Lovers of their small selves alone thou found
Mostly ; and *very few* of the *One* Self.
Sarmaḍ !, the blissful ache of Love Divine
To seekers of the senses is not given.
The flame of heart is for the moth alone ;
The fly feeding on filth can know it not.
A whole lifetime of yearning, sad and mad—
Then only thy Loved One came to thy arms !
This Wealth Infinite that belongs to thee,
Sarmad ! alas ! to all may not be given !.)[1]

[1]Sarmad was a spiritual descendant of Mansūr. Mansūr was martyred by the then Khalīfā of Bagḥdāḍ, in 920 A. C., for going about the streets exclaiming An-al-Haq, ('I am God', Aham Brahma). After wandering about, in search of God, in the western countries of Asia, Sarmaḍ came to Delhi, in the days of Aurangzeb, became a Sūfī-Véḍānṭī, and went about in the streets, God-intoxicate, careless whether there was any clothing on his person or none at all, shouting An-al-Haq, like Mansūr, from time to time. Aurangzeb ordered him to be be-headed (circa 1690 A. C.). He went to his martyrdom, with sad smile of compassion on his face for those who, 'knowing no better', slew him, and song of triumph over Death on his lips, for instruction of future generations:

Arsa būḍ, āwāza-é Mansūr kuhan shuḍ,
Man jalwa ḍiham bār-e ḍigar ḍār o rasan rā !

(Long years have passed
since Mansūr gave the world
His message ; and its holy influence
Grows faint ; I must revive it now, and give
Fresh power to it with the help of these,
The headsman's binding ropes and block of wood !
Death gives a larger Life to Sons of God !)

Sarmad addressed the following quatrain to Aurangzéb when the latter sentenced him to death for going about nude in the streets of Delhi.

Ān Kas ke ṭo-rā tāj-e jahāṅ-bānī ḍāḍ,
Mā rā hama asbāb-e parīshānī ḍāḍ.
Poshāṅḍ libās har ke rā a'īb ḍīḍ,
Bé-a'ibān rā libās-e uryānī dāḍ.

(He who did place the dead weight of a crown
With kingship's worries on thy sinful head,
He gave to me the wealth of Poverty,
Self-chosen, free from all the cares of Wealth.
He told the sinful ones to hide their shame
In many folds of clothing ; but to those
Who have not sinned, He gave the beauteous dress
Of babies—Innocence and Nakedness.)

Some more fragments of his heart-touching songs may be recorded here.

Zāhiḍā !, shāh-é-shahān-am,
chūṅ ṭo uriyāṅ n-īstam ;
Zauq-o-shauq-o-shorish-am,
lékin parīshāṅ n-īstam.
Buṭ-parast-am, kāfir-am,
az ahl-e-īmān n-īsṭam ;
Sūe-masjid mī rawam,
ammā musalmāṅ n-īsṭam.
Gar ḍar āī bā chaman,
Wahḍaṭ-é yak-rangi bīṅ ;
Ashiqo ishq, buṭ o buṭ-gar,
ai yār !, yak-īsṭ.
Kā'ba o ḍair o masjīḍ,
hama jā tarīkī-st.
Ghaur kun, āshiq wa māshūq,
khwār o gul, yak-jā ḍuī-sṭ.

(Though not enwrapt in robes like thee, O priest !,
I am not bare of soul as thou art, friend !

I am the king of kings, in verity!
All interests, emotions, tastes of art,
A very riot of all feelings—Mine!
Yet am I not distraught because of that.
I am an idol-worshipper, no doubt;
An infidel; not of the faithful flock.
I go to mosques, no Muslim yet am I.
Lover and love, idol and sculptor skilled,
Are one, O friend!, and only darkness reigns
In Kā'ba-mosque and Temple equally.
Come thou into my garden; then wilt see
The White Blaze of the Light of Unity!
Look well, Loved, Lover, rose and thorn, are one!)

Sarmaḍ!, ba jahāṅ basé
nék-nām shudī,
Az mazhab-e Kufr
sū-e Islām shuḍī,
Ākḥir che kḥaṭā ḍīḍī
ba Allāh o Rasūl,
Sargashṭa murīḍ-e
Lachhman o Rām shudī!
Ṭark karḍam chāra-hā-é
jumla az māḍā-e kḥwésh,
Nūr-e Haq rā dīḍam az
zér ṭā bālā-e Kḥwésh;
Gar ṭu mī-kḥwāhī, chunīṅ
ham shau judā az jā-e kḥuḍ,
Ṭā bi-bīnī Mazhar-é Haq
jumla sar ṭā pā-e Kḥuḍ.
Sarmaḍ!, agar-Ash wafā-sṭ,
Kḥuḍ mī āyaḍ!
W-ar āmaḍan-Ash bajā-sṭ
Kḥuḍ mī āyaḍ!
Āwāra che-rā ḍar-
pa-é Ū mī garḍ-ī?
Sarmaḍ!, agar Ū Kḥuḍā-st,
Kḥuḍ mī āyaḍ!

(Sarmaḍ!, thou, in this world, did win fair fame
For learning and for pious ways also,
And came from heathen ways into Islām.
What fault saw'st thou in Allāh and Rasūl
That thy mind turned away from them, and thou

Didst bend thy head before Lachhman and Rām!
From my material body I cast off
All effort, yea, all motion, strain of strife,
And then I saw the Light of the one True
Fill all my Self's Be-eing from foot to crown.
If thou desir'st the same experience,
Then stand aside from thy small self, and see!
Sarmad!, if thou art faithful unto Him,
And if He too is faithful unto Thee,
And if His coming unto Thee be right,
Then surely will He come Him-Self to Thee!
Why shouldst Thou run, demented, after Him.
If He is God-the-Self, He'll come Him-Self!.)

A rather 'wildly beautiful' hymn to Love Divine, with a touch of 'superphysical worlds', somewhat in the vein of Shelley, by a later Sūfī, Sirāj, may also well find place here, at the close of this chapter on 'The Way of Devotion':

Kẖabaré ṭahawwar-e Ishq sun,
(or, Kẖabar-é tahayyur-e Husn sun,)
na junūṅ rahā, na parī rahī,
Na ṭo Ṭū rahā, na to Maiṅ rahā,
jo rahī so bé-kẖabarī rahī.
Shah-e bé-kẖuḍī na aṭā kiyā
mujhe jab libās-e barahna-gī,
Na kẖirad kī bakẖya-garī rahī,
na junūṅ kī parḍa-darī rahī.
Wo jo hosh o aql o hawās ṭhé,
Ṭerī yak nigah né udā ḍiyé,
Wa sharāb-e saḍqa-e ārazū
kẖumé ḍil men ṭhī so bharī rahī.
Chalī simṭ-e Gẖaib se yak hawā,
ke chaman gẖurūr kā jal gayā,
Wale Shama', kẖāna jalā ke sab,
gule surkẖ sāhī harī rahī.
Woh a'jab ghadi ṭhī ke jis ghadī
liyā ḍars-e nuskẖa-e Ishq kā,
Ke kiṭāb-e aql kī ṭāq par
jo ḍharī so yūṅ hī ḍharī rahī.
Ṭére josh o hairaṭ-e Husn kā
asar is qaḍar se yahāṅ huā,
Na ṭo āiné méṅ jilau rahī,
na parī méṅ jalwa-garī rahī,

Kiyā khāk āṭish-e Ishq né
Ḍil-e bé-nawā-e Sirāj ko
Na hazar rahā, na khaṭar rahā,
jo rahī so bé-khaṭarī rahī.

(When, of that Wondrous Beauty and of Love
Almighty, came the fame, then disappeared
Both Thou and I, and there was left but One
Vast all-unconscious Blessedness alone!
The Lord of 'self-less-ness' bestowed on me
The gorgeous garment of Self's Nudity;
Then vanished intellect's quick subtlety,
Also veil-rending lack of sanity!
One glance of Thine did put to sudden flight,
All wisdom, all alertness, and all sense;
Craving, inebriate, for self-sacrifice,
Which had filled all my heart, alone remained.
A fiery wind blew from Negation's Fort,
And in an instant blasted into ash,
The garden, so luxuriant, of my pride;
The candle-Flame that was lit in my house,
Burnt all the house; it-Self remains a-glow.
Wondrous the hour when first was read the rede
Of this o'er-powering over-whelming Love!
The book of intellect that then was 'shelved,'
Remains upon the shelf, unto this day!
The wonder, ardour, fervour of Thy Beauty
Had such miraculous effect on earth,
The mirror lost its polish, and the image
Shown by it of the paltry selfish self,
Worshipped till now as fairy beautiful,
Has disappeared, vanished, for evermore.
The fire of Love Divine has burnt to ash
The selfish heart of this poor devotee;
No home is left to him which he may call
'His own', nor any pride, nor any fear;
Remains to him but Blessedness Al-One
And All Infinity, 'His Home', 'His Own'!)

(I cannot resist the temptation to put in another beautiful Sūfī poem here. It is translation of some verses of Maulānā Rūmī, and occurs in a foot-note on p. 190 of Hegel's *Philosophy of Mind*, translated by W. Wallace. The poem was translated into German by Ruckert, and re-translated into English by Wallace with the help of Miss May Kendall.)

(I saw but One in all sea-billows wildly streaming ;
I saw but One through all heaven's starry spaces gleaming ;
I looked into the heart, a waste of worlds, a sea—
I saw a thousand dreams—yet One amid all dreaming.
And earth, air, water, fire, when Thy decree is given,
Are molten into one ; against Thee none hath striven.
There is no living heart but beats unfailingly
In the one song of praise to Thee, from earth and heaven.
As one ray of thy light appears the noonday Sun,
But yet Thy light and Mine eternally are One.
As dust beneath Thy feet, the stars that sweep on high ;
Yet only One, and One for ever, Thou and I.
The dust may turn to stars, and stars to dust decay ;
Yet art Thou one with Me, and shall be One for Aye.
How may the words of Life that fill Heaven's utmost part,
Rest in the narrow casket of one poor human heart ?
How can the Sun's own rays, a fairer gleam to fling,
Hide in the lowly ore, the jewel's covering ?
How may the rose-grove all its glorious bloom unfold,
Drinking in mire and slime, and feeding on the mould ?
How can the darksome shell, that sips the salt sea-stream,
Fashion a shining pearl, the sunlight's Joyous beam ?
O heart!, should warm winds fan thee, shouldst thou floods endure,
One element are wind and flood ; but be thou pure.
I'll tell thee how from out the dust God moulded man—
Because the breath of Love He breathed into his clay.
I'll tell thee why the spheres their whirling paths began—
They mirror to God's throne Love's Glory day by day.
I'll tell thee why the morning winds blow over the grove—
It is to bid Love's roses bloom abundantly.
I'll tell thee why the night broods deep the earth above—
Love's bridal tent to deck with sacred canopy.
All riddles of the earth dost thou desire to solve ?
Then in Thy heart the Love of the One Self evolve !
Life shrinks from Death in woe and fear,
Though Death ends well Life's bitter need ;
So shrinks the heart when Love draws near,
As though 'twere Death in very deed ;
For wheresoever Love finds room,
There self, the sullen tyrant, dies.
So let him perish in the gloom,
Thou to the Dawn of Freedom rise.)

CHAPTER IV.

The Way of Works, or the Volitional Constituent of Religion.

RESUMÉ: THE TRIPLE PATH.

In life, cognition-desire-action, jñāna-ichchhā-kriyā, *ilm-khwāhish-fe'l*, are always rotating. We perceive something; we feel a desire for or against it; we act to secure or remove it. New activity brings new knowledge; that engenders new desire; that causes new movement. Thus are the three life-functions always circling round and round; inseparable, though distinguishable. Same three factors are distinguishable but inseparable components of Religion. We begin life, as infant, with desire (for nourishment) predominant: then pass on, as child, to (aimless-seeming) restless activity; then slowly develope intelligence and gather knowledge, connected, systematic, organised; then have larger desires, ambitions; more complicated activities, enterprises. So in Religion, the first stage is desire (more or less inchoate) for 'nourishment for soul', for something more than this life offers; then comes activity. 'the way of works', *sharia't*, karma-mārga, rites and ceremonies; then a somewhat clearer notion of other worlds, and of God; then more earnest desire for God, 'the way of devotion,' bhakṭi-mārga, *ṭarīqaṭ*, yearnings, fervors, ardours, worships, internal prayers and beseechings, passionings and compassionings; then earnest thinking, intense study, reflection, vi-chāra, *ghaur, khauz*, 'mental exploration', 'intellectual diving, moving, searching all round', the 'internal' side of yoga-practices; then 'the way of knowledge', 'illumination', 'Finding of the Sought', jñāna-mārga, *haqīqaṭ* or *ma'ārifaṭ*; after which, there is deliberate desire for the good of all, conscious philanthropy, (not only temperamental goodness as that of a

good child), and deliberate appropriate dutiful activity, all three in one.[1]

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[1] See p. 77, *supra*. In other words, and from a slightly different standpoint, we may say that Path of Action is for very outward-turned 'extrovert' restless child-soul; of Devotion, for partly inturned adolescent or youth; of Wisdom, for largely inturned, on rather, 'combined introvert-extrovert', balanced elder. On Path of Works, 'sense of separateness' is strong; 'sense of unity' with other individuals, weak. On Path of Worship, sense of separateness is less strong; of unity, stronger; aim is union; as between earthly lover and loved, so between human worshipper and divine 'Worshipped'; but even during union, sense of separateness persists, though minimised; and reasserts itself after a while. On Path of Knowledge or Wisdom, which includes 'all-person-al Devotion' and 'Works of service to all', separateness is at minimum, not annihilated: of unity, at maximum and ever-present. The soul advances successively from first to third.

As thought-and-desire-and-muscle force of an individual gathers sensuous matter, and creates a machine, an instrument of defence-and-offence, destruction-or-construction; so mind-force of thousands and millions of humans, concentrated on one ideal 'god-form' or 'mediator-form', by Devotion aided by Knowledge, actually creates that form, of a very powerful kind, in super-sensuous matter, and 'vivi-fies', 'vita-lises', it, (prāna-pratiṣhthā, 'life-estab-lishing'), to be of help. Human form itself is result of Will-and-Imagination of the Universal Principle of Consciousness. Dévas, gods, angels, dhyān chohans, planetary spirits, create and become men; and, vice versa, men create and become gods; (see p 300 of Vol. V of *The Secret Doctrine*, and p 296 of *From the Caves and Jungles of Hindustán*, by H. P. B.) Thoughts become things; things become thoughts; ideals, reals; reals, ideals. An idea in the mind of an artist becomes a picture, a statue, a palace, a temple, a song, a park, a town; this crumbles and vanishes with lapse of time, and becomes a 'memory', an idea. Gases become solids; solids, gases. Superphysical makes or becomes physical; physical dissolves again into superphysical. Therefore, *Purāṇas* say that a dévа-kingdom accompanies the 'human kingdom', i.e, the human race; therefore, every 'civilisation' has a 'religion', a 'mythos', of its own.

Yogāh ṭrayah Mayā pr-okṭāh,
Nṛṇām shréyo-viḍhiṭsayā ;
Jñānam, Karma cha, Bhakṭih cha ;
Na upāyah anyah asṭi kuṭra-chiṭ.
Nir-viṇṇānām Jñāna-yogah
Nyāsinām iha karmasu ;
Ṭéshu a-nir-viṇṇa-chiṭṭānām
Karma-yogah ṭu karmiṇām ;
Yadṛchchhayā Maṭ-kaṭhā-(ā)ḍau
Jāṭa-shraḍḍhah ṭu yah pumān,
Na nir-viṇṇah, na aṭi-sakṭah,
Bhakṭi-yogah asya siḍḍhi-ḍah.
(*Bhāgavaṭa*, xi. ch. 20.)

(Three ways have I declared for helping men,
Walking which, they may gain the Highest Good ;
The Ways of Knowledge, Love, and Pious Works.
For the child-mind that clings yet to the World,
There is the Way of Rites and Pious Works.
For those not clinging nor yet surfeited,
Who have heard rumours of Me, and have felt
Vague longings and strong stirrings of the heart,
The Way of Worship is the helpful way.
For those who are world-weary, 'dis-illusioned',
Who seek but rest from all this Vast Illusion
Of whirling purgat'ries and paradises,
And have no wish left to initiate
New enterprises, but only to pay
All unpaid 'debts', do 'duties' undischarged—
For them the Way of Knowledge is the Way.)

For the soul which has found the Final Object of all

It has just been said that the soul progresses from Works, through Worship, to Wisdom. But the three are expounded, in the present work, in the reverse order. This is so, because it is hoped that the book may be used for the purpose of Education of the young, and, for that purpose, the Educator has to become a person of Knowledge first, and then re-include, on a higher level, Devotion and Action also, in his life, and combine all in balanced Wisdom.

Seeking, the three Ways have merged into one. For the yet seeking and slowly and steadily progressing, the three are distinguishable. Since 'action' is most 'manifest'; desire and cognition are hidden, and manifest only in and through action; therefore, differences, quarrels, also 'manifest' most in the 'actions' of 'children', 'child-minds'.

Accordingly, differences between religions are most apparent in the third department, viz., Karma-kāṇḍa, *Sharīyaṭ or Mā'milāṭ*, sacraments, rites, ceremonies and observances. Yet the differences are only apparent. There is very substantial similarity underneath the surface. Dresses of men seem to differ greatly; yet because the human shape enclothed by them is the same, all dresses have to shape themselves to it more or less closely.

I. Prayer.

1. Védic sandhyā-upāsanā, Christian *prayer*, Muslim *namāz*—are the same. Essential parts of all are almost exactly the same. Indeed they are almost like translations of one another. They all pray to the Ultimate Source or Reservoir of all Cosmic Energy, Mental, Physical, Biotic, for Right Intelligence and Righteous Will, inner illumination, guidance, protection from evil temptations, and strength of mind to do the right duty. Obviously, if intelligence is right and righteous, and will strong and guided by that intelligence, everything will go right.[1]

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[1] Psychologically, prayer is essentially prayer to the God *Within* All, Collective Consciousness, the Principle of Consciousness, Omnipresent, Omnipotent, Omniscient. Latest 'scientific' name of this Ultimate is 'Total Unconscious'. It is a new and significant variant of the old 'Unmanifest', a-vyakṭa, *bāṭin*, 'hidden'. 'Praying' is, mostly, an 'unconscious', i.e., unwitting, non-deliberate, (in a comparative few, a deliberate) wishing and willing that this 'Unconscious' may *become conscious*, in the person praying. A scientist, an inventor, 'concentrating' upon solution of some problem, is thus *praying*, performing yoga, that the all-knowing Unconscious *within* him, may become conscious in his brain in respect of that part of All-Knowledge which he (the person

Aum ! Bhūḥ, Aum ! Bhuvaḥ, Aum ! Svaḥ.
Aum ! Tat Savituḥ varēṇiyam bhargaḥ Dēvasya
dhīmahi, dhiyaḥ yaḥ naḥ pra-chodayāt. Aum !
(*Ṛg. V., Gāyatrī*, 3. 62. 10.)

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praying) desires. Young souls can only gradually transfer their prayers from 'a god Without' to 'the God within'. As children, we pray to our father, mother, elder, guardian, for everything. When grown up, we 'pray' to ourselves, we insist upon ourselves, we *will*, to stand upon our own feet, and avoid troubling others with requests for help, as much as possible. But this is not always possible. Then we, (even though grown-up, yet not grown sufficiently strong), *have* to seek the help of others, who are senior, stronger, superior. Always in the last resort, the final work has to be done by one-Self. Mother and father may give food ; teacher, information ; but eating, masticating, digesting, absorbing, understanding, assimilating, must be done by one-self. There are prayers to personal gods, ishta-dévas, *malāyak, auliyā*, ṛshis, gurus, *pīr-s*, mediators, angels, saints (see p. 366 *supra*) ; behind them all there is perpetual unavoidable 'prayer' to Impersonal Omnipresent God Of this 'perpetual prayer', incessant breathing, 'praying to the god of air', *atmos*, (Ātmā seems connected with three Greek words, *atmos*, *etymon*, *autos*), is a primary simple manifestation. In its spiritual aspect, this 'breathing' is called, in Védism, a-japā gāyaṭrī, 'muttered inaudible, prayer' ; in which every breath signifies, 'That am I', 'That am I', 'I am That', 'I am That', Sah Aham, Aham Sah. Without perpetual in-filling, in-coming, of that Great Pure I, and out-going, out-casting, of impurities of the small I, the small I cannot live at all.

Har nafasé ke furo mī rawad,
Mumidd-e hayāṭ asṭ ;
Wa chūn bar mī āyad,
Mufarreh-e zāṭ ;
Pas dar har nafasé do némaṭ
Maujūd asṭ,
Wa bar har némaṭé shukré wājib. (*S., Sā'di.*)
(Each breath that goeth in strengthens the life ;
Each that comes out, the body purifies.
Each breathing in-and-out two blessings brings ;
Then think of Him with each, with twofold thanks.)

Aum ! Agné !, naya supathā rāyé
Asmān, vishvāni, Ḍéva !, vayunāni viḍvān ;
Yuyoḍhi asmaj-juhurāṇam énah ;
Bhūyishthām ṭé nama(h)-ukṭim viḍhéma. Aum !
(*Yajur-V.*, 40-16.)

Aum ! Vishvāni !, Ḍéva Saviṭah !, ḍuriṭāni par(ā)-āsuva, yaḍ bhaḍram ṭaṭ nah āsuva ! (*Rg.-V.*)

Praying for *display* of piety, is obviously wrong ; and not only useless but harmful. Ordinarily, prayer in secrecy and solitude is sincerest and most full of deep emotion. In conditions of widespread, profound, national surge of feeling, in presence of great danger or actual calamity, mass-prayer is obviously commanded by nature itself. Congregational prayer is right, useful, effective, in other circumstances also, if sincere and single-minded Solitary study has its own uses ; so has joint class-room study. It all depends upon the object in view, temperaments and requirements of persons concerned, and general surrounding conditions.

"Prayer opens the spiritual sight of man, for prayer is desire, and desire developes into *will*. The magnetic emanations proceeding from the body at every effort—whether mental or physical—produce self-magnetisation and ecstasy. Jesus has given the advice : 'When thou prayest, thou shalt not be as the hypocrites are ; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret' . " (H. P. Blavatsky, *Isis Unveiled*, I. 434.)

The Prophet Muhammad said to a new convert who was shouting out his *namāz-prayer* at the top of his voice : 'Brother !, Allāh is not deaf ; you need not shout so loudly'.

It has been said that "The usual influence of Christian belief" (and indeed of all blind belief, in any religion) "has been to override the idea of invariable causation in nature ; even after the belief in recurrent *miracles* is disavowed, the doctrine and practice of prayer remain to represent the old concept" : (J. M. Robertson, *A Short History of Christianity*, p. 242) ; the old concept, *viz.*, that God can intervene, to change the ordinary course of causation, in answer to prayer. Yet '*miracles* never cease' ; every the least change, and every 'invariable' particular pair of cause-and-effect is an un-

Aum !
Yaṭ jāgraṭah ḍūram uḍ-aiṭi Ḍaivam,
Ṭaḍ u supṭasya ṭaṭhā éva aiṭi,
Ḍūraṅ-gamam jyoṭishām jyoṭih Ékam
Ṭaṭ mé Manah shiva-sankalpam asṭu !
Yaṭ prajñānam, uṭa chéṭah, ḍhṛṭih cha,
Yaṭ jyoṭih anṭah Amṛṭam prajāsu,
Yasmat na ṛṭé kim-chana karma kriyaṭé,

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intelligible *miracle*. Who can say why fire burns human skin and ice feels cold to it ? Besides this radical consideration, there is the, if possible, even more radical one : in the familiar course of nature, a weaker force as cause is overpowered by a stronger force as greater cause which produces a different effect. Interpret 'prayer' as *willing* ; as concentration of 'mind-force', such as is exercised in 'hypnotising' or in 'auto-suggestion' ; as intense 'mental effort' to draw strength and power from Universal Space and Energy ; similar to 'bodily effort' to expand lungs and draw strength and vitality from universal air by great in-breathings. Such interpretation will readily restore 'scientific causation' to its proper place.

Alexis Carrel, M. D., Nobel Laureate, author of *Man, the Unknown*, renowned biologist, recipient of many other honors from famous learned bodies and from states, who passed away in 1944, wrote, in the New York *Reader's Digest* for March 1941, an art., 'Prayer is Power'. In the course of it he said : "Prayer is not only worship, it is also an invisible emanation of man's worshipping spirit—the most powerful energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its result can be measured in terms of physical buoyancy, greater intellectual vigour, moral stamina, and a deeper understanding of the realities underlying human relationships. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are enriched by prayer. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his greeds, his blunders. He developes a sense of moral obligation, intellectual humility. Thus begins a journey of the soul towards the realm of grace". In *Man, the Unknown* (pub. 1937), pp. 141-145, he mentions his own experience and "the most important cases of *miraculous* healing, recorded by the Medical Bureau of Lourdes".

Ṭaṭ me Manah shiva-sankalpam astu !
Yena idam bhūṭam bhuvanam bhavishyaṭ
Pari-gṛhīṭam Amṛṭéna sarvam,
Yasmin chiṭṭam sarvam oṭam prajānām,
Ṭaṭ mé Manah shiva-sankalpam astu ! Aum !
(*Yajur-V.* i, 1-6.)

Aum !
Yah ḍévānām prabhavah cha uḍbhavah cha,
Vishv-āḍhipah, Ruḍrah, Maharshih,
Hiraṇya-garbham janayāmāsa pūrvam,
Sah nah buḍḍhyā shubhayā samyunakṭu ! Aum ! (*U.*)
Aum ! Ūḍihi, uḍihi, Sūrya !
Varchasā mā abhi-uḍihi ;
Yān cha pashyāmi, yān cha na.
Ṭéshu mām su-maṭim kṛḍhi ! Aum ! (*Atharva Véḍa.*)

(Aum !
In the three worlds, planes, states of consciousness,
Waking, and Dreaming, and Deep Slumber too,
Father of all, may Thy Supernal Light
Inspire, illuminate, and guide our *minds* ;
We ope them to that Radiance Divine ! Aum !

Aum !
Supreme Director ! Lord of Warmth and Light,
Of Life and Consciousness, that knowest all !
Guide us by the *Right Path* to happiness !
And give us strength and will to war against
The sins that rage in us and lead astray !
We bow in reverence and prayer to thee ! Aum !

Aum !
Father Divine !, all sins ward off from us,
And all auspicious virtues grant to us.
Aum ! (*V.*)

Aum !
This *Mind* Divine of mine, which wanders far
When I am waking, and comes back in sleep—
May this far-reaching light of lights *will* right !
This *Mind* of mine, which is intelligence

All-knowing; which is living consciousness,
And patient self-maintaining fortitude;
Which is the inner and immortal light
Without which we are naught—may it *will* right!
This *Mind* of mine, which in eternal grasp,
Holds past and present and the future, all,
In which all other minds are interwoven
As warp and woof—may it *will* ever right!
Aum! (*V.*)

Aum!
Who did create and is the Lord of all,
Senses, sense-objects, souls, or high or low,
Rudra, the Seed of I-ness, and all-knower,
Maharshi, Who did generate at first
The Golden Egg wherein are interlinked
The wheeling globes by Prime Intelligence—
May He endow us with the *righteous Mind.* Aum!
Aum! Arise, arise, our gracious Lord, O Sun!,
Envelope us in Thy Effulgent Glory,
And raise us to the height of Thine own Wisdom,
So we may have insight of thy Great Purpose
And rightly understand our fellow-beings,
Create in us loving *good-will* for all,
Those whom we see and those we do not see! Aum!) (*V.*)

Aum! Bhadram karṇébhih shṛṇuyāma, Ḍévāh!
Bhadram pashyéma akshabhih yajatrāh;
Sthiraih angaih tushtuvāmsah tanūbhih
Vyashémahi ḍéva-hitam yad āyuh. Aum! (*Up.*)

(May we hear words of sweetness with our ears;
May we see joyous sights with our eyes;
With firm and healthy limbs, may we live on
For so long as is good for our organs,
Sensor and motor, through which ye do live,
Ye gods! ye Nature-forces![1] Living thus

[1] Ḍéva-s, 'gods', are nature-forces of the 'five elements, ākāsha-ether, air, fire, water, earth', with which the five sensor and five motor organs are connected, in Véḍic 'natural philosophy'.

Shall we express and hymn your glories well !)

A-dīnāh syāma sharaḍah shaṭam, bhūyah cha sharaḍah shaṭāṭ. (*Yajur-Véḍa*, 36. 24.)

Bhaḍram jīvanṭah jaraṇām ashīmahi.

(*Ṛg-Vèḍa*, 10. 37. 6.)

Pashyéma sharaḍah shaṭam, rohéma sharaḍah shaṭam, pushyéma sharaḍah shaṭam, bhavéma sharaḍah shaṭam, bhūshéma sharaḍah shaṭam, bhūyasīh sharaḍah shaṭāṭ. (*Aṭharva-Véḍa*, 19. 67. 1-8.)

(May we live, un-depressed, a hundred years ;
And even more ; and living sumptuously ;
A hundred autumn-glories may we see ;
And for a hundred autumns may we grow
In health and strength, and decorate ourselves ;
And e'en beyond the term of hundred years !)

B-ism-Illāh-ir-Rahmān-ir-Rahīm.
Al-hamḍu lillāhi Rabb-il-ā'limīn.
Ar-Rahmān ir-Rahīm ! Mālik-i-yaum-iḍ-ḍīn.
Iyyāka na'buḍu, wa iyyāka nasṭa'īn ;
Ihḍin-as-sirāṭ-ul-musṭaqīm,
Sirāṭ-allazīna an amṭa a'laihim,
Ghair-il-maghḍūb-i-a'laihim
wa lā-azzallīn. Āmīn ! (*Q.*)

(Praise be unto the Lord of all the worlds !
The Lord of Mercy and Beneficence !
Master Supreme of the great Judgment Day !
Thee do we serve and Thee beseech for help ;
Show us the *Path* on which Thy blessings rest,
The *Straight Path* ; not of those whose who go astray,
On whom descends thy wrath and punishment ! Amīn.)

Rabbana āṭina f-iḍ-ḍuniya hasanaṭan, wa f-il-ākhiraṭi hasanaṭan, wa qinā azāb-un-nār. (*Q.*)[1]

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[1] We have seen before, p. 262, *supra*, that Véḍic 'Messiah' as well as Biblical 'Nabī' have prayed for 'daily bread'. In the above text, Qurānic 'Ṛshi' does the same. The Véḍic verse, quoted just before, praying for long life of physical body and for auspicious sense-objects, has the same significance. Affairs of *this* world are by no means

(O God of all!
Bestow on us all blessings in this world,
And also in the other future world;
And save us from the fires of sin and hell.)

Our Father which art in heaven! Hallowed be Thy name. Thy kingdom come. Thy *will* be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen! (*B., N. T.*)

Lead me, O Lord, in Thy righteousness. Make Thy *Way* straight before my face. Cleanse Thou me from secret faults. Keep back Thy servant from presumptuous sins; let them not have dominion over me. Wash me thoroughly from my iniquity, and cleanse me from my sin. Create in me a clean heart, O God!, and renew a right spirit within me. Search me, O God!, know my heart, try me and know my thoughts, and see if there be any wicked way in me; and lead me in the *Way* Everlasting. Show me Thy *Ways*, O Lord! Teach me Thy *Paths*; and lead me in Thy Truth; Thou art the God of my Salvation. Open Thou mine eyes that I may behold wondrous things out of Thy law. Quicken thou

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to be neglected and despised. Quite obviously, by declaration of all religions, right conduct in this world is necessary condition of welfare in the next. That there *is* a next world, all religions are agreed; and if the question were to be decided by 'democratic' method, and were put to a universal plebiscite, the vast majority of the two thousand million human beings who inhabit this earth, including 180 millions of even the Soviet Russia of today, would surely say 'Yes'! Therefore, it is right that we should pray for, and exert ourselves to win, well-being in both worlds. The Védic Ṛshi, indeed, declares expressly that "Religion is that which secures happiness here as well as hereafter".

Yaṭah Abhy-uḍaya-Nis-shréyasa-
siḍḍhih sa Ḍharmah. (*Vaiśéshika-Sūṭra.*)

The whole of *Îsha Upanishaṭ* stresses the same fact.

me according to Thy Word. Remove from me the way of lying. (*B., O. T.*, Psalms.)

Shemaa Israel ! Adonai Elohenu Adonai Eihad !

Yehi rason millefanekha, Adonai Elohenu velohe abothenu, shettargilenu Bethoratheka vethadbikenu bemisswotheka, ve-al tebienu lide het velo lide abera velo lide nissayon velo lide bizzayon vetharhikenu miyesser haraa ; vethadbikenu beyasser hattob vethnenu lehen velhesseḍ velrahmin be-énekha vebene kol roenu veghomlenu hasaḍim ṭobim. Barukh Atta Adonai gomel hasaḍim ṭobim leammo Israel. Amen.

(Hear, O Israel ! the Lord is our God, the Lord is One. May it be Thy will, O Lord our God, and God of our fathers, to cause us to walk in Thy law and cleave to Thy commandments ; and lead us not into sin, transgression, temptation, and contempt. Remove from us every evil inclination and cause us to adhere to the good. Oh, grant us grace, favour and mercy in Thy sight, and in the sight of all that behold us, and bestow gracious favours on us. Blessed art Thou, O Lord, who bestowest gracious favours on Thy people Israel. Amen.)[1]

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[1]The original Hebrew words of this prayer, in roman characters, and also the translation, are taken from a book of prayers of all faiths, published by the Theosophical Publishing House, Adyar, Madras, in 1925, under the title of "Union of All Faiths in a Common Act of Worship". 'Israel' is said to be composed of 'Isr', 'righteousness' and 'El', 'omnipotent' ; hence it means, 'those who walk righteously in the Law of omnipotent God'. The reader, if he happens to be curious in matters of philology *cum* philosophy, may consult those mines of occult lore, H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, (with the help of the Indices) for connections between Indian, Phoenician, Hebrew, and Greek Dyaur-nishā, Divā-nisham, Dionysus, Adonai, Adonis, Adam-Adami, Adam, Ādi-Manu, Ādi-nātha, Eden, A-D-N-Y ; and between Indian A-I-U-M, E-O-M, A-I-A-O, H-A-Y-A-V-A, and the western I A O, Jaho, Jah, Jahveh, Jehovah, Jove, Eve, Yahveh, Yahya, I-hi-we, Hawwā, J-H-V-H, Iachchus, Oe-Ao-Hoo, Oi-Ha-Hoo ; Dyaus-pitr, Jupiter ; etc.

The 'Honovar'-prayer, (so named because of the words 'ahu-vairaya' or 'ahuna-vairayo' which occur in it), is held as sacred in Zoroastrianism as the 'Gāyaṭri' prayer is in Véḍism. It is :

Yaṭhā ahu(na) vairayo, aṭhā Raṭush, ashāṭ chiṭ ha chā, vanghéush ḍazaḍā manangho, shyaoṭhananām anghéush Mazaḍā-i kshaṭhrém chā Ahurāi ā. Yim ḍreguvyo ḍaḍāṭ vāsṭārém.

(Fix we our minds in worship on the Lord,
Of Right and Might, of Wisdom and of Power,
Who gives as *Conscience* to do godly deeds,
And also gives Detachment from the World,
And patient Resignation whence we gain
Solace in time of weakness and of pain.)[1]

.. Apāno ḍarégo jyāīṭīm, ā kshaṭṭhrém vanghéush manangho ; ashāṭ ā éréjūsh paṭho yaéshu Mazaḍāo Ahuro shaéṭī. (*Z.*, Gāṭhā, 33. 5.)

...Ahmāṭ avā mananghā yā véréjyé-īḍyāyī manṭā vāsṭrayā...(33. 6.)

...Ahuro Mazaḍāos chā ārmaīṭīsh chā ashém chā frāḍaṭ gaéṭhém manas chā vohu kshaṭṭhrém chā... ādāī...(33. 11.)

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[1] This rendering is based on the interpretation made by Shri J. M. Chatterji, *Ethical Conceptions of the Gāṭhā*, (2nd edn.), pp. 11 and 592 ; so also are all other renderings of Gāṭhā-texts, given in this book, based on his. Scholars can check and correct by the original texts, reproduced here in roman letters. Another version of the Honovar is as below ; it is only a versified form of the words (slightly altered for purposes of metre) of the English translation by Dr. Irach J. S. Taraporewala which appeared in *The Bombay Theosophical Bulletin* for September, 1937.

(As the earth's sovereign ruleth o'er the earth,
E'en so the Spiritual Teacher rules
The Mind of all, because of the Great Power
Of Rectitude and all the other gifts
Of the Good Mind. The Strength of Ahura,
And all these other gifts that go with it,

Yā shyaoṭhanā yā vachanghā yā yasnā amérétātém ashém chā ṭaībyo ḍāonghā, Mazaḍā ! kshaṭṭhrém chā haûrvāṭāṭo aéshām ṭoī, Ahurā !, éhyā poûruṭémāīsh ḍāsṭé (34. 1.)

Aṭ chā hoī sachanṭū mananghā ukhḍhāīs shyaoṭhānāīs chā ; kshnūm Mazaḍāo Vahmāi ā fraoréṭ yasnās chā...Ḍāongho éréjūsh paṭho yāṃ ḍaénām Ahuro Saoshyanṭo ḍaḍaṭ (53. 2.).

(Grant me long life, Lord Mazaḍa !, Fortitude,
And the right mind ; and show me
the *Straight Path*,
O'er which Thou broodest, and which
leads to Thee.
Lord ! give me such a Mind as makes men Wise
And dutiful...The wealth of Rectitude,
From which all other wealth flows of itself,
And Conscience Just, and Patient Fortitude,
And right Activity, bestow on me.
Come unto me, Great Mazaḍa ! with Thy hands
Full of those duties, righteous words and deeds,
Which bring Spirituality, detached
Aloofness from the world, Salvation thence,
Right thoughts, right words, right
deeds—by these we gain
Knowledge of Mazaḍā, and thence of Brahm' ;
The *Straight Path* that the Loving Lord Soshyanṭ
Gave us—may we not ever err from it.)

Are given to him who worketh for the Lord
In service of his brethren to his best.
May the Good Mind inspire us so we may
Bring solace to the souls of all in need !)

Dr. Taraporewala says that, like all other Saviours, "after years of struggle with his lower self, Zarathuṣtra gets Illumination", and begins the work of his mission with the utterance of "the Ahuna-vairya, 'the Holy Word of sacrifice'..." ..." 'Ahunem vairīm, ṭanūm paiṭī,' means 'the manṭra saves the man'. Vairya is from Skṭ vṛ, to choose ; hence it means 'all powerful, who can choose as he wills'..." (personal letter d/ 24-1-1938.) Gāya-ṭrī too ṭrāyaṭé, 'saves' him who gāyaṭi, 'sings' it.

Aṭ ṭoī, Mazaḍā ! ṭém mainyūm asha-okshanṭāya saréḍyayāo khāṭhrā maéṭhā mayā vahishṭā varéṭū mananghā ayāo aroī hākuréném yayāo hachinṭé ūrvāno. (33. 9-).

(May this my mind, Lord Mazaḍa ! show to me
The Truth, Thy inmost Spirit, Greatest Good,
Ideal of Ideals, to guide me
Aright in ways of Righteousness alway.
Having achieved that goal, I will have gained
All lesser things, to which my soul inclines.)

Sīshā nāo ashā paṭho vanghéūsh
khaéṭéng manangho. (34. 12.)

(Teach us the path of conscious Rectitude,
Great Lord! wherein Conscience rests satisfied.)

Ashā, Rectitude, Right Desire, Vahishṭam Manah, Right mind, Right knowledge, Ārmāīṭī, Right will, Right action, Kshaṭṭhram, Patient and Steady Detachment, and Mananghā, thoughts, Vachanghā, words, Shyaoṭhanā, deeds—these words are of very frequent occurrence in the *Gāṭhās*.

A brief, and very common, Véḍic prayer to be cleansed of sins, and be forgiven, is :

Pāpah aham, pāpa-karmā aham,
pāp-āṭmā pāpa-sambhavah,
Pāhi mām, Pundarīk-āksha !,
sarva-pāpa-harah bhava. (*Mbh.*)

(Sinful am I, sin-acting, and sin-born,
Sin-natured. Cleanse Thou me from all my sin !)

It may be noted that Aum (Om), Āmīṅ, Amen, respectively used by Vaiḍika Ḍharma, Islām, and Christianity, are the same word, all meaning, "Be it so", besides other meanings.

A Jaina prayer-hymn is :

Arahanṭa namo ! Bhagavanṭa namo !
Param-éshvara Jina-rāja namo !
Prabhu pāran-gaṭa, parama mahoḍaya,
Avināshi, akalanka, namo !
Ajara, amara, aṭī-shaya aḍbhuṭa-niḍhi,

Pravachana-jalaḍhi-mayanka, namo !
Kévala-gyānā-ḍarshé ḍarshiṭa,
Lokā-loka-sva-bhāva, namo !
Nāshiṭa-sakala-kalanka-kalusha-gaṇa,
Duriṭa-upaḍrava-bhāva, namo !
Asharaṇa-sharaṇa, vi-rāga, nir-anjana,
Nir-upāḍhika, Jagaḍ-īsha, namo !
Boḍhi ḍīnu an-upama ḍān-éshvara,
Gyāna bimala, sūr-īsha, namo ![1]
(Thou that deservest every praise !
The Lord of every glory, Thou !
Our God Supreme ! We bow to Thee !
Stainless, decayless, wonderful,
Exhaustless fount of marvels all ;
The One Sole object of all hymns,
Who can be glimpsed but in the glass
Of Soli-tary Consciousness,
That has negated all the taints
Of restless sins, disturbances,
Attachments to false fleeting things,
That stain Thy Purity of Peace !
Thou Refuge of the refugeless !
Thou Formless, Moveless, Passionless !
Lord of the Worlds ! Thee we adore !
Most Generous of givers, Thou !
Give us that greatest gift of all—
The Luminous Intelligence
And Final Knowledge of Thy-Self !
Give us this gift ! We bow to Thee !)

The Buddhist prayer, in most common use, is :

Buddham sharaṇam gachchhāmi,
Ḍhammam sharaṇam gachchhāmi,
Sangham sharaṇam gachchhāmi,
Aum ! maṇih padmé, Aum !

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[1] This prayer also is taken from the Theosophical publication mentioned before, p. 404 *supra*. For some verses from another Jaina prayer, in Samskṛt, see p. 133 *supra*.

(Ah ! Blessed Lord ! O High Deliverer !
Ah ! Lover ! Brother ! Guide ! Lamp of the Law !
Source of all Wisdom, Fountain of all Light !
I take my refuge in Thy name and Thee !
I take my refuge in Thy Law of Good !
I take my refuge in Thy Order ! Aum !
The gem-like drop of dew—my little soul—
Ah ! may it pass into the Lotus-bloom
That floats upon the Sea
Of Thy Infinity !)[1]

A few verses from a Sikh prayer are :

Sarab Kāla hai Piṭā apārā,
Dévi Kalikā Māṭa hamārā,
Manuyā Guru mohi, Manasā Māyī,
Yin mo ko saṭ-kriyā parhāī.

Dévi Shivā ! vara mohi yahai
Shubha karmoṅ ṭé kabahūn na tarūn,
Na darūṅ ari sé jaba āi larai,
Nishchaya kari apanī jīṭa karūṅ.

Thādha bhayé kara jora kar,
Vachana kahā shira nāe,
Panṭha chalai Ṭava jagaṭa mén
Yav Ṭum karo sahāe.

(GURU GOVINDA SIMHA, *Vichiṭra Nāṭaka* and *Chandī Chariṭra*.)

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[1] The first six lines are taken from Sir Edwin Arnold's *The Light of Asia*. 'Mani pammé' (Skt. maṇih paḍmé), 'the jewel in the lotus', seems to have a significance similar to that of a Hindu tradition, *viz.*, that if the body of a departed person is carried through the street in Benares, named Brahma-nāla, to Maṇi-karṇika, a holy spot on the bank of the Gangā, and is burnt there, the soul attains moksha. The 'mystic' meaning of Brahma-nāla 'the stem of Brahma' is that if the soul, by Yoga-practice, is able to travel up through the spinal cord and brain to the Brahma-randhra, 'the Brahma-hole', Mani-karṇikā, 'the jewel-bud', (i.e.? pituitary body *cum* pineal gland), it attains omniscience: (see *The Secret Doctrine*, I, 482

(Th' Eternal is my Father measureless,
My goddess-Mother is Eternity,
My Teacher is my Mind ; its Intuition
Is my good Nurse. They teach me to do right.
Thou blessed Consort-Nature of the Lord !
Grant me this boon that I may never turn
From the Right Path of Duty ; never fear
To war 'gainst evil ; and may always win !
I fold my hands in humble prayer to Thee !
I bend my head in lowly reverence !
Ordain that Thy Path may be trod by all ;
Give me the strength to make it plain to men[1] !)

Another great prayer, common to the several religions, may be noted ; common because it arises spontaneously from the unsophisticated human heart, which is the same all over the earth ; for Darkness, outer as well as inner, is the great enemy of the good, and Light their great friend, everywhere :

Aum ! Ṭamasah mā Jyoṭih gamaya,
Asaṭah mā Saḍ gamaya,
Mṛṭyoh Amṛṭam ! Aum ! (*V.*)

(Lead me from Darkness unto Light ; lead me
From the Unreal to the Real ; lead
Me from the mortal to th' Immortal Self !)

Il allazīna āmanu yukḥrijahum
min az-Zulmāṭi il an-Nūr ! (*Q.*)

Those who have found the faith are taken out
Of Darkness into Light, ye faithful ones !)

Nūrun alā nūrin yahḍillāhū
li nūrihī maṅyashāo. (*Q.*)

(Light blazing upon Light, God guideth him,
To whom He gives His grace, unto His Light.)

(Ocean of mercy ! dwell within our heart

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[1]These last three prayers, Jaina, Buḍḍhist, and Sikh, have some words in them, which make it possible, according to the mood of the devotee, to regard them as addressed either to the Supreme, or to a 'personal' embodiment of the Supreme, viz., Mahāvīra Jina, or Buddha, or the goddess Ḍurgā.

Ever, and give such Light unto our mind,
That we may love, serve, worship Thee, our God!
Ever Thy presence may we feel near us,
Thou art our Father, Mother, Master, all!)

(*Si., THR.*, 31.)

Lead, kindly Light, amid th' encircling gloom,
Lead thou me on!
The night is dark, and I am far from home,
Lead thou me on!

(Christian Hymn, by NEWMAN.)

An old Greek hymn to Minerva, goddess of Wisdom, sprung from the *head* of Jupiter, (which implies that she is personification of the aspect of *omni-science* of the Supreme), sings:

Great Goddess, hear!, and on my darkened mind,
Pour thy pure Light in measure unconfined;
That Sacred Light, O all-preceding Queen,
Which beams eternal from thy face serene.
My soul, while wandering on the earth, inspire
With thine own blessed and impulsive Fire.

(PROCLUS, translated by Thomas Taylor.)

All the old 'dead' religions, and many of the living but smaller and less known religions of the less-developed primitive or degenerate peoples, have similar prayers for 'illumination' of mind and body, for guidance and inspiration, for being shown the right way and given strength to tread it.

Let us note that most of these great elemental heart-prayers are prayers for collective 'we', 'us', rather than single 'me'; and even where the singular is used, the intention is plain, of righteous and loving relationship with all. Indeed, prayer without love, love of fellow-men as much as of God, (because the former is the beginning of the latter), is hollow, is mockery. Measure of the power of prayer to help is Measure of the love in the heart which prays.[1]

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[1]For condemnation of malevolent *evil* prayer, which belongs to Black Magic, see *Secret Doctrine*, V. 48, 70-71.

II. REPENTANCE, CONFESSION, EXPIATION.

2. But since men cannot always avoid temptation, and darkness falls upon their hearts and eyes, from time to time; nay, but too frequently; and they err into sin

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Some other purposes and benefits of sincere good benevolent prayer may be noted. It is as toilette of the mind, the soul. It is bathing in the pure waters of spiritual emotion; looking into the mirror of introspective self-examination; making sure that no unseemliness is left uncorrected, before presenting oneself before and to the Supreme, and then going forth to work among fellow-creatures, or retiring to rest for the night. Detailed considerations, in this regard, are offered in *The Science of Social Organisation*, I, 376-392. As to times for prayer, obviously all are good in which the soul feels need for it. The significance and value of a-japā gāyaṭrī have been referred to, at p. 397, *supra*. The more advanced, more pure, more (wisely) 'child'-like the soul, the more does it 'keep near' to the Parent; desirous to please the Parent thereby; while performing any and every act, as if the Divine Father-mother is looking on and approving. Still, for the ordinary person, and for regulation of the day's routine, the hours of sunrise and sunset are recommended by most religions. The glories of God's Nature are most manifest then. Some beautiful English hymns may be quoted, to illustrate:

An Hour with Thee.

An hour with Thee! when earliest day
Dapples with gold the eastern grey!
O what can frame the mind to bear
The toil and turmoil, cark and care,
New griefs which coming hours unfold,
And sad remembrance of the old?
One hour with Thee!
An hour with Thee! when burning June
Waves his red flag at pitch of noon!
What shall repay the faithful swain,
His labor on the sultry plain,
And more than cave or shelt'ring bough
Cool fevered blood and throbbing brow?
One hour with Thee!
An hour with Thee! when sun is set!

again and again; therefore all religions prescribe expiation; and all in three steps: pashchāṭ-ṭāpa, prakhyāpana, prāyash-chiṭṭa; *naḍm*, *étarāf*, *kaffārā*; repentance, confession, expiation.

O what can teach me to forget
The thankless labors of the day,
The hopes, the wishes, flung away,
Th' increasing wants, the lessening gains,
The master's pride who scorns my pains?
One hour with Thee!

Ave Maria.

Ave Maria! blessed be the hour,
The time, the clime, the spot, where I so oft
Have felt that moment in its fullest power
Sink o'er the earth, so beautiful and soft,
While swung the deep bell in the distant tower,
Or the faint dying-day-hymn stole aloft,
And not a breath crept through the rosy air,
And yet the forest-leaves
Seemed stirred with prayer.
Ave Maria! 'tis the hour of prayer!
Ave Maria! 'tis the hour of love!
Ave Maria! O that face so fair!
Those downcast eyes beneath th' Almighty Dove!
Ave Maria! may our spirits dare
Look up to thine and to thy son's above!

Earth has no sorrow that Heaven cannot heal!

Come, ye disconsolate!, where'ver ye languish,
Come to God's altar, fervently here kneel,
Here bring your wounded hearts,
here bring your anguish,
Earth has no sorrow that Heaven cannot heal!
Joy of the desolate, Light of the straying
Hope, when all others die, fadeless and pure,
Here speaks the Comforter, in God's name saying,
"Earth has no sorrow that Heaven cannot heal!"
Go, ask the infidel, what boon he brings thee,
What charm for aching hearts can he reveal,
Sweet as the blessed promise that hope sings us,
"Earth has no sorrow that Heaven cannot heal!".

and be converted, that your sins may be blotted out. If we confess our sins, He is faithful and just to forgive, and to cleanse us from all unrighteousness. (*B.*)

He that convereth his sin shall not prosper ; but whoso confesseth and forsaketh them shall have mercy. (*B.*, Proverbs.)

(They who, when they commit a crime or wrong,
Remember God and beg Him to forgive,
And do not persevere in what they did,
But turn their heart from sin, repent, amend—
They will gain pardon surely from the Lord.)
(*THR.*, 49 ; *Q.*, 2. 155 ; 5. 43 ; 6. 54 ; 3. 129, 130 ; 16. 20 ; 4. 145.)

It should be carefully noted that mere subjective repentance and remorse is not enough ; confession, to some good and wise man, a saintly person, if available, should follow ; but even that is not enough ; there must be *expiation* also ; the victim of the sin must be compensated and propitiated ; or if that person is no longer available, then some one else in-stead ; or, in some other suitable and effective manner, penances, mortification of flesh, charities to genuinely good causes or persons.

Psycho-analysis, with much groping and many mistakes and corrections, is slowly developing a modern form and technique, for this ancient method of purging of the soul, from 'sin' and 'toxic' passion and emotion, which make both soul and body sick with 'psychoses' and 'neuroses'. The latest advance of this 'new' science is embodied in the word 're-education'; i.e., psycho-analytic treatment, to be safe and successful, must 're-educate' the patient. 'Re-education' is the new name for a small part of what was formerly called 're-generation', 're-birth' 'second birth', 'conversion', 'change of heart'. Old words had become hackneyed and lost significance. Old priest-doctors had forgotten that significance and become quacks or worse. A change was necessary. Therefore, Nature, collective Human Nature, is bringing it about. Religion is becoming scientific. Science is becoming religious. The new healer will have to be a healer of body and soul

both, simultaneously; for both always fall ill together; though, usually, the one more and the other less. The future 'medicine-man' will have to be such, on the high level of 'spiritual scientist', 'scientific priest'. The new tendency towards 'prison reform' and 'prisoners' education' is working in the same direction. But it seems to be suffering from one serious and dangerous defect, viz., it *does not* guide the criminal to make *repentant expiation* to the victim. Consequence of this is likely to be that jail may come to be regarded as a desirable place of comforts, which can be easily secured by crime.

III. Discriminate Charity.

3. All religions equally enjoin discriminate 'charity' to the deserving, pāṭré ḍāna, *zakāṭ*, and construction of 'pious works', churches, mosques, temples, alms-houses, rest-houses, wells, tanks, hospitals, schools, colleges, roads, aqueducts, and plantations of groves and avenues of fruiting, flowering, and ornamental trees, etc.—all dedicated for public use in the name of God. Modern 'secular' way of satisfying this need of the individuo-social heart is, 'subscriptions' and 'donations' to public institutions or movements, educational concerns, schools, universities, libraries, scientific institutes, hospitals, charitable endowments of all sorts.

IV. Revelation.

4. All call their Scriptures by names having the same significance, *viz.*, 'Word of God': Brahma-vākya, *Kalām-ullāh*, Go(d)-spel(l). All arrange them in the same way, aḍhyāya and manṭra, 'chapter and verse', *sūrah* and *āyaṭ*. All have written immense and numerous bhāshyas, commentaries, Qurānic *ṭafsirs* and *tashrīhs*, Hebraic *Ṭalmūḍs*, on them. All have evolved a Mīmāmsā, Science of Theology and Exegesis, *Fiqah*. All interpret them in various ways, literal, allegorical, mystical, moral, anagogic, arithmetical, 'prophetic', etc. All believe their respective religions to have two aspects; one, for the masses; another, for the

few advanced souls; (see pp. 87-94 *supra*). As *Upanishats* are the rahasya, 'secret', of *Véḍas*; so *Qubbālah* is that of the *Old Testament* or Hebrew part of *Bible*; *Bāṭinī* Ṭasawwuf, that of *Quran*; Gnosticism and Mysticism of *St. John* and *St. Paul* and *Book of Revelation*, that of the *New Testament*, Christian part of *Bible*; and these 'hidden', 'esoteric', 'occult' teachings of all religions are almost exactly the same. All believe in a four-fold source of religious law: *Qurān—Haḍīs—Ijmā'—Qayās*; Revelation—Tradition—Canonical Regulation (i.e., Episcopal Legislation, Learned Opinion, Good Custom, also Example of the Wise and Godly)—Conscience; Shruṭi—Smṛṭi—Saḍ-āchāra—Āṭma-ṭushṭi (or Hṛḍay-ābhy-anujñā); which all correspond to modern legal Statute—Custom—Precedent—Equity.[1]

V. SHRINES OF GOD.

5. Because man clings to form, being himself naught else than God incarnate in a form, and finds it difficult to turn at once to the Formless, therefore all religions try to take him, step by step, from outer worship to Inner Worship. But religion everywhere becomes ruthless priestcraft, when, instead of leading the people on from step to higher step, endeavour is made by its custodians to stultify them with debasing superstitions and fears, and madden them with murderous bigotries,

[1] 'Cha' in Manu's verse: (1) Shruṭih, (2) Smṛṭih, (3) Saḍ-āchārah, (4) Svasya *cha* priyam Āṭmanah—indicates that all four are inter-dependent; all are needed to make good sound law-ḍharma acceptable to all. The first three represent Society and Socialism, the last, Individual and Individualism. This last, since the 'Individual' is in essence the 'Universal' and 'law unto him-Self', ultimately becomes Universalism, when the Individual has consciously realised its identity with the Universal.

The fourfold source is not so clear in Judaism; but (a) the Law, (b) the Writings, (c) the Halacha, (d) the Haggada, seem vaguely to correspond. See W. D. Morrison, *The Jews under the Roman Rule*, ch. xi (Story of the Nations Series).

in order that they may be preyed upon more easily. *Abusus optimi pessimus*, 'the best, fallen, becomes the worst.'[1]

Apsu ḍévāh manushyāṇām,
ḍivi ḍévāh manīshiṇām,
Bālānām kāshtha-loshtéshu,
buḍhasya Ātmani ḍévaṭā. (*Agni Purāṇa.*)
(The child-soul's gods abide in wood and stone;
Of average man, in holy lakes and streams;
Of the intelligent, in heavenly orbs;
The wise man's God is his Immortal Self.)

Christian Scriptures distinguish between 'milk for babes' and 'meat for the strong'. We have recorded before, Kṛshṇa's counsel: 'Those who know more should not shake the minds and the faiths of those who know less, too violently'; and Muhammad's advice: 'Teach the people according to their intelligence.'[2]

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[1] Ranke's *History of the Popes*, (Eng. trans. by Foster, 1896) gives the full story of the mutual murders of Roman Catholic and Protestant in very many countries.

[2] See pp. 138-139 *supra*. Also,

Dvé vāva Brahmaṇo rupé,
Mūrṭam cha éva, A-mūrtam cha.
Yaṭ Mūrṭam taṭ Mṛṭam;
Aṭha A-mūrṭam, ṭaṭ A-mṛtam. (*Bṛhaḍ. Up.*, 2. 3. 1.)
(The Absolute hath be-ing in two forms;
One is the Formless; th' other is 'all forms'.
The Formless is Unchanging, Permanent;
While 'forms' all mortal are, changing incessant.)

We have seen before (p. 1-2, 139-144) that *all* forms, names, are His, Mine, the Universal Self's. The abstract *ex-ists* in and through and by the Concrete. General Laws *appear* in particular Facts. Psychology and Metaphysic are *illustrated*, are *realised*, by History, by the whole World-Process. So, there is no impropriety in the child-soul clinging to a noble ideal-istic 'Image'; or even in a sage-soul feeling a devoted attachment for a yet higher and more advanced and perfected Individual Deity represented in a grandly artistic Imagi-nary 'Image'. *Nirukṭa* (Véḍa-Exegesis) tells us that *Véḍa* has two meanings: (1) a Nitya, permanent, philosophical one, and (2) a Sāmayika, temporal, passing, historical.

A western poet makes a repentent sinner say :

I thought I could not breathe in that fine air
That pure severity of perfect light,
I wanted warmth and color. Now I know
Thou art the highest and most human too.

(TENNYSON.)

Zoroastrianism, eschewing all worship of forms, has yet established the *Agyāri*, Āṭash-Bahrām, visible fire, symbol of Spiritual Fire of Life and Consciousness, Fire round which all human beings should gather to derive therefrom Heat and Light, warm Vitality, and En-light-enment of Mind, common Consciousness of Unity and Brotherhood, and common Purpose of General Welfare and United Effort to achieve that Purpose. This *agyāri*, (Skṭ. Agni-āgāra, 'storing-place of fire') corresponds to the 'Agni-hoṭra' ceremony of Védism.

An Islāmic legend says that Moses rebuked a simple-hearted cobbler for praying to God to appear to him, so that he might put a pair of fine shoes on His feet. But the Voice of God, from within him, rebuked Moses, in turn :

Mazhabé Ishq az hamā millaṭ juḍā-sṭ ;
Āshiqāṅ rā mazhab-o-millaṭ Khuḍā-sṭ.
Mūsiā !, āḍāb-ḍānāṅ ḍīgar anḍ,
Āshiqāṅ soz-é-ḍurūṅāṅ ḍīgar anḍ.
Ṭū barāyé wasl karḍan āmaḍī,
Nai barāyé fasl karḍan āmaḍī. (RŪMĪ.)
(The Faith of Love differs from other faiths.
The religion and the Community
Of Those who Love is God and God alone.
O Moses !, know thou well and once for all—
Other are knowers of proprieties,
Other the hearts that are aflame with Love !
Thou wast sent down to bring souls near to Me,
And not to thrust them thus away from Me.)

So, the chronicles of Roman Catholic Christianity record that, once upon a time, there was a juggler, who made his living by going about and showing his tricks to

village-folk and towns-folk, with balls and knives. He attained great skill, and therefore even fame, in his art, though he could not always earn enough for his meals. One day he went into a church, and saw monks praying before a beautiful image of Madonna, the holy Virgin Mary. Very simple was his heart. Great love for the Madonna suddenly entered into it. When the monks went away, he, wishing to show his devotion to the Virgin, and knowing no other way, began to perform his tricks, with his head on the floor and feet in the air. The monks returned, happened to peep in, through chinks in the closed door, and saw the clown. They felt angry, and wished to enter, and remove him by force. Suddenly a haze came upon their eyes. Through it they saw a 'vision'. The Madonna descended from her pedestal, and with her mantle wiped the sweat that was streaming from his brows. They fell upon their knees, bowed their heads to the floor, and murmured: "Blessed are the pure in heart, for they shall see God."

Bhakṭi-legends of Hinduism are full of similar stories of soul-purifying 'visions' won by simple heart and faith undoubting, the faith that can move mountains, through child-like works of worship, very acceptable to the All-pervading Spirit of Love.[1]

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[1] Hari Ḍas, (from whom Akbar's famous musician Ṭān-sén acquired his art), was a great devotee of Kṛshṇa. The beautiful youthful dancing form of the deity was the object of his special adoration. When he used to play on the vīṇā and sing a dancing-song in ecstasy, he and his disciples often had the 'vision' of 'the azure image' descending from its pedestal and dancing before them. Legends say that the emperor went to Hari Ḍas' cottage in disguise, in company with Ṭān-sén, in the right mood; and the 'glorious vision of Beauty Incarnate' was vouch-safed to him also. Ṭulasī Ḍās is the author of the famous Hinḍī *Rāmāyaṇa* which has been the Bible of the Hinḍū people for the last three hundred years. He was a contemporary of Hari Ḍās. He was devoted to the Rāma-incarnation. At first, he was a householder; and, devotee as he was, the times being troublous, his piety was

Image-worship would serve its rightful purpose, if it is kept within strict limits; *not* positively encouraged; and if elders and spiritual ministers keep constantly reminding the people that the image is only a symbol, a remembrancer, of the One God. Islāmic tradition says that when Umar expressed doubts as to the utility of kissing the Black Stone, *Hajr-ul-aswad*, fixed within the Kā'ba, (which ceremonial kissing Muhammad had ordained), Ali explained to him:

Al hajru Yamīn-ullāh f-il arḍ.

(The stone is as God's right hand on the earth.)

Accordingly, all religions have their specially sacred shrines, sacred bathing places, sacred towns, places of pilgrimage, etc. The purpose of all is to keep the mind fixed on higher and higher religious thoughts, spiritual ideas and virtues. To the soul not yet advanced to the stage of capacity for abstract contemplation, attaching of progressively abstract, (first super-physical, then metaphysical), concepts with concrete physical objects, acts, movements, of various kinds, is of very great help, nay necessary.[1]

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tinged with anxiety for his goods. One night, he had occasion to come out of his house, soon after midnight. He 'saw' a magnificently handsome and mightily manly youth, armed with bow and arrows, pacing up and down, sentry-wise, in front of the house. He went up eagerly and asked: "Who are you, and why pacing up and down?" A rich-toned voice answered: "A friend of mine lives in this house and is anxious for his household goods; so I am keeping guard." And, with a smile, the youth vanished. A great awe and a great joy and a great shame filled the soul of Ṭulasī Ḍas, and made tumult therein: "I have seen my Lord! But I have put Him to so much trouble by my sordid worry over some wretched pots and pans!" At once 'he gave them all away, and followed Him', and became the author of the Hindu's 'New Testament.' Such are the beautiful heart-purifying soul-uplifting legends of true devotees of all races and religions.

[1] A European traveller in Thibet, asked a lāmā: "What is the good of merely mechanically turning a prayer-wheel?".

Hinduism has, from time immemorial, its well-known seven Pavitra-purī-s, Sacred Towns of Pilgrimage. These are, from north to south, Māyā-purī (now Hara-dvāra, Hardwar), Mathurā (Muttra), Ayodhyā (Ajodhyā), Kāshī (Benares), Avantikā (Ujjayini, Ujjain), Kānchī (Conjeeveram), and Dvārakā. These were all great 'seats of learning', centres of education, brahma-purī-s, vidyā-pītha-s, in the earlier days, like modern 'university' towns. Kāshī still is such, and has continued to be so, unbrokenly for at least three thousand, probably five thousand and more, years. Another set of four 'holy places' of pilgrimage, chatur-dhāma, consists of Badarī in the Himālayas, Jagan-nātha on the eastern sea-coast, Rām-éshvara on the southern sea-coast, Dvārakā on the western sea-coast. Hundreds of new temple-towns, (like cathedral-towns of medieval Europe and mosque-towns of western Asia), have sprung up within the last two thousand years, of which a score or so now come only next after the above-mentioned seven and four, in public estimation.

Buddha, shortly before leaving this world, advised his followers to make centres of pilgrimage of four places, *viz.*, those of his (1) birth, Lumminī (Rukminī)-vana, (2) enlightenment, Buddha-Gayā, (3) commencement of his work of mercy and preaching, Sār-nāth[1] in Benares, and

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The lāmā said: "The person, at his or her present stage, incapable of rising higher in mind, *feels* that he is praying, when turning the wheel; that is some thing; it is a first step towards introspection and meditation"; Mme. Alexandra Neel, *With Mystics and Magicians in Thibet.*

[1] There seems to have been a great temple of Shiva, here, in the days of Gautama Buddha; and the deity was imaged as 'Lord and Protector of sāranga, *deer*', of which there seem to have been great herds here, then, specially protected and preserved *from* (not *for*) hunting, by local public religious feeling. As such Protector, the image of Shiva was named Sāranga-nātha, now shortened by non-literary popular usage into Sār-nāth; and the place was known as Sāranga-vana, 'Deer Park', Mrga-dāya, in Pāli. (Dāya, as in dharma-dāya,

(4) passing into Para-nirvāṇa, *viz.*, Kushi-nara(-nagara). He did so, presumably, to satisfy unconquerable human craving for something visible, something tangible, even in religion; and to create external means of binding human hearts together, by establishing common interests and meeting-places for persons from all parts of the world, in a religious atmosphere and a pure mood of spiritual exaltation and aspiration. Trade and commerce and ideas all travel along such pilgrim-routes and help to spread common culture, common sympathy, humanism. Also, offerings of pilgrims, and need to supply their personal requirements, food, clothing, curios, mementoes, for which they pay well—all these help to build up flourishing temple-cathedral-mosque-towns, where arts and learning prosper, or at least have chance, and ought, to prosper, side by side with trade and the market-place. Unfortunately, as usual, 'God proposes and Satan disposes,' also, and 'much darkness gathers right under the lamp', and foul evils thrive in the shadow of 'houses of God'.

Muhammad destroyed the three hundred and sixty idols of Macca, because he perceived the ill effects of excessive idolatry. Yet, realizing the needs of the human heart, he preserved one, *viz.*, the Temple built by Abraham, Kā'ba, 'Cube,' with its *Hajr-ul-Aswad* and *Hajr-ul-Yamān*; and, with great foresight, made it the principal place of Islāmic worship, a uniting centre of an ordained pilgrimage, *Hajj*. Muslims, offering prayers at prescribed hours, always turn their faces in the direction of Kā'ba, in whatever part of the world they may happen to be. But

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ḍāy-āḍa, means 'inherited property,' 'given to', from ḍā, to give'; woodland reserved for deer). Compare the great saying of Christ: "Other sheep have I, which are not of this flock" (i.e., Jews). Christ is the 'shepherd'. Humane feeling towards animals, 'religious' in India, is beginning to express itself 'secularly' in the west, in such institutions as the Yellowstone Park of the U.S.A., in Zoos, and in laws for the protection of wild life, here and there.

Muhammad omitted not to teach that, though enjoined for common practice, it was not spiritually essential. For, indeed :

Wal-illāh-il mashriqu w-al maghribu, fa aina mā ṭowallu fa summā Wajh-Ullāhī ; inn-Allāhā wāseūn alīm. Laisal birra an ṭowallu wujūha-kum qibal-al-mashriqī w-al-maghribī, wa lakinnal birra man āmana b-Illāhī w-al-yaum-il-ākhirī w-al-malāyakāṭi w-al-kiṭābi w-an-nabīyīna. (*Q.*)

(Since God is omni-present, all-pervading,
Since He is in the east as well as west,
Whichever way ye turn, God's Face is there ;
His Presence doth pervade the Universe.
It is not righteousness to turn the face
To east or west ; but to believe in God ;
And in the Day of Judgment when you must
The consequence of your good deeds and ill
Meet with unfailingly ; and to have faith
In angels, scriptures, and the prophets too.)
Lā inḍa Rabbi sabahun wa lā māsun. (*H.*)
Wa hua mākum aynama kunṭum. (*Q.*)
(For God there is no morning and no eve ;
And He is with you wheresoe'er you are.)

The courtyard, the corridors around the central Cubical Temple, and the sacred Zam-Zam well in the courtyard of the Kā'ba, are very like the precincts of the great temples of South India. The method of worship too has many items quite similar to those which prevail in Indian temples. Pilgrims wash their faces and hands and feet, drink the water of the well, and sprinkle it over their bodies ; put on two pieces of *ehrām* or unsewn cloth, like Indian avasīya (ḍhauṭī, ḍhoṭī) and uṭṭarīya ; make *ṭawāf*, pari-kramā, circum-ambulation, of the temple ; kiss the holy stones, *Hajr-ul-Aswaḍ*, 'Black Stone,' and *Hajr-ul-Yamān*, 'Brown Stone,' fixed inside the cubical room ; and sit in meditation. These stones are said to be meteorites, left, as they fell from the heavens, unshaped by human hands, like the Shiva-lingas in some

famous Indian temples.[1] Pilgrimages, *hajj*, yāṭrā, are made by Islāmic pilgrims to other sacred places also, especially Meḍinā, and Najaf, Karbalā, Meshed, etc. Islāmic tradition is that the Kā'ba temple was originally erected by Abraham, who was also known as Khalīl.

The holy place of Hebrew religion is Jerusalem.

Christian religion too, naturally and rightly holds in great veneration, and regards as places of pilgrimage, places which have been sanctified by the birth of Christ, Bethlehem ; upbringing in early years, Nazareth ; baptism, the river Jordan ; ministry, the sea of Galilee or Gennesareth, and towns on its shores, Tiberias, Capernaum, also the town of Jerusalem ; and finally, his crucifixion, Calvary. Besides these, it has its holy towns, like Rome, Kiev, Canterbury, Lourdes, etc., and its specially sacred shrines and churches, where images of the Blessed Virgin and the Bambino are worshipped with incense, lighted candles, water-sprinklings, (by persons of the Roman Catholic persuasion), much in the Hinḍū way, and miracles

[1] They are specially called Jyoṭir-linga-s, 'pillars of light'. Twelve such are mentioned in *Purāṇa-s*. One is in the Kédara-nāṭha temple in Benares. Others are in other parts of India. 'Of *light*', because, when falling from the skies, they must have been luminous with ignition. All 'falling stars' are. To the unsophisticated mind, unacquainted with the scientific explanation, they would appear as special miracles. To the scientific mind, they are only infinitesimal parts of the infinite perpetual miracle of the heavens with their countless contents of ever-rolling, breaking and re-forming, shining and extinguishing, dying and reappearing orbs. If priests of temples were wise and benevolent, they would explain the significance of 'jyoṭir-linga' as above, to the pilgrims, and help them to take a step forward from 'form' towards the Formless.

Bible also, (Exodus, 20) says: "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it." Another aspect of the truth is embodied in the Hinḍī proverb: 'It takes a thousand strokes of chisel-and-hammer to evolve a god (idol) from a stone-block'. The soul must pass through all sorts of experiences before it becomes perfect.

are believed to be performed, especially of healing.

Worship of ideal Mother and Babe is, indeed, not only common to all religions, but is their purest, sincerest, most natural, and most ennobling part. So necessary is it for the human heart, that Buddhism in China has found out a Kwānyin Buḍḍha, a female Buddha with a divine babe, to worship; she is 'Goddess of Mercy', 'Hearer of the World's prayers'.[1] And Fāṭimā and Hasan-Husain are as prominent in Islām, as Madonna and Babe in Christianity; or Yashoḍā and Kṛshṇa, and Kausalyā and Rāma, in Hinduism.

But here, as elsewhere, the human heart runs to excess, and converts good into evil. Followers of Islām, not content with one central Temple, worship tombs and mausolea too, which are as uselessly and mischievously numerous as Hinḍū temples and images; though the wisest elders of Islam and Christianity and Vaiḍika Ḍharma say:

Ḍilā! ṭawāf-i-ḍilāṅ kun, ke Kā'ba-é makẖfī-sṭ,
Ke āṅ Kẖalīl binā karḍ, wa īṅ Kẖuḍā kẖuḍ sākẖṭ.
Ṭā kai ziyāraṭ-i-maqābir, ai afsurḍah!
Yak gurba-i-zinḍa beh az hazār shér murḍah! (*S.*)
(Thy-Self, the Self in all hearts, O my heart!
Go, circum-ambulate, circle with love!
For every living heart is made by God
And is the inner mystic Kā'ba true;
While th' outer Kāba was built by Kẖalīl.
How long, what for, wilt thou make pilgrimage,
O luckless one! to dead tombs? One live cat
Is better than a thousand lions dead!)

Pūrṇasya āvāhanam kuṭra!
sarv-āḍhārasya, cha āsanam!

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[1] F. W. S. O'Neill, *The Quest for God in China*, pp. 153-154. H. P. B., *The Secret Doctrine*, II. 192-195, (and other places, see Index) indicates that Kwan-Shai-Yin or Kwan-Shi-Yin is Āṭmā, and Kwan-Yin is Buḍḍhi. She suggests other elusive meanings also. See also *The Mahatma Letters*, p. 344.

Pra-ḍakshiṇā cha An-antasya !
hi A-ḍvayasya kuṭah naṭih ! (*Parā-pūjā.*)
(How can the All-pervading, Who holds all,
Be brought into a temple and confined
To a small image on a pedestal !
How fix the Omnipresent to one spot !
How can the Infinite be circled round
By pigmy man ! How may we bow to Him
Who has no Second that could bow to him,
Who is our very Self, naught else than We !)
Na nāka-prshthé, na Mahéndra-loké,
Na nāga-rājyé, na rasā-ṭalé vā,
Na parvaṭ-āgré, na samuḍra-garṭé,
Na cha ashta-siḍḍhishu ; An-Iḍam hi Mokshah.
Na pāṭālam, na cha vivaram girīṇām
Na éva anḍha-kārah, kukshayah na uḍaḍhīnām,
Guhā yasyām nihiṭam Brahma shāshvaṭam,
Buḍḍhi-vṛṭṭim a-vishishtām kavayah véḍayanṭé.
(*Yoga-bhāshya.*)
(Not in the heavens, nor the underworlds,
Not in the hollow caves of trackless mountains,
Nor in black darkness of the ocean's deeps—
The cave where Brahma shines is the heart-cave
Of Mind which is filled with the Consciousness—
'*I* am *not* any finite passing *This.*')

Bā-wujūḍé ke muzhḍa-e Ṭérā,
nahn-o-aqrab,
Safahe Ma-ahaf pai likhā ṭhā,
mujhé mā'lūm na ṭhā. (*S.*)
(Though it is writ plain in the Holy Writ,
God sayeth, 'I am nearer unto thee,
O purblind man ! than thine own jugular vein !'—
Yet, being blind, I could not read that writ.)

It is not hidden from thee, neither is It far off. It is not in heaven, that thou shouldst say, 'Who shall go up for us to heaven, and bring It unto us that we may hear It and do It ?' Neither is It beyond the sea, that thou shouldst say, 'Who shall go over the sea for us, and bring

It unto us that we may hear It and do it ?' But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do It. (*B.*, Deuteronomy, 30, 13-14,)

That which thou art thou dreamest not; so vast
That lo! time present, time to be, time past,
Are but the sepals of thy opening soul
Whose flower shall fill the universe at last.
Thou ponderest on the moon, the stars, the sky,
When the winds gather, how the waters run,
But all too lightly deemest of thy-Self
Who art a thousand miracles in One!

(JAMES RHODES.)

So, too, have followers of Buddha taken to image-worship in excess. Philologists tell us that the very name, invented by neighbouring Persian-speaking peoples, 'idol', *viz.*, *but*, is but a corruption of 'Buddha'; because the countless images, which they saw scattered all over the tracts now called Afghānistān, Ṭurkistān, etc., were all described to them, by the worshippers, as 'Buddha'. Yet none has declared more emphatically than Buddha, that 'Within our-Self deliverance must be found,' and not from images.[1] His very last words were:

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[1] Prof. B. K. Sarkar, in his paper on 'Religious Categories', (pp. 191-217 of *The Religions of the World* vol. I, pub. by the Rāma-Kṛshṇa Mission, Calcutta, 1938), describes how Confucius, who died a disappointed and unappreciated reformer, was, some two hundred years later, described by Mencius as "the embodiment of highest perfection"; "three hundred years after his death he was made Duke and Earl"; another two hundreed years later, Sze Ma-chien described him as "divinest of men"; by the end of the first century A. C., "his birthplace became a goal for pilgrims", emperors included; "in A. C. 178, a likeness of his was placed in his shrine, instead of the commemorative wooden tablet"; "in 267, an imperial decree ordered the sacrifice of a pig, a sheep, and an ox, to Confucius, at each of the four seasons; the first complete Confucian temple was built and dedicated in 505 A.C.; about 555, it was exacted

Āṭṭa-dīpā viharaṭha,
Āṭṭa-saraṇā, an--aññā-saraṇā,
Vyaya-ḍhammā sankhārā,
appamāḍéna sampāḍéṭha, (*Bu.*)

(Be lamps unto your-Self, and refuge too.
Seek not for refuge from aught else than Self.
Desires, and tendencies made by them, pass.
The Self abides. Achieve It heedfully.)

It is well-known that the teaching of Mahāvīra Jina is not different from that of Véḍānṭa, even in words, so far as the most important of them are concerned.

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that a Confucian temple should be built in every prefectural city". Prof. Sarkar also says that "Muhammad's death surprised even Caliph Omar as something impossible or inconceivable. Subsequent generations enriched his life-story with details of his miracles. In the third century after his death, Ibn Habban of Andalusia went so far as to say that Muhammad was not a human being subject to hunger and thirst." These instances are typical of how extravagant beliefs gradually grow up round the memories of great persons. The child-mind cannot see the miraculousness of the 'familiar'. It invents romances. They are its nourishment; and should not be wholly forbidden; otherwise, the child-mind will languish. But, also, when adolescence and youth have been reached, they must be replaced more and more by 'the miracles' of 'the familiar,' the so-called 'real'. Similar myths have grown up around the names of Kṛshṇa and Christ. Those connected with Kṛshṇa are specially imaginative; because they have had many more centuries to grow. *Qurān* (3. 138; 41. 6-8; 38. 96; 17. 93; 25. 20; 6. 50; 7. 188; 13. 38; 21. 7, 8; 25. 20) itself expressly declares that prophets are mortal, and eat food, and go about in the markets, and have wives and children, like other human beings. No prophet has claimed immortality for his physical body. Nevertheless, extravagant, fantastic, superstitious beliefs grow up about them. There are sects of excessively 'faithful' ones, which believe that the bodies of Kṛshṇa and Jesus Christ were made, not of ordinary, but some peculiar ethereal, matter. In the past, the *odium theologicum* of utterly senseless, yet very bittter, controversies between rival sects, over such subtleties and hair-splittings, has caused much bloodshed.

Nayaṭi Āṭmānam Āṭmā éva,
Janma, Nirvāṇam éva, vā,
Guruh Āṭmā Āṭmanah, ṭasmāṭ,
Na anyah asṭi, param-ārṭhaṭah.
(*J.*, *Samāḍhi-shaṭaka.*)

(The Self doth lead it-Self to a new birth ;
Or to Nirvāṇa's freedom from such birth.
No other Master has the Self than Self.
This is the one, the whole, the very Truth.)

These are almost the very words of Véḍism :

Àṭmā éva dévaṭāh sarvāh,
sarvam Àṭmani ava-sṭhiṭam,
Āṭmā hi janayaṭi éshām
karma-yogam sharīriṇām. (*M.*, xii. 119.)

(The Self is all the gods ; all's in the Self ;
The Self it-Self puts on the bonds of Karma ;
And then it frees it-Self from them, again.)

Yet there is a great deal of worship of images of Ṭīrṭhan-karas, among Jainas to-day ; though less so, and perhaps in a more refined form, than among Hindus ; and there is a considerable number of Jaina temples, some exceedingly beautiful, scattered all over India, and located on admirably selected sites. Competent judges have recorded their opinion, that from the viewpoint of art, Ḍilwārā Jain temples on Mount Abu rank immediately after Tāj Mahal of Agra.

Faqīhā ḍafṭar-é rā mī parasṭanḍ,
Haram-joyāṅ ḍar-é Mā mī parasṭanḍ ;
Bi-afgan parḍah, ṭā mā'lūm gardaḍ,
Ke yārān Ḍigaré rā mī parasṭand.
Har kḥam o péch-é ke shuḍ
az ṭāb-e-zulf-é Yār shuḍ,
Ḍām shuḍ, tasbīh shuḍ,
zanjīr shuḍ, zunnār shuḍ. (*S.*)

(The legalists worship their heaps of books ;
The seekers of the holy secret seek
The door ṭhat leads to Me, within their heart.
Throw down the screen ; then only wilt thou see

That th' intimates do worship Naught but Me,
While cunning ones do worship Something Else.)
The curls and twists of the Beloved's locks
Take on, in different hands, the different forms
Of ros'ry, girdle, chain, cord, sacred thread.)

Guru Nānak, Founder of the Sikh reform of Hinduism, has taught the very same essentials of Vēdānta.

Kāhe re, mana !, bana khojana jāī !
Sarab-nivāsī, sadā alekhā, to saṅg rahat sadāī,
Puhupa māṅhi jasa bāsa basatu hai,
Mukura māṅhi jasa chhāyī,
Taisé hī Hari basata niranṭara
Ghatahi mén, khojahu, bhāī !
Bhīṭara bāhara Ēkahi jānau,
Yaha Guru gyāna baṭāī.
Kahe Nānaka, binu Āpā chīnhé,
Mitai na Bhrama kī kāī !

(Why wilt thou go into the jungles, Why !
What hopest thou to find there, O my mind !
E'en as the scent within the flowers dwells,
And as thy image in the glass is held,
So God within thine own heart ever bides ;
Seek Him with earnestness—and find Him there !
Also in everything and everywhere !
Outer and Inner, know, are but the same—
So does the Teacher teach thee finally.
Until thou know thy-Self, so Nānak says,
From the World-Mirage thou canst not get free.)

Another hermit of Punjab has sung in his own mother-tongue :

Dhūndné-hār nū dhūndh khāṅ ṭū,
Payā parat ḍé ghar ḍā ras ṭain nū,
Kahīn ṭū ḥī na howai Yār sab ḍā,
Phirai dhūndhaṭā jangalān bichcha jin nū.
(But seek the Seeker for a while, O friend !
He whom thou seekest in all *others'* homes,
And in thick jungles, getting lost thy-Self,
Haply He is thy-*Self*, the Friend of all !)

Yet is there much reversion to image-worship among Sikhs too; much merely formal repetition, without realization of meaning, of their sacred book, *Granṭha Sāhab*, (a collection of the noble and elevating hymns and writings of the Gurus, who have incorporated in it some hymns of others, f. i., Kabīr, also); and even ritualistic worship of copies of it, wrapped in costly cloths, placed on ornamental stands, with whisks made of expensive kinds of animal hair waved over them by devotees, in the great and beautiful central Golden Temple at Amriṭ-sar, ('lake of ambrosia') and in subordinate *sanghaṭs*, 'religious meeting-places,' in many towns.

As said before, such formal worship is unavoidably craved by the child-mind. Within due limits, it is desirable and indeed indispensable. Apparatus, exercises, games, social work, of various kinds, are needed in kindergarten, school, college, university, for physical, intellectual, and one important part of moral, education and character-formation; even so, such worships are needed, in the beginning, for spiritual, moral, and emotional, education of the growing soul. But, obviously, such apparatus ought not to be clung to, after its work is done, its utility exhausted. The means should not be allowed to overpower and destroy the end.

Excessive clinging to external things is weakness, not wisdom. It should be vigilantly guarded against.[1] Multiplication of images, eikons, idols, tombs, mausolea, and of temples, pagodas, churches, mosques, beyond due proportion to population, should be diligently discouraged, not encouraged, by the wise and learned of each religion. As a fact, Islām enjoins that a new mosque should not be built within reach of voice of the *mua'zzin* (the caller to prayer) of an existing mosque; and, similarly, Hinḍū scriptures say that it is much greater piety to maintain an

[1] So, wise parents take care to gradually wean their children from dependence on them (the parents), and encourage and train them to 'stand on their own feet'. The Adler school of psycho-analysts has rightly stressed this duty of parents.

existing old temple in good repair than to build a new one[2].

VI. PAGEANTS, PROCESSIONS, FESTIVALS, HOLY-DAYS.

6. All have pageants, eikon and bambino proces-

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[2]The real purpose of pilgrimage is excellently illustrated in a conversation which a Musalman saint, Junaid, held with a person just returned from Mecca: "From the hour you began journeying away from your home, have you been journeying away from your sins also?" "No." "Then you have made no journey. At every stage where you halted, had you advanced a stage towards God?" "No." "Then you have covered no stages. When you changed your ordinary clothing for pilgrim's garb, did you discard your vices and put on virtues?" "No." "Then you have not put on pilgrim's garb. When you stood near mount Ā'rafaṭ ('wisdom'), did you stand in contemplation of God?" "No." "Then you have not stood at Ā'rafaṭ. When you circumambulated Kā'ba, did you behold all aspects of Immaterial Spirit?" "No." "Then you have not gone round Kā'ba. When you ran between (two hills) Safā and Marwā, did you achieve Purity (Safā) and Considerateness (Murawwaṭ)?" "No." "Then you have not done any real running. When you reached the place of sacrifice, did you sacrifice your worldly desires?" "No." "Then you have not made sacrifice When you threw pebbles, did you throw away whatever sensual ideas were in your mind?" "No." "Then you have not thrown pebbles, and have not performed pilgrimage."

All religions have similar rites and ceremonies, all of which are "outward symbols of inward graces", some more refined, some less. If done in the right spirit, under right guidance, they are 'initiations', and leave behind permanent impressions of great value. Eleusinian Mysteries have been referred to before, at pp. 69-70, *supra*. The living body is a 'symbol' of the powers of the Spirit. Symbols express, in terms of matter, the things, processes, movings, of the mind. Yāṭrā, yajña, bali-ḍāna; *ḥajj*, *qurbānī*; pilgrimage, vows of poverty, 'entering' religion, joining a monastery or convent—all these 'symbolise' wandering and search of the soul for the Supreme Self, finding and seeing of It, self-extinction *into* It and giving up of all sense of separateness.

sions, *Maulūḍ*, Kaṭhā and Kāla-kshépa, *Ḍuḍḍul* and *Tāziā*, Rāma-līlā and Kṛshṇa-līlā, *Muharram* and Piṭr-paksha, holy-days of fasts, festivals, lamentations, Ékā-ḍashī, *Ramzān*, *Lent*; though few of these are in accord with the injunctions of the basic scriptures. All have a sabbath-day; Védism on the first, eighth, and eleventh days of each lunar fortnight; Judaism on Saturday; Islām on Friday; Christianity on Sunday; for rest and recuperation.

Incidentally, it may be noted that all the finest products of the fine arts, and some also of the useful arts, poetry, drama, dancing, music, painting, sculpture, architecture, clothing, metal-work, town-planning, gardening, tree-planting, road-making, and so on, have found their greatest, most refined and cultured, patron in, and drawn their most splendid inspiration from, religion, in all ages, and in all countries. This is but natural. True religion ministers to, and further sublimates, the most elevated emotions, whose conscious expression is 'fine art'; and, if philanthropy be the noblest of all emotions and the active essence of religion, as it surely is, then all 'useful art' is such expression also. Religion has thus secured some of the purest joy to humanity, even in the life of the senses. Correspondingly, when religion has degenerated, by excess, by hypocrisy, by lack of intelligence, by low and evil nature, of custodian and of follower, or has been strangled, suffocated, buried, cremated, by overbearing and overpowering materialism, then art has also degenerated into coarse, vulgar, sensual, or even outright barbarous, savage, brutal, horrible forms.

If religious leaders of different communities had only sufficiently large heart and wise head; would sit down together and consult with each other benevolently; make a good selection from all these very varied forms of manifestation of religious or religion-colored emotion, especially from the festivals; and would advise their respective followers to join with the others in all those selected forms and festivals; then they would double and

treble the joy of each community; instead of marring it all, by promoting separateness, antagonism, riots and fatal fights, and ever-rankling revengefulness; as they have been marring it throughout the medieval ages in east and west alike, and today also in India. Such mutual consultation and co-operation, between religious leaders, is as necessary today as between politico-economic leaders; for rapid earth-encircling transport and communication have mixed up all nations, races, religions; and the only alternative to 'organising for war' and destruction of civilisation, is systematic 'organisation for peace', over the one double problem, 'adequate and equitable distribution of (a) Spiritual Bread and (b) Material Bread'.

VII. SACRAMENTS.

7. All religions have sacraments, samskāras, *sunnats*, initiations, solemn ceremonies, originally intended to refine and improve mind and body, and to bring about punar-janma, 're-generation', 'second birth', 'becoming as little children again', pāvana, pavitṛī-karaṇa, shodhana, 'consecration', *taqdīs*, upa-nayana, dvitīya-janma, *nava-jot* (*Z.*)[1].

All insist on cleanliness by frequent bathings and washings, snāna, shaucha, *wuzū*. Zoroastianism emphasises it more than almost any other virtue; indeed, it includes all virtues under 'purity' in the broad sense.

"Purity is for man, next to life, the greatest good; that purity which is procured by the law of Mazadā for him who cleanses himself with good thoughts, words, and deeds." (*Vendidād*, Fargard, x. 18, 20)

The Christian saying is well-known, that "Cleanliness is next to godliness."[2]

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[1] *Zunnār*, 'sacred thread,' 'baptism,' *khatnā*, 'circumcision', eucharist', etc., are others. Some of the finer sacraments are such that if they were duly performed by wise and spiritual-minded 'scientist-priests', much of the nervous and mental disease, that is now dealt with by psycho-analysts and psychiatrists, would be avoided.

[2] An anecdote is related of a young candidate for ordination as Christian priest, who was asked by a senior, during

VIII. AIDS TO MEDITATION.

8. All use appliances to help concentration of mind during devotions, like *ṭasbīh, mālā,* rosary ; and special postures and movements of body and limbs, during prayers.

IX. LITANIES, LITURGIES, FASTS, VIGILS.

9. All have japa, *azkār,* litanies ; upavāsa, *rozā,* fast ; jāgaraṇa, *shab-béḍāri,* vigil ; to fix heart on God and God in heart.

X. PURE FOODS AND PURE SACRIFICES.

10. Vaiḍika Ḍharma, Islām, Judaism, all, unhappily, as currently practised, believe that the Great God (and not only evil sprites) can be propitiated by ceremonial bloodshed ; and all therefore practise animal-sacrifice ; but all, happily, believe that *ṭark-i-haiwānāṭ,* māmsa-varjana, avoidance of flesh-meats, and *nafs-kushī,* ṭrshṇā-ṭyāga, indṛiya-nigraha, asmiṭā-niroḍha, *self*-sacrifice and not *other*-sacrifice, are higher and better way of life and worship, and refrain from animal food on 'holy' days. The real and profound meaning of animal-sacrifice is that the animal-*in*-man, beast-*in*-man, lower base selfish nature *of* man, his lust, anger, pride, timidity, egoism, symbolised by goat, buffalo, horse, camel or cow, and lastly man, should be slain.[1] But that same selfishness, instead

examination, to expound "next—on which side of godliness ?" (i. e., next before or next after). He promptly and rightly said, "on both sides." In current Hinduism, this vitally important scientific principle of cleanliness has been reduced to the absurdity of senseless 'don't-touchism', as between thousands of mutually exclusive 'castes' and 'sub-castes'.

[1] Another, and very good, explanation also is suggested in Gangā Prasāḍa's *The Fountain-head of Religion,* (pp. 140-143), on the basis of Haug's *Essays.* The ceremony of *go-méza* is described in the Zenḍ Āvestā. The word is obviously nothing else than the Zend form of Skt. go-méḍha. Dr. Haug says : "*Géush-ūrvā* means the universal soul of Earth, the cause of all life and growth. The literal meaning of the word, soul of the cow, implies a simile, for the earth is

of allowing itself to be slain, twists the scriptural metaphor into literal service of itself; slaughters innocent animals and feeds itself with their flesh, while professing that it is feeding God therewith. No sacrifice can be acceptable to God, Rahmān, Shiva-Shankara, Benign, Auspicious, Merciful, Universal Life, except sacrifice of one's own lower self and selfishness.

Go ye and learn what that meaneth, 'I will have mercy and not sacrifice'. (*B.*, Matthew.)

I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings. (*B.*, Hosea.)

To obey is better than sacrifice, and to hearken than the fat of rams. (*B.*, I Sam.)

(God sayeth:) If I were hungry, I would not tell thee, for the world is mine, and the fullness thereof. Will I eat the flesh of goats, or drink the blood of bulls? Offer unto God thanks-giving, and pay thy vows unto the Most High. (*B.*, Psalms.)

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compared to a cow. By its cutting and dividing, *ploughing* is to be understood. The meaning of that decree is that *the soil is to be tilled* as a religious duty." Gangā Prasāda adds that "Go-mēḍha means (1) exoterically, in its ādhi-bhauṭika sense, ploughing of land for agriculture, and (2) esoterically, in its ādhy-āṭmika sense, control of one's senses". In Skt., go or gauh, from the root gam, to go, means 'whatever goes'; hence, the earth, which goes round the sun; senses, which go after their objects; rays of the sun; cattle; arrows; speech; etc. Along this line of interpretation, each sacrifice may be regarded as intended to foster, in special ways, the kind of domestic animal after which it is named. But it must be admitted that the detailed descriptions of the ceremonies, mean, by the *letter*, much slaughter of animals, revel and carousal, hail and wassail.

In *Mbh.* Shanṭi-parva, ch. 345, (Kumbhakonam edn.) is described a great dispute between ṛshi-s, 'sages, saints, seers, and ḍévas, 'gods' ('those who play through the senses'), as to whether sacrifices should be bloodless or bloody. Ṛshis decided in favour of the bloodless.

Bījaih yajñēshu yashtavyam
iṭi vai Vaidikī Shruṭih,

I delight not in the blood of bullocks, or lambs, or he-goats. Bring no more vain oblations. When ye make many prayers I will not hear; your hands are full of blood. (*B.*, Isaiah.)

The sacrifices of God are a broken spirit. A broken and contrite heart, O God, thou wilt not despise. (*B.*, Psalms.)

Shall I come before God with burnt offerings; with calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? He hath showed thee, O man, what is good; and what does the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God? (*B.*, Micah.)

He that killeth an ox is as if he slew a man.

(*B.*, Isaiah.)

Sacrifice and offering thou dids't not desire; mine ears hath thou opened; burnt offering and sin offering hast thou not required. I will praise the name of God

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Aja-sanjñāni bījāni,
Chhāgam no hanṭum arhaṭha.
Na ésha dharmah saṭām, dévāh!,
Yatra badhyéṭa vai pashuh,
Idam Kṛṭa-yugam shréshtham,
kaṭham badhyéta vai pashuh. (*Mbh.*)

(The *Védas* say ye shall make sacrifice
With vegetable seeds and grains of corn.
A-ja, the word which ye would say means 'goat',
Means grains un-sprouted, and not goats at all.
Ye must not slay these harmless animals;
Must not create blood-guilt and cruel sin
In this the Age of virtuous Innocence,
And change it into th' Age of murderous War.
Where blood is not shed, there is Golden Age.)

Buddha's most manifest reform has been the practical abolition of such formal *blood sacrifices* in India; and though he did not succeed in abolishing animal food, he has, no doubt, reduced it among large sections of the people. His interruption of king Bimbisāra's sacrifice has been made famous by that unique poem, *The Light of Asia*, of Sir Edwin Arnold. Jainas are well-known for their extreme avoidance of killing.

with a song and will magnify him with thanksgiving. This shall please the Lord better than an ox or bullock that hath horns and hoofs. (*B.*, Psalms, chs. 40 and 69.)

He that findeth his life (egoism) shall lose it; and he that loseth his life for My sake (the sake of the Self, Universalism) shall find it (as the Immortal Universal Life). (*B.*)

Jehḍ kun ḍar bé-khuḍī, Khuḍ rā bi-yāb,
Zūḍ-ṭar, w-Allāhu-ālam b-is-sawāb.
Chanḍ ḍar banḍé khuḍī ? Az khuḍ bar ā !
Ekhl in nālain f-anzur māṭ rā ! (*S.*)
(Plunge into selflessness to find thy Self
At once, most certainly—God knows 'tis true.
How long wilt thou be bond-slave of thy self ?
Come out of thy small self into the Great !
Put off those dirty shoes of outer forms,
Enter the Temple, and its marvels see !)

Jab maiṅ ṭhā ṭab Hari nahīṅ,
Ab Hari haiṅ maiṅ nāṅhi ;
Préma-galī aṭi sāṅkarī,
Wā méṅ ḍo na samāṅhi. (KABĪR.)
(When I was, God was not ; now that God is,
I am no more ; yea, very strait the lane
Of Love Divine, it has no room for two !)

Ham mo'ṭaqiḍ ḍā'wa-i-bāṭil nahīṅ hoṭé ;
Sīnéṅ meṅ kisī shakḥs ké ḍo ḍil nahīṅ hoṭé. (*S.*)
(How can we e'er accept the claim absurd
That there can be two hearts in the same breast.
God fills me—and for 'me' no space is left.)

Lisā fī jubbaṭin siwā Allah. (*S.*)
Lisā fiḍ-ḍārain ghairī. (*S.*)
N-īsṭ anḍar jubba-am ghāir az Khuḍā. (*S.*)
(Who is there in my cloak but God Him-Self ?
Who is there in both worlds except My-Self ?
There is naught-else-than-God within my clothes.)

Laṅyan al-Allāhā lohumohā wa lā ḍemāohā, wa lākin yan al-ohuṭṭaqwā min-kum. (*Q.*, ch. 22.)
(Neither the flesh nor yet the blood of these—

The sacrificial victims—reaches Him.
Keep your-self pure—that is what reaches Him.)
Fa kūlu mimma razaqa-kum-Ullāho halālun ṭayyaba. (*Q.*)
(O men !, the means of living, various foods,
That to the creatures of the earth I gave,
Of those, select the good and pure and eat.)
Baīna farsin wa ḍammil laisa kẖābsan sāyagẖan lis sharebīna. (*Q.*)
(O men ! from between dung and blood,
I give you cow's pure milk to drink.)
Lohumohā ḍāūna, wa libnohā ḍavāūnā. (*H.*)
(Cow's flesh is poison ; cow's milk, medicine.)

For higher progress of Soul. abstinence from blood-meats of all kinds is regarded as indispensable by Yoga and Sulūk. Alī, nephew and son-in-law of Muhammad, and said to be the first Sūfī in Islām after the Prophet himself, is reported as having advised the higher aspirants :

Lā taja'lu buṭūnakum maqābir-ul-haiwānāṭ. (ALI.)
(Make not your stomachs graves for animals.)

In Vaiḍika Ḍharma, apart from higher metaphorical meaning of animal-sacrifice, the cumbrous ceremonial prescribed for sacrifice of each animal is said to have been intended to restrict killing and drinking, and, at the same time, to give regulated and minimised vent to sadistic and orgic tendencies of human beings when uncontrollable.[1] But though formal 'sacrifice' may have diminished among some peoples (*e.g.*, Christians have none), flesh-foods and spirituous drinks are but too common all over the world, particularly among the well-to-do.

Loké vyavāy-āmisha-maḍya-sévāh
Nityāh ṭu janṭoh. nahi ṭaṭra choḍanā ;

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[1] There are periodic carnivals, Saturnalia, Bacchanalia, and festivals of unrestrained indulgence and riotous licence, unfortunately, within the pale of every religion, even as there are intestines full of fæcal filth within even the most beautiful human body. The inexorable indefeasible Law of Duality necessitates it. But it is the duty of Rational man to minimise the filth.

Vyavasthitih tāsu vivāha-yajña-
Surā-grahaih ; āsu nivrttih ishtā. (*Bhāgavata.*)
(The urge of sex, flesh-hunger, and wine-thirst,
Are ever there and need no stimulus.
The institutions of the marriage-bond
And ceremonial sacrifice were made
To limit them ; better is abstinence.)

If they cannot contain, let them marry ; for it is better to marry than to burn. (B., Cor.)

XI. Outer Marks.

11. Followers of all religions wear outer marks of one kind or another. Some wear tufts of hair on their heads, some on their chins, some practise tonsure. Some wear a yajño-pavita, 'sacrificial or sacred thread', across chest over left shoulder, and paint marks on their foreheads, some wear *zunnār* round waist, some wear *helāl* and *sitāra*, 'crescent and star,' on their caps, some carry a cross by a chain round their necks. All believe in the mysterious potency of special objects, and wear on their persons, *tāwīz*, yantra, amulets, phylacteries.[1] All have special forms of dress, often national, but sometimes religious also. If these distinctive marks and dresses were worn with an eye to artistic effect and mutual appreciation as well as to devoutness, it would all make for variegated beauty, interesting novelty, and greater total richness of social life. Instead of this, as worn at present,

[1] And the potency is a fact ; *subjectively*, because *strong faith* in something-else-than-self, however imaginary, as a helper, *actually* produces mental concentration, mind-force, will-force, energy, and efficiency, (or, as a hinderer, the opposite), in the believer him-self. 'The new psychology of the unconscious' illustrates this freshly. The potency is a fact *objectively*, also, for as we have seen before, pp. 177-186 and 196-203 *supra*, religion and science, both, justify belief in the existence of benign as well as malign *living* forces, of sorts and types other than those cognisable by our physical senses, which *can* be attracted by strong belief and emotion of human beings.

they often serve only as 'red rags to bulls', as mutually threateming and provoking horns and tusks, claws and fangs, beaks and talons, bristling hair and flailing tail; because religious *mis*-leaders cultivate ferocity in their followings more than humaneness and rationality, and teach them assiduously that those who do not wear their hair in the same way (on top of the head, or on jaws and chin), or dress differently, or eat and drink other things, or speak and pray in another language, are strangers to be avoided, even enemies to be suppressed.

XII. HOUSES OF GOD.

12. All call their places of worship by names which have the *same* meaning, *viz.*, 'House of God' (*church*), *Dévālaya* (mandira), *Baiṭ-Ullāh* (*masjiḍ*). All build them with heavenward-aspiring shikhara, kalasha, gopura; *munārā*, *ṭa'arum*, *gumbaḍ*; tower, dome, cupola, spire, steeple.

XIII. CALLS TO PRAYER.

13. All have calls to prayer, *a'zān*, ghantā, bell.

XIV. PRAYERS FOR THE DEAD.

14. All offer prayers, masses, *fāṭihā* at *chehlum*, shrāddha, for the dead; and have ceremonial funeral feasts, bhoja-s, *kanḍūri-s*.

XV. SPIRITUAL RELATIONSHIPS.

15 All believe in special spiritual relationships of guru—shishya, *pīr—murīḍ*, saint—disciple.

XVI. RITES AND CEREMONIES.

16. All have rites and ceremonies, and ways of sitting up and down, or bending and kneeling and prostrating, or turning round and round, or carrying the hands to various parts of the body, uttering special words, during sandhy-opāsanā, *namāz*, prayer. If one has an āsana, another has a corresponding *sajjāḍā*, or a pew.

XVII. PRIESTS OF MANY GRADES.

17. All have priests: sexton, sacristan, beadle, verger, almoner, churchwarden, deacon, curate, chaplain, parson, vicar, rector, canon, prebendary, archdeacon,

dean, suffragan, diocesan, prelate, bishop, Protestant archbishop and primate, Romish curé, abbé, cardinal, pope, Greek archimandrite, metropolitan, patriarch; pandās, pujāris, puro-hiṭa-s, yājakas, pandiṭs, ḍharm-āḍhikaris, sampraḍāy-āchāryas, temple-attendants of many degrees and names; *mua'zzins*, *mujāwirs*, *muṭawallis*, *mullās*. *muftis*, *ulemā*, *mujṭahiḍs*, *imāms*, *ḳẖalifās*; ḍasṭūrs, mobeḍs (Pārsis); scribes, pharisees, levites, rabbis (Hebrews); bonzes, phoongyes, talapoins, lamas, trapas, gelongs, tulkas, gomchens, chutukṭus, khobilgans (Buddhists); etc.—far too many of them.

XVIII. HERMITS AND MONASTERIES.

18. All have sannyāsis, yaṭis, mandal-īshas, sāḍhus, bairāgis, uḍāsis, maṭh-āḍhīshas, mahanṭs; *faqīrs*, *miskīns*, *ḍarvéshas*, *auliyās*, *sajjāḍā-nashīns*, *sheikḥs*, *pīrs*, *murshiḍs*, *ṭakiyā-ḍārs*; bhikshus, sṭhānaka-vāsīs, shramaṇas, kshapaṇas, ṭhéras, mahā-ṭhéras. *lāmās*; anchorites, cenobites, monks, nuns, friars of scores of sect-or-order-names, abbots, priors, prioresses, abbesses, canonesses, novices—in excessive numbers, and very few genuine ascetics.

All have mathas, akhādās, ḍharma-shālās; monasteries, nunneries, almshouses: *vihāras*, *lāmāseris*; *ḍargāhs*, *ṭakiyās*, *khāniqāhs*; and ḍharmaṭras, ḍharmaḍāyas, ḍévaṭras; *waqfs*; church-endowments and properties—mostly very badly mismanaged and only too often put to very sinful uses [1]

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[1] Max Muller writes in *Chips from a German Workshop*, I, 187: "The late Abbé Huc pointed out the similarities between the Buddhist and Roman Catholic ceremonials with such a *naiveté*, that, to his surprise, he found his delightful ***Travels in Thibet*** placed on the *Index* (*Expurgatorius*)! 'One cannot fail being struck,' he writes, "with their great resemblance with Catholicism. The bishop's crozier, the mitre, the dalmatic, the round hat that the great lamas wear in travel, the mass, the double-choir, the psalmody, the exorcisms, the censer with five chains to it, opening and shutting at will, the blessings of the lamas, who extend their right hands, over the heads of the faithful ones, the rosary,

XIX. Sects.

19. All have subdivided into much too numerous sects, sam-pra-dāyas, panths, *firqās*; literally hundreds, in Hinduism; also hundreds in Christianity, which is not generally known; and scores in Islam[1].

XX. Social Organisation.

20. Vaidika Dharma is supposed to have one feature, *viz.*, the 'caste-system', which is peculiar to it, and not to be found in any other religious scheme. The supposition is not quite correct, nor wholly incorrect. In every civilised society—and every civilisation is connected with a religion—seeds, marks, outlines, of such a 'caste'-system are discernible; because they are inherent in human psycho-physical individuo-social nature. The seeds are sprouted, the lines filled in, most fully, in Vaidika Dharma. All religions, directly or indirectly, sanction some laws and social institutions for regulation of property, family-life, administration of justice, defence of the people, wielding of executive authority; and so on. Vaidika Dharma enjoins a social structure, dealing with all aspects of human life, directly, comprehensively, systematically[2].

the celibacy of the clergy, the penances and retreats, the cultus of the saints, the fastings, the processions, the litanies, the holy water; such are the similarities of the Buddhists with ourselves.' He might have added tonsure, relics, and the confessional." The *Index Expurgatorius* was brought into play in order to prevent intelligent readers from drawing the obvious conclusion that later Christianity had borrowed wholesale from Buddhism; instead of the reverse, as simple-minded Bishop Heber thought, forgetting that Buddhism was older.

[1]Very troublesome and disturbing to peace, this, no doubt. Yet, 'the darkest cloud has a silver lining', and 'the worst wind blows somebody good'. The patent fact that men interpret and modify and reshape the 'religion' of the Founder into any shape of any sect as they please, is proof patent that *they* are the masters of religion; not religion, their master. That they can and do change from any religion wholly into any other, is conclusively strong proof.

[2]Kalā bahaṭṭar purusha kī; vā mén ḍo sarḍār,

Let us recapitulate a little; for the subject has exceeding great importance.

The one craving of Humanity is for Bread; (*a*) Bread Spiritual, and (*b*) Bread Material. The one problem of problems is, How provide an adequate and equitable supply of the two to all. All religions seek to minister to both needs. Degenerations set in, in the practice of the religions, because of growth of excessive selfishness in custodians and trustees. Everything that is born, and grows, must also decay, and pass away, yielding place to new. Re-generations, new births, necessarily follow. Everything that dies, must be born again, in a new form. The soul, idea, ideal, principle, remains the same. The em-bodi-ment, expression, vehicle, changes. In the Life of the Human Race, the present times, with their characteristic civilisation, of predominantly physical science and machinist intellectuality, require a 'democratic and socialist' Religion, which will include a 'democratic and socialist' Polity, i. e., a complete Social Organisation.

In short, what the Human Race needs today, is a World Religion, which will *not* be a new, separate, distinctive, exclusive religion; but the very oldest, indeed eternal, all-inclusive, universal religion, which will expressly *include*, explain, interweave, reconcile, synthesise,

Êka jīva kī jīvikā, êka jīva uḍḍhār. (Jaina saying.)
(Full two and seventy are human arts,
But two of these do hold the two chief parts:
One is, to feed and keep the Body Whole;
The other is, to find Peace for the Soul.)

"...Possibly the study of the social merits and defects of the workings of the Indian caste system may have more to contribute to politics of the future than, as heirs to a supposedly superior heritage, we are at present inclined to admit. Count Keyserling tends to think in terms of caste, with stress on the aristocratic ideal and the forces of leadership": article on 'The Study of Man in Society; Political Science', by Ross Nichols, in *History of Our Times*, published in 1939, by The University Society, Edinburgh.

all the existing religions; and will also provide a World Order, a World Organisation, which will not abolish any, but will include, moderate, federate, all existing nationalities. Védism, Mānava Dharma tried to supply this need, for India, in past times [1]

We have repeatedly noted before, that it is not enough to *pray*, however sincerely, that God's Will be done on earth; it is necessary also to *know* what that Will is; if we are to subserve it, to act in obedience to it. It is not enough to be *willing to do* one's Duty without greed for reward; it is necessary also to *know* what exactly that Duty is; if we are to discharge it actively and efficiently. It is not enough to be *ready*, even eager, *to obey* the Golden Rule of Conduct; we must also *know* what, in any given situation, we *ought to wish*, or *not wish*, for self and therefore for others; if we are to act according to that Rule *usefully*, without creating confusion all round.

Spirituo-Material Science, as taught in the great utterances and writings, 'scriptures', of highly evolved members of the Human Race; (a) avaṭāra-s, ṛshi-s, *nabī-s*, *rasūl-s*, messiahs, prophets, *religious* intuitional, 'supermen', possessed of the 'divine fire', of superhuman faculties of subtler sensation, perception, (clairvoyance, telepathy, clair-audience, 'prophetic vision'), of finer intellection and intuition, and (b) *scientific* rational 'supermen', endowed with ab-normal, extra-ordinary, powers of observation, intellection, intuition, and tireless application and research; such spirituo-material science gives us the needed knowledge; (see pp. 96-97 *supra*) It tells us, in the first place, (I-a) in broad outlines, what God's Will is, on the infinite-and infinitesimal scale; what the Nature of the World-Process, and the Meaning of Life, are; and (I-b) what Man's General Duty is; and, in the second place, (II) how *Human Society* should be *organised*, and *Individual Life planned*, with clear specification and partition of all particular

[1] See the present writer's book, ***World War and Its Only Cure, World Order and World Religion.***

rights and corresponding duties; so that each one of us may be able to ascertain readily what his duty and corresponding right is, in any given situation; and both our needs, spiritual and material, may be duly satisfied, in accordance with that Nature and Meaning.[1]

The normal human being is not a solitary. He is born in a family which lives amidst a community of families. He lives, grows, decays, dies in a family amidst a community. His joys and sorrows are unavoidably and inseparably bound up with those of others. It is impossible for any individual to carry out the Divine Will, observe the Golden Rule, perform his Duty, and achieve any reasonable amount of Happiness here and hereafter, (i. e., secure Material and Spiritual Bread); (i) *if* the community, the society, amidst which he is born, lives, and dies, is not systematically *organised for peace* and prosperity, (which organisation for peace includes, as a subsidiary, organisation for *defence*); and (ii) *if* the life of the individual is not correctly mapped out and planned, and fitted into that social organisation, in such a way, that each person, in accord with his special temperament and vocational aptitude, (a) receives appropriate education, (b) readily secures, or is provided with, a suitable occupation for his and family's livelihood, with regard to that aptitude. as ascertained and developed by his educators, (c) retires from bread-winning work in right time, to take up some one or more out of numerous kinds

[1] From snch exceedingly limited study and feeble thinking and public work as he has been able to do in seventy-eight years, the present writer has derived the conviction that (1) *The Secret Doctrine*, by H. P. Blavatsky, studied together with five or six of the most important and best recognised *Purāṇa-s*, in the light, and with the help, of modern evolutionist science, and of Vēdānṭa, Sānkhya, and Yoga philosophy, is the best available exposition, in broad outlines, of what the Divine Will or Plan is, on the vast scale, for our solar system in general, and this earth and the human race in particular; and that (II) Manu's Scheme of Individuo-Social Organisation is the best available scheme of Human Planning.

of honorary unremunerated public duties, in keeping with his special capacities, and, finally, (d) spends the last years of his physical life in ever greater absorption in spiritual exercises, meditations, well-wishing to the world at large, and promoting general welfare by pouring into the moral atmosphere, a continuous stream of benevolence, 'good-will', and the powerful influence of high example of life well-lived in the past, and now incarnating God's blessings of renunciant self-lessness, contented repose of soul, and all resignedness and spiritual peace.

Because Religion, to justify itself as helper of mankind, has to secure for them, happiness here as well as hereafter ; therefore it will not be out of place to give some account, briefly, of how Vēḍism endeavours to secure the former ; in other words, of what its conception is, of the kingdom of God and His Righteousness on earth, *in practice*, for man as now constituted.

The Vēḍic Scheme of Individuo-Social Organisation.

The main great declarations of all Religions and of Science, on (I) the nature of the World-Process and the Meaning of Life, have been sketched in chapter ii above; and those on (II) the General Duties of the human being, in ch. iii. In briefest terms :

(I-a) The Infinite Spirit descends into denser and denser finite forms of matter, and then re-ascends back out of them, on all possible scales of Time, Space, and Motion, from minutest atom and ultra-microscopic animalcule to vastest star-system ; and (I-b) at the stage of the human form, on the return journey, 'We should do unto others as we would be done by'.

As regards (II), Vaiḍika Ḍharma prescribes a Scheme of Individuo-Social Organisation, applicable to the whole Human Race, which makes an equitable partition, between the several human 'types', according to temperament, of different kinds of 'work-and-wages', 'labour-and-leisure', 'hardship-and-pleasure', 'rights-and-duties' ; brings suitable work and suitable worker together ; makes it possible to ensure 'necessaries' for every one ; gives opportunity to each person to win additional, tempera-

mentally suitable and desired, 'comforts' and 'luxuries', by special good work; provides appropriate incentives to such good work, for all; secures regulated and just play for all human instincts, egoistic as well as altruistic: reconciles individualism and socialism and communist proletarianism, by vigilantly guarding against the one Sin, '*Excess*', through sedulous cultivation and practice of the one Virtue, '*the Golden Mean*'; and, by doing all this, it enables every one to know precisely what his particular duty, and corresponding right, is, in any particular situation; and gives, to every one, just opportunity as well as instruction for securing happiness, here and hereafter, as far as is humanly possible.

Details of this Scheme have been dealt with elsewhere.[1] Main principles may be summed up in a few tetrads, here.

There are:

1. Four main types of human beings, by temperament and vocational aptitude; *not* by mere 'heredity', *but* by individual 'mutation' or 'spontaneous variation': men (and women) (a) of knowledge; (b) of action; (c) of acquisitive desire; (d) of undeveloped undifferentiated mentality and capacity, of general labor, of unspecialised work; or (a) sāṭṭvika, (b) rājasa, (c) ṭāmasa, (d) avyakta.

2. Four main classes of vocations, occupations, professions, with numerous sub-divisions under each: (a) learned; (b) executive; (c) commercial; (d) industrial or laboring.

3. Four main kinds of livelihood: regulated (a) honoraria, fees, presents; (b) taxes, tributes, public salaries; (c) profits; (d) wages.

4. Four main stages of life: (a) student; (b) householder; (c) honorary unremunerated public worker, retired

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[1] In the present writer's *Ancient vs. Modern Scientific Socialism;* more briefly, in *The Science of the Self*, ch. vii; *in much greater detail, in The Science of Social Organisation*, Vols. I and II, (a third now in press).

from competitive bread-winning; (d) renunciant ascetic, hermit, anchoret, recluse.

5. Four main physical appetites, urges, of: (a) hunger; (b) acquisitiveness; (c) sex; (d) rest, recreation, amusement, play, health, sense of physical well-being.

There are subordinate quartettes under each of these four. (5-i) Four kinds of food: (a) bloodless, light, easily-digested, but non-volatile, bland, mostly fruit-and-milk diets, for spiritual scientist, who needs lucid mind and long calm steady thinking; (b) strong, stimulating, energy-producing foods, for administrator, executive officer, who has to decide and act quickly and meet emergencies; for soldiers, even fleshfoods and strong drinks, in moderation, (allowable, not desirable); preferably flesh of wild animals that damage crops and multiply fast; not of animals to be reared for slaughter and eating, vṛthā māmsam; (3) 'staying', 'sustaining', cereals, milk-foods, (also flesh of crop-destroyers as above), for tradesman and agriculturist; (4) heavy foods, (nitrogenous), producing capacity for long-continued bodily exertion, for workman and laborer.

(5-ii) Four kinds of special possessions, suited for the four temperaments, and for carrying on of their professions, respectively, e.g., (a) books, and objects and means of observation and investigation; (b) weapons and subsidiaries; (c) machinery and other means of production and distribution; (d) implements of work.

(5-iii) Four kinds of marriages: (a) settled by wise elders; (b) by mutual self-choice, or by love-chase, and 'capture'; (c) for monetary consideration; (d) by blind passion.

(5-iv) Four kinds of recreation and festivals: (a) communion with Nature, contemplation of her beauties; (b) sports of various kinds, involving quickness of mind as well as body, hunting, racing, fencing, animal taming and training; (c) trials of luck with money-stakes within strict limits, supervision of charitable works, home-athletics; (d) gymnastics, fairs, shows, simple games. The pleasure of 'pilgrimage' is appreciated by, and is open to, all types;

and pilgrimages may be and are performed during any of the four stages of life; but they are recommended for the last two. To practical worldly benefits of pilgrimage, indicated on pp. 423-424 *supra*, may be added the liberalising education and aesthetic enjoyment that are derived from wide travel, and seeing of other towns, cities, peoples, ways and manners, great monuments of human art, and Nature's grand and ever-varied scenery, woods, waters, mountains, deserts, snows, and seas, which make Her poetry of the sublime, the awful, beautiful, ever and everywhere wonderful.

It must be borne in mind, always, that there is nothing exhaustive or exclusive about the lists given, or distinctions drawn, in any of the quartettes mentioned here; but only an indication of predominant feature or quality. Patently, all organs and all functions are present in every living human Mind-Body; equally clearly, some are more strong and prominent in one, some in another; wherefore we call one person a professor, another a captain, another a banker, and a fourth a shepherd or mill-hand; though all are men.

6. Four main psychical appetites, incentives, 'luxuries', cravings, for: (a) honor (public esteem); (b) power (official authority); (c) wealth (artistic possessions); (d) en-joy-ment (of one-self; compare the common phrase, 'we enjoyed our-selves thoroughly').

7. Four main 'ends' of life (see pp. 204-'5 and 362-'5 *supra*): (a) (observance of) lawfulness-and-morality, (which regulate) (b) wealth, riches, (which refine) (c) (psycho-physical) pleasure; (d) (spiritual) happiness, (en-joy-ment of the Great Self). *I.e.*, Ḍharma, Arṭha, Kāma, Moksha.

8. Four main social institutions: (a) Law (Government and State); (b) Property; (c) Family; (d) Religion (Church).

9. Four main 'powers' of State: (a) science power; (b) valour (military) power; (c) finance (bread-and-money) power; (d) labor power.

10. Four main sets of rights-and-duties, for four main temperaments and professions: (a) duty to gather and to spread true and useful knowledge of all sorts;

right to receive honour; (b) duty to develope needed ability, and give protection to all who need and deserve it, and to maintain law and order and peace in the land; right to be entrusted with official authority and power of command; (c) duty to arrange for production and distribution of all necessaries and comforts, in accord with laws of the state; right to receive price (which will yield reasonable profits, within the limits permitted by the laws); (d) duty to give help and service to the others; right to receive adequate wages and be provided with amusements, (*panem et circenses*). Besides the special rights above mentioned, the general right belongs to all, to receive necessaries of life, and suitable means, in accord with their capacities, of discharging their duties properly, e. g., (a) libraries, laboratories, facilities for travel and research, (b) weapons, munitions, office apparatus, (c) machinery and all requisites for production, distribution, transport, (d) implements of work; and also right to be provided with the respective livelihoods (and none other) which have been mentioned in section 3 above.

11. Four main duties of the older generation towards the younger, and of state towards people, viz., to: (a) educate, (b) protect, (c) nourish and cherish, (d) help in all other ways as needed. Briefly, to (a) teach, (b) guard, (c) feed, (d) serve. Constituent or preventive functions of state are covered by (b); ministrant or promotive, by the other three.

12. Four main interlinked subordinate organisations, which together make up the total Individuo-Social Organisation of the State or People as a whole: (a) educational; (b) protectional (political, administrative, sanitary, judicial, executive, military); (c) economic; (d) industrial. Only such a 'totally' complete organisation of the 'total' People makes the true 'totalitarian' state.

(a) Educational organisation is made up of the learned 'class' or professions and the student order or 'stage', i. e., of educator and educand in the broad sense; (b) protectional, of the executive professions and the order of honorary publicists to guide and supervise them;

(c) economic, of the commercial professions as producers and distributors and of the order of householders as consumers; (d) industrial, of the *workman class*, the laboring professions, of many grades, as *physical* helpers of the community, and the order of *renunciant ascetics* as *spiritual* servants of it.

13. Four main congenital social 'debts', laden with which, every human being is born: (a) to 'gods', i. e., forces of Nature, which spread out the universe of objects on which our life and senses feed, and all our experience is based; (b) to 'ancestors', who have given to us our body, in and throngh which our life is lived; (c) to 'sages, seers, scientists' of the past, who have left to us the stores of knowledge which differentiate us from lower kingdoms and refine and ennoble our life; (d) to the Supreme Self, which has given us the spark of life, our soul.

14. Four main ways of repayment of those debts and winning final Release, Spiritual Freedom, Moksha, *Najāt*, Salvation: (a) performing 'pious works', (such as plantation of trees, re-afforestation of denuded tracts; construction of water-works, wells, tanks, reservoirs, lakes, canals; protection and promotion of useful and beautiful animal life; purifying of the psychical and physical atmosphere by burning incense, chanting holy hymns and reciting scriptures and noble epics, lighting sacred fires and lights with special substances; whereby the stores of Nature, earth, water, fire, air, 'ether', respectively, which we use up or pollute, and also our depleted and struggle-and-passion-soiled mental powers, are replenished and sanitated; (in modern conditions, carrying out measures for supplying pure water, abating smoke-and-'noise-nuisance, preventing contamination of water and growth of disease-germs, converting sewage into manure and food for the soil, and such other 'public works', represent what in the earlier times were called 'pious works'; see pp. 417 *supra*); (b) rearing worthy progeny, *neither too many, nor too few*, (to preserve *balance* between produce and consumers), of the best quality possible; (c) giving knowledge, or helping the learned

class to give it, to the new generation; also adding to existing stores of knowledge, or enabling others to do so; (d) retirement from competition, renunciation, spiritual meditation, realisation of identity of the individual with the Universal, and earnestly and constantly wishing well to all.

In the first two quarters or stages of each person's life, individualist or egoistic instincts are given regulated play; in the last two, socialist or altruistic instincts are brought to culmination. In this way are all 'isms' duly balanced and reconciled; State exists for Individual and Individual lives for State; each is for all, all are for each; to each is given according to his need, from each is taken according to his capacity.

We have noted before that all factors of all these tetrads are inter-dependent, like head, arms, trunk, and legs; or like nervous, muscular, glandulo-vascular, and skeletal systems of a single living human organism; also that only main factors, groups, classes, can be broadly distinguished; while sub-divisions intermingle, pass into, permeate and pervade each other, so subtly and inextricably, that attempt at any precise demarcation is bound to fail. As said in *Gītā*: 'definition is a passing from indefinite to indefinite'. The arrangement by tetrads is also a matter of convenience only. The facts and factors may be, and elsewhere have been, grouped in duads and triunities as well as quartettes. Variety in presentation of ideas should, to the scrutinising mind, bring out basic truths only more clearly. Also, in detailed working, subordinate tetrads may be distinguished and formulated usefully, under each of the others, as under (5), above, e.g., four kinds of pathological temperaments (or 'personal idiosyncracies') and four corresponding kinds of medical treatments; four types of crimes and criminals and four corresponding kinds of punishments; and so on. But it must always be remembered that these quartettes do not and cannot imply any hard and fast divisions. Only the predominant feature or quality makes a type.

Such is a brief sketch of the ancient Vedic Individuo-

Social Organisation. It is an essential part of Védism, one of the names of which is Varṇ-āshrama Dharma, 'Duty-Right of Social Vocational Classes and Individual Life-Stages.'[1]

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[1]If the reader will kindly peruse, e.g., chapter 59, (which Mr. Wells himself calls "the most cardinal," in ch. 69), of that most interesting, luminous, and valuable work, H. G. Wells' *A Short History of the World*, side by side with pp. 445 *et seq.* of this book, he will probably be better able to appreciate *contacts and contrasts* between ancient Védist individuo-socialism', and trends of modern western thought in respect of 'individualism' and 'socialism'. In the last 100 pages of his 'eu-topian' work, *The Shape of Things to Come*, Mr. Wells rightly stresses repeatedly the need of "educational revolution" for "remoulding mankind"; says that "social psychology" should "become, so to speak, the whole literature, philosophy, and general thought of the world"; and suggests that "the world which had once been divided among *territorial* Great Powers" should become "divided among *functional* Great Powers", which, in co-ordination, will constitute the "World-State" or "World-Organisation." He also suggests the desirability of "a scientific classification of types". His "functional Great Powers" would seem to be, in other words, world-wide 'Guilds'. He does not scientifically classify the 'functions', but those, which he indicates could all be readily classified under four great varna-s, 'vocational guilds' manned by four temperamental 'types'. (See the present writer's *Ancient vs. Modern Scientific Socialism*, pp. 69-73, 132-140, 165-209) and *World War and Its Only Cure—World Order and World Religion*, Chs. XIII and XIV, specially). What Mr. Wells says about 'types', gives the impression that he is thinking of only *physical* types, suited for different climatic and other natural conditions; not of *temperamental vocational* types. And he concerns himself almost exclusively with the *outer machinery* of the World-State, and does not say anything about different *psychical* types of persons, indispensably needed to discharge successfully, different (may we say, 'types of' ?) functions of the several "functional Great Powers." The Védist scheme supplements the scheme of '*outer* machinery' with a scheme of corresponding appropriate *inner* machinery', without which, 'outer machinery' can never

Some elucidative comments, and correspondences in other religions, may be added.

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work successfully; and thereby makes it possible to provide, without any competitive waste of vitality, for every social work, *the right kind of worker*, who is best fitted to perform it efficiently.

There is much that seems plausible, even feasible, in this latest 'eu-topia' of Mr. Wells. His picturing of 'things to come' may be said to illustrate concretely, how 'all things else can be added, if men achieve righteousness first,' as the Bible says. The flaw in his scheme, (as in most other 'utopias,' including Marx's and Russian Soviet's, as the latter seems to have discovered in actual working), is that, (even allowing full effect to education, which he very rightly stresses as all-important), he assumes righteousness achieved too facilely; does not take sufficient account of the metaphysical Law of Duality, which works as indefeasibly in human psychology as in any other department of Nature; reduces too easily to a negligible minimum, even if he does not quite abolish, egoistic urges and passions; and makes all human life, too readily, one round of picnics and scientific research, to occupy the vast amount of leisure for all, which he creates, by magic of pen. One gets an impression that he believes that 'pairs of opposites' are neither inevitable nor needed; that the universe can be re-manufactured, with help of clever machinery, in terms of one only of each such pair; of pleasures only, without pains; of lights only, without shadows; of loves only, without hates; of comforts only, without bothers. Then, he provides no spiritual foundations for his material super-structure of pleasant physical sensuous life. He does not say anything about the finer spiritual domestic affections, maternal, paternal, fraternal, filial; nor about the Meaning of Life, or the soul, or 'after-life'. All current religions are duly suppressed by his new-world-makers; but no substitute, satisfactory or even unsatisfactory, is provided; nor does he say that his new humanity has so entirely changed its psychology that it does not care for any such trifles, any more. Because of these great lacks, the book remains a very ingenious fantasy. The Vedic Scheme, on the other hand, makes due provision for egoistic as well as altruistic instincts, man's 'this-worldly' as well as 'other-

A tree or animal, in its fullest development, shows only that which was latent in its seed or zygote. A 'civilisation' is only an explication of what is implicit in human nature. That nature is three-fold, cognitive-desiderative-active; or, if we wish to pursue the scheme of tetrads, also 'rest-ive', 'wishing to rest', 'to sleep in the unconscious', 'unwilling to keep awake and go forward'. Every civilisation has three corresponding aspects; the fourth being that of reactive weakening, fatigue, decay, after attaining zenith. The three are: (a) its stores of peculiar kinds of knowledge; and its special language, which embodies one out of infinite shades of the All-Spirit; (b) its characteristic fine and useful arts, recreations, ideals, aspirations, buildings, towns, worships, religion generally; (c) its ways of living, forms of government, enterprises, colonisations, conquests, commercial and mechanical activities of all sorts. Another tetrad, of the religious side of every civilisation is (a) a sacred book, (b) a sacred town-and-river, (c) a chief 'mediator', 'revealer', teacher, proselytiser, spreader of the religion, (d) gradual degenation, decline, death, disappearance.

Each civilisation shows some differences from others, in respect of all these; but general facts are same in all.[1]

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worldly' needs, for spiritual as well as material bread; tells us what the Meaning of Life is; and assures us of after-life, endless evolution, Immortality. Be it observed that there is no radical irreconcileable antagonism between the Védic Scheme and Mr. Wells'. On the contrary, the latter would improve greatly in balance, and therefore practicability, (as would Russian Soviet's), if it were duly corrected and rationalised in the light of the psychological principles of the former. In a recent edition (1937) of his magnificent *Outline of History*, however, he repeatedly acknowledges, nay, even stresses, the indispensability of genuine *Universal Religion*, freed from the dross of priest-craft, for the World State and higher civilisation.

[1] "We see the elaborate drainage-system of Knossos" (of the ancient times of king Minos in Crete) "and at once feel at home; the cosmetics found in an ancient grave strike us as pathetically up to date; the surprise which a visitor to a

Every human face and figure is different from every other; but general features of all human bodies are same. The more advanced and complex the civilisation, the more specialised and differentiated the three types (and many sub-types) of persons who carry on the three main (and many subordinate) functions of the three main aspects. But the three main types, with the fourth residual plasmic type, are to be found in all grades of communities of human beings; primitive, barbarous, 'semi-civilised; as well as those which regard themselves as 'very advanced' and 'very highly civilised'; even though, unhappily, these commit the most extensive and intensive mass-crimes of exploitation and butchery; as is shown by all known history; side by side with some humane and beneficent deeds of true greatness and glory, and many magnificent achievements, to-day, of science and valour combined; outracing eagle and wind itself high in heaven, giant fish in depths of ocean, leaving fastest racer far behind on land, capturing voices and music from all parts of earth at once in any home they please; all which achievements, however, subserve only the very same fundamental 'appetites', though with 'longer circuiting.'

Vēdic Samskṛt names for the four types are, (a) brāhmaṇa, (b) kshaṭṭriya, (c) vaishya, (d) shūḍra. Islāmic Arabic-Persian names are, (a) *ul-ul-ilm*, also *ul-ul-albāb*, (b) *ul-ul-amr*, (c) *zurʿā*, (d) *muzḍ-war*; the three first occur in the *Qurān*; simpler and more commonly used forms are, (a) *ā'lim*, (b) *ā'mil*, or *amīr* or *āmir* (from

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Museum expresses at the age of a given object is in exact proportion to his recognition of the object's essential modernity"; Sir Leonard Woolley, *Digging up the Past*, (Pelican Books, 1937), p. 14. In the fourth and fifth decades of the twentieth century, diggings were made in Benares, on the right bank of Gangā, for the construction of a new bridge; dozens of clay-models of women's heads were discovered, of 4th cent. A.C., with varied coiffures, exactly like those of the modern west. So, in Egyptian tombs have been found cosmetics and ornaments corresponding closely to modern articles. History repeats itself, in cycles.

āmr, to command), (c) *ṭājir*, (d) *mazḍūr*. Abul-Fazl, famous minister of Akbar, in Introduction or 'Fore-word' (*Muqaḍḍamah*) to his great book *Aīn-i-Akbarī*, 'Laws of Akbar' (like 'Laws of Manu'), names the four as: (1) *Ahl-i-qalam*, 'men of the pen', the learned; (2) *Mubārizān*, warriors, from *burz*, valour, battle; (3) *Péshā-warān* wa *Bāzar-gānān*, 'men of trade, commerce, business', 'men the bazar or market-place', (4) *Barza-garān* wa *Kishā*-(or *Kushā*)-*warzān*, 'artisans, peasants, tillers of the soil, men of labor, poulterers', from *barz*, decoration. *kish*, poultry-driving, *kashiḍan*, dragging, laboring. He also expressly recognises and asserts the *universal vocational character* of this fourfold classification. Thus:

Jahāniāṅ az chahār garoh bérūṅ na bāshanḍ.
(No human being, in all the world,
Falls outside of these four.)

Zoroastrian names are, (a) airyamnā, (b) véréjen, (c) khaéṭush, (d) go-vāstrā.[1]

Akhyā chā khaéṭush yāsaṭ; ahyā
véréjéném maṭ airyamna. (*Z*, Gāṭhā, 32. 1.)
Khaéṭéūsh chā ṭarémaīṭīm, véréjanakhyā
chā najadishṭām drujém, airyamanas
chā naḍénṭo, géūsh chā vāstrāṭ
achishṭém manṭūm. (38. 4.)
Ké airyamnā, ké khaéṭus, dāṭa is amhaṭ
yé véréjenāi vam-ūhīm frasasṭīm. (49.7.)
(The khaéṭus the airyamnā, also
The véréjen, runs seeking after this,
[The easy lazy pleasures of this world].
Be not our khaéṭus renunciant,
Do-nothing, indolent; our véréjen
Be not too violent; our airyamnā,

[1]These are possibly connected with Skt. aryamā (which means the sun, also a friend, for the sun is 'friend' and benefactor of all the world); vīryavān, (virile, mighty), or rājanya, (which is a synonym for kshaṭṭriya); kshiṭīsha or kshéṭrī, owner or tiller of the soil, the field; go-vāsī or go-véshi, dweller among cattle, keeper of domestic animals.

Be he not ignorant, lacking in knowledge;
Nor our gé-vāstrā, who serves all the world,
Be e'er downcast in spirit. In bad times,
When foes attack, what can th' airyamnā do?
And what the khaéṭus? The véréjen
Alone, with God's help can defend us then!).[1]

In Britain they used to speak of 'the three estates of the realm', (a) clergy, (b) nobility, (c) commons, to which a fourth has to be added now, (d) proletariat, (labor, workmen, industrialists). Other countries and languages of Europe have corresponding classes and words. Japan has, (or until recently had), (a), *kuge* (court nobles, kinsmen of the emperor), (b), *bushi*, or *buki*, or *sāmurāi* (warriors), (c), *heimin*, (common people), (d) *éṭā*, *hinin* (like 'out-castes').[2] China has (or until recently had), (a) scholars (literati, including officials, mandarins), (b) farmers, (c) artisans, (d) traders, merchants.[3] Very fortunately, it

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[1]Ganga Prasada, M.A.,M.R.A.S., in his excellent work, *The Fountain-head of Religion*, at pp. 91-93, quotes from Dr. Haug's and Prof. Darmestetter's and others' writings on Zoroastrianism and translations of its books, and says that Zend names for four castes were: "*Aṭhrava*, priest; *Raṭhaestao*, warrior; *Vāstriyofshyas*, cultivator; *Huiṭes*, workman"; also that "in the later scriptures of the Parsi religion", the names were changed to "*Horistaran*, *Nāristaran*, *Rozistaran*, *Soristaran*; in Pahlavi, *Raṭhornan* (priests, Skt. Atharvan), *Raṭheshṭaram* (car-warrior, Skt. Raṭha-sṭha), *Hoṭkshan* (agriculturists), and *Bastaryoshan* (who render all kinds of service)."

[2] *Ency. Brit.*, 14th. edn., xii, 940, art. 'Japan'.

[3] *Ibid.*, v 514, art. 'China'; Lin Yutang, *My Country and My Poeple*, p. 182. It is remarkable that 'soldiers' are not included in this grouping; they have been regarded practically as 'out-castes' in China all along; hence, "the Chinese are the world's worst ffghters", Lin Yutang, *ibid.*, 56; but the long-continued war between Japan and China is changing all this; see, e. g., *Mowrer in China* (Penguin Series), pub. 1938.

Prof. Tan Yun Shan, in his *Modern Chinese History* (1938), p. 56, writes: "The characteristic feature of the

has never insisted on 'heredity'.

Compare following verses from *Manu* and *Vèḍas*:

Brāhmaṇah, Kshaṭṭriyah,
Vaishyah, trayah varṇāh ḍvi-jāṭayah;
Chaṭurṭhah éka-jāṭih ṭu
Shuḍrah; na asṭi ṭu panchamah. (*M.*)

(Brāhmaṇa, Kshaṭṭriya, and Vaishya—these
Are the three 'twice-born' types of men; the fourth
Is 'once-born', Shūḍra; and there is no fifth.)

Mukham kim asya āsīṭ, kim bāhū,
kim ūrū pāḍā uchyéṭé?
Brāhmaṇah asya mukham āsīṭ,
bāhū rājanyah krṭah,

Chinese social structure is that there is no caste system. The Chinese people were formerly divided into four categories, (1) Shih or scholars, (2) Nung or farmers, (3) Kung or artisans, (4) Shang or merchants. Society was thus stratified and the Governments' dealing with each group would be different. But movement from one group to another was not denied, and it was not birth but personal talent and aptitude that occasioned the classification. Intermarriage between different groups was not only permitted but was quite frequent. The scholar was universally respected and he held the highest position in society. It was the merchant who occupied the lowest rung of the social ladder; he really produced nothing with his own labor and was almost looked upon as a parasite, notwithstanding his wealth." Curiously, Prof. Tan Yun Shan does not mention either soldiers or slaves. Other Chinese as well as reliable European writers make it clear that both these categories existed also, and that soldiers were regarded as lower than even merchants and were interchangeable with slaves, or at least mostly recruited from them and from convicts. The very violently aggressive impact of Europe and Japan upon China during the last six or seven decades, especially since the Boxer movement of 1910-11, (immediately after which began the Great Revolution in China under the leadership of Dr. Sun Yat Sen), has changed all this, and has compelled China to imitate her invaders in many respects and place the soldier on a level with or even higher than the scholar; and the financier also has become almost equally important.

Ūrū ṭaṭ asya yaṭ vaishyah,
paḍbhyām shūḍrah ajāyaṭa.
Purushah éva idam sarvam,
yaṭ bhūṭam yaṭ cha bhavyam;
Sah bhūmim sarvaṭah sprṭṭvā
aty-aṭishṭhaṭ ḍash-āṅgulam.
(*Ṛg-Véḍa*, 10. 90. 10-11-12)

Rucham nah ḍhéhi brāhmaṇéshu,
rucham rājasu nah krḍhi,
Rucham vishyéshu, shūḍréshu,
mayi ḍhéhi ruchā rucham.
Yaṭhā imām vācham kalyāṇīm
ā-vaḍāni janébhyah,
Brahma-rājanyābhyām, shūḍrāya,
cha aryāya, svāya cha araṇāya cha.
(*Yajur-Véḍa*, 18. 48; 26. 2)

Priyam mām, Ḍarbha!, krṇu, brahma-
rājanyābhyām, shūḍrāya cha, aryāya cha;
Yasmai cha kāmayāmahé
sarvasmai cha vipashyaṭé.
(*Athirva-Véḍa*, 19. 32. 8.)

Ā Brahman Brāhmaṇah Brahma-varchasvī jāyaṭām; Ā rāshtré Rājanyah shūrah ishavyah aṭi-vyāḍhī mahā-raṭhi jāyaṭām; ḍogḍhrī ḍhénuh, voḍhā anadvān, āshuh saptih, puraṇḍhih yoshā, jishṇuh raṭhéshthah, sabhéyah yuvā vīrah, nikāmé nikamé nah parjanyah varshaṭu, phalavaṭyah nah oshaḍhayah pachyanṭām, yoga-kshémah nah kalpaṭām. (*Yajuh.*, 22. 22.)

(What was the head of this Great Cosmic Man,
Humanity? What were its arms, its trunk
And thighs, and what did constitute its legs?
The man who had Brahm'-wisdom was its head;
Who shone with guarding valour was its arms;
The settler and food-grower was the trunk;
Who ran at bidding, docilely, was legs.[1]

[1]The interpretation in these four lines, of the four familiar, and now much misused, names is in strict accord with the etymology of the four words, brāhmaṇa, rājanya (kshaṭṭriya), vaishya, shūḍra. Arya and ārya are synonyms.

This Cosmic Man, the whole vast Human Race,
Embodied Principle of Consciousness,
Is everything that was, is, is to be;
Its universal mind includeth all.
With its ten organs, sensor, motor too,
And the ten fingers of its two strong hands,
Compassing all, it overspreads the earth.
O Lord of All! give mutual pleasantness
And love to all of us, our brāhmaṇas,
Our kshaṭṭriyas, our vaishyas, shūḍras, all.
May we speak pleasing words unto each other,
Always, we brāhmaṇas and rājanyas,
We gentle shūḍras, and we arya-vaishyas
Who are the refuge of us all for food.
Thou who articulatest all the parts
Of all this world, and organisest them!,
Bind us in the strong bonds of love with all,
Our brāhmaṇas, rājanyas, shuḍras, aryas,
And all we like; and make our foes, our friends
(May our brāhmaṇas have round their faces,
The aura of benevolence and wisdom;
May kshaṭṭriyas be valorous and able
To speed strong shaft and true 'gainst evil-doers;
May our matrons be most honor-worthy,
Surrounded by children and children's children;
May our cows flow with milk and bulls be pow'rful
To bear great loads, our horses swift and loyal,
Our young men all fit to take part in council,
Brave, able to drive chariots 'gainst all robbers,
May rains come to us at the times we need them,
May our trees bear fruit for us abundant,
May all prosperity be ours and plenty.)

Different countries, peoples, civilisations, have varied in ranking of classes; in attaching of greater importance to one or another; in forbidding or allowing of transfer of persons from one to another.[1] Competition for higher

[1]"In the life of a nation, it seems to me possible to make a clear distinction between three important forms of activity

rank, status, power, has generally lain between 'medicine-man' of tribe and its 'chief'; 'magic-lord' and 'war-lord'; 'priest'-pope and 'soldier'-king; 'civil (temporal, military) power' and 'spiritual power'; 'scientific knowledge', and 'valorous fighting prowess'. But, in modern times, finance

—(1) the cultural, (2) the economic, (3) the political. They form the basis for the three higher castes in India, and to some extent for the three classes of freemen in Plato's *Republic*; and they are commonly recognised in Germany as (1) the Lehrstand, (2) the Wehrstand, and (3) the Nahrstand. The cultural aspect is generally regarded as the highest, and the economic as the lowest. In some form or other, these three main types of activity would seem to be necessary for any independent group of human beings, and to discover the right relations between them is one of the most fundamental problems of social and political theory In recent times there have been some attempts to separate out the three aspects and to give each of them its importance. From the point of view of social theory what is chiefly important is that the special problems of these three main functions in human life should be carefully separated out:" art. on 'The present problem in Social Philosophy' by Prof: J. S. Mackenzie, in *The Journal of Philosophical Studies*, Vol. I, no. 1, for January, 1926. See also his book, *Fundamental Problems of Life*, (1928 *Library of Philosophy Series*), Pt. II, Ch. V.

Dr G. H. Mees, in his book, *Dharma and Society* (1935), p 81, writes: "An interesting modern doctrine of four classes is presented by Adam Muller. His classes also correspond somewhat to varṇa-s. They are: 1. the Clergy, including the teaching classes, the *Lehrstand*. 2. The Nobility, the *Wehrstand*, consisting of landed proprietors and military men. 3. The class of those occupied in Business, Traffic, and Intercourse [Commerce]. This is the *Verkehrstand*. 4. The class of those occupied in Industry and Productive Labor. This is the *Nahrstand*. It is clear that these classes are based upon the traditional classes of the German Reich."

Dr Ram Manohar Lohia who has spent many years in Germany and holds a German doctorate degree, told me in August, 1946, that *Arbeiterstand* is also used as equivalent to *Verkehrstand*.

power seems to have reduced both to service of itself; and, in turn, is now threatened with subversion and submersion by 'labor-power'. All which means only lack of just balance between the four powers. Also, in India, for many hundreds of years now, the principle of 'mutation' has been thrust aside by 'vested interests', and the four types, or 'castes', have been made rigidly 'hereditary', as nowhere else. A peculiar result has followed. Human nature being what it is, 'mis-alliances' have been always occurring; and new sub-castes have been always forming, in ever increasing numbers. This has created a social agglomeration of a unique kind, an incoherent jumble of castes, sub-castes, and sub-sub-sub-castes, each 'hereditary', all mutually exclusive in respect of dining and marrying, and consequently, of fellow-feeling; which, still, are all, though very loosely and more and more ineffectively, tied together by the name 'Hindū', (i.e., Sindhu-an, Sindh-ian, Hindhu-an, Hindh-ian, 'Hind-ian', 'Ind-ian') and by something which may be called remnants of a common culture.[1] 'Caste', or rather

[1] Indian Census Report, for 1891, stated total number of 'castes' as 2378. Census Report for 1931 says that work of making a new and complete list was abandoned, and population-figures of only more important ones given, because there was constant fluctuation going on in the thousands of minor sub-castes (especially among so-called 'untouchables'), by fissions, on one hand, and coalescences of small groups, on another. *Enc. Brit.*, (14th. edn., 1929), iv. 979, says: Caste "has resulted in the creation of some three or four thousand social units, many of which are, however, not altogether homogeneous, so that these figures do not represent all its ramifications." But the disastrous absurdity of this insanely endless and utterly irrational fissiparousness, its destructive effect on social cohesion, co-operation, solidarity, is being realised more and more, by the at all thoughtful and public-spirited members of the community; new forces, ideas, ideals, are working in the 'collective Hindu mind'; a movement is growing stronger, every day, for a reversion to the original four main 'caste-classes', in the first place, and, secondly, for placing them on the basis of personal temperament and

'sub-sub-sub-caste', means today nothing more than a group of families, whose members dine and marry among themselves, and not with members of any other group; and will not take food which has been 'touched' by persons of other castes. Whatever may have been the causes, in past times, (many speculations have been advanced as to these, fear of poisoning, among other causes), there is no sense left in the practice, now.

The very sound scientific reason for avoidance of indiscriminate interdining and intermarrying is, of course, obvious. If we are to preserve and promote individual and racial health, we must eat pure food, drink pure drink, breathe pure air, in company with clean-living sympathetic friendly persons of similar habits; and marry with persons of parity of temperament and compatibility of tastes, interests, likes and dislikes. But what is obvious to dispassionate reason, is made very obscure by perverse passion. "Time makes ancient good uncouth"; time meaning, here, growth, on one hand, of cunning vested interests and tyrannical selfishness, wishful to grab all powers and avoid all responsibilities, and on another, of weakness, superstition, gullibility. 'Good customs by excess corrupt themselves'; excess, here, being excess of effort to specialise, differentiate, fix, under the impulsion, not of reasonable far sight, but of very interested, very selfish, short sight. Other countries evolved only 'the divine right by birth of kings and patricians'. India evolved 'the divine *right* of *superiority*, of whole classes of priests, as well as of fighters, by *birth*'; and 'the God-ordained *duty* of *inferiority* by *birth*', of other whole classes of traders, agriculturists, 'untouchables', (like that of negro-slaves in America until the Civil War between

actual profession, instead of mere birth; and bills for validating inter-caste marriages are being repeatedly introduced in the legislature, with success in part. A somewhat radical one was introduced by the present writer, in the Indian Central Legislature, of which he was then a member, in 1936; but could not be carried through.

North and South). Insurmountable barriers were created by forbiddal of interdining and intermarriage. The remarkable fact is that, instead of fulfilling the scientific laws of healthy dietetics and eugenics (not only physical, but even more, psychical), the present practice, in regard to these matters, only too often causes gross violation of those fundamental laws. Unclean food, cooked by dirty and diseased persons, is often eaten, because the cook bears the same caste-*name* as the eaters. Disastrous mismatings are often perpetrated, because the parties bear the same caste-*name*. Such marriages are called sa-varṇa, i.e., of 'persons of the same varṇa'. In reality they are extremely *a*-sa-varṇa, i.e., are marriages of persons of *not* the same varṇa. Varṇa, (roots varṇ and vṛ) means (1) 'that which describes' (the position of a person in Society, viz, his *occupation*, his means of living), (2) 'that which he chooses' for himself, (again, his profession), (3) 'that which envelopes and covers him', (his color, his complexion). In no way does it mean what it is at present made to mean, i.e., a separate 'birth-caste'. That it continues to show, even in its perversion, the impress of its original and etymological sense, is proved by the fact that a very large number of *caste*-names are names of *occupations*. The followers of each little limited 'occupation' became converted into rigidly hereditary 'castes'. Probably, they served the purposes of 'close' trade-guilds, at one time. But, before long, it seems, the purpose became confined to inter-dining and inter-marrying. Persons whose caste-*name* indicated a certain occupation, began to follow quite other occupations. At present, all sorts of 'castes' are following all sorts of occupations', excepting the 'priestly'. This last continues to be a jealous monopoly, but is beginning to be encroached upon.[1]

All this gross perversion and de-rationalisation of

[1]The whole subject has been fully discussed in my speech on the Bill mentioned in the preceding f.n.; it has been reproduced in Vol. III. (now in the press) on pp. 767-869 of *The Science of Social Organisation*.

'caste' is coming to be seen more and more clearly by the new generation, under the tremendous stress of the times and world-movements; and they are breaking through the trammels in increasing numbers. But, as usual, there is the danger of going to the opposite extreme, of 'license' and 'licentiousness'.

What has been said above does not necessarily mean that 'hunger' and 'sex' are much worse mismanaged in the east than in the west. Competent eastern as well as western observant travellers have recorded that family life, *on the whole*, is not more unhappy in the east than in the west. Sex-slave traffic, prostitution, adultery, assault, violation, rape, group-rape, orgy, the horrors of life in brothels managed by brothel-keepers who trade in woman's flesh more ruthlessly than butchers in animal flesh, are to be found in every country, in varying forms. If one aspect is worse in any country, another is better. There are 'nature's compensations'. The safe conclusion is that there is much need and room for improvement in both these respects in every country. Such improvement is possible in these, as in all other respects, only by careful wise testing and training of temperaments and vocational aptitudes, by competent educators; and by providing of suitable occupations and livelihoods to all; within the setting of a comprehensive 'Planning', a systematic Social Organisation. Hunger and Sex are at the very roots of life. We cannot be too careful in regulating and refining their satisfaction. The subject has been referred to before (pp. 246-272). Sinning against laws of food and marriage, which are laws of religious science and scientific religion, and observance of which laws alone fully 'sanctifies' both—such sinning is parent of all sins and crimes, is cause of all manias, wars, perishings of great civilisations. Manu's solemn warning, of how such sins are visited upon generation after generation, has been quoted before (pp. 169-170). Indeed, these sins and crimes become aggravated with each succeeding generation, until the end in disaster, unless strong checks and remedies are applied from outside. It is certain that the community which allows

that holy of holies, the mother-heart and the mother-body, to be polluted, corrupted, perverted, tortured, murdered, 'that community is blasted by the thunder-bolts of God,' (so Manu declares expressly, iii. 58). These thunder-bolts take plainly visible shapes of 'rot' of body and mind, epidemics of infectious and contagious virulent diseases, and mutual butcheries of war-madness; not to speak of floods, famines, plagues of many sorts (of animals as well as of epidemics), volcanic eruptions, earthquakes, and even more gigantic cataclysms of Nature. Direct connection of these last with human sin is not plainly visible, but 'religious beliefs' (and 'occult science') assert it; and it need not be brushed aside too brusquely, for the chain of causation is very subtle, and all-pervading.[1]

The stern warning in the *Bible* to the same effect, is well-known, and may be reproduced here, with some comment.

"Thou shalt have no other gods before Me...Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or the earth beneath, or the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, *visiting the iniquity of the fathers upon the children unto the third and fourth generation* of them that hate Me; and showing mercy unto thousands of them that love

[1]Annāḍ bhavanti bhūṭāni, parjanyāḍ anna-sam-bhavah,
Yajñāḍ bhavaṭi parjanyah, yajñah karma-sam-uḍbhavah.
...Sankaro narakāya éva, kula-ghnānām kulasya cha. (*G.*)
(Good conduct and self-sacrifice bring rain;
Thence food; thence nourishment of living things.
...Adultery leads all concerned to hell.)
Abr n-āyaḍ az payé mana'é zakāṭ,
W-az zinā uftaḍ balā anḍar jehāṭ. (*S*, Rūmī.)
(Clouds do not come where charity has ceased;
Misfortunes crowd all round on lawless lust.)

Can it be that 'psyche' and '(p)sex(chs)' are connected with each other and with Skt. shakṭi, energy, and shiksh, to instil?

Me, and keep my commandments". (*B.*, Exodus, 20).

The results (in stultification of intelligence, weakening of self-reliant will, growth of irrational blind superstition) of excessive image-worship; and some nature-facts connected therewith; we have noted before (pp. 442-443, 418-434, and 177-191,); also how the intense faith of a devotee may actually 'vitalise' the 'image', created by his 'imagi'-nation, (as a statue by a sculptor), make of it a focus, attract into it a ray of the all-pervading Life, or, perhaps, an already individualised denizen of another plane of matter, (as a person enters into an actor's dress or a soldier's accoutrements); and convert it into a (for the time being) real angel (or devil, according to the quality and desire of the devotee). But 'graven images and likenesses' do not exhaust the list of 'other gods', mentioned in the first part of the verse of the *Bible*, quoted above. Nor are the commandments, alluded to in the last, only these, viz., against images and likenesses. Far worse than any other gods are Bacchus and Priapus, the 'god-devils,' of 'evil eating' and 'evil mating'. The terrible consequences of sins involved in worship of these two, are much more glaringly patent, not only 'unto the third or fourth generation', but very many more, in the shape of awful hereditary venereal diseases, and alcoholism, piles, asthma, phthisis, insanity; strictly speaking, all possible diseases that are due to congenital defects and weaknesses of bodily organs and of mind; but some more glaringly manifest and painful, some less. Therefore, God has given commandments in respect of these two appetites in all religions; and full commentary upon those commandments, (which, if what has been said above be correct, are perhaps the most far-reaching and important), is supplied by spiritual, psychological, physiological, medical, science. We may rightly regard every well-proven Law of Nature, (and Nature is God's Nature), as one of God's Commandments. Such of these laws as are more directly and intimately concerned with healthy conducting of human life, are regarded as God's Commandments more particularly; and have been pro-

minently embodied in the Scriptures of the races. To love or hate 'Me', is to love or hate the Supreme Self and is to obey or break the Commandments of that Self "in Whom all things live and move and have their being".[1]

Philosophy and psycho-physical science, *applied* to administration of human affairs, give us the complete Scheme of Social Organisation sketched above. Each of the quartettes is important and inseparably related to all the others. But most important is that of Four Types of human beings. Birth of these is governed by two laws, of (1) Heredity, and (2) Spontaneous Variation or Mutation. The former arises from Oneness of Self, Spirit; the latter, from Manyness of Not-Self, Matter. Metaphysically, mutation is included in heredity; since the Many is included in, indeed created by, the Ideation, the Will-and-Imagination, of the One. All possible sorts of children are included in the parent; because each parent is the child of an infinite number of ancestors. There can be no effect which is not pre-existent, in seed-form, in the cause. 'All is everywhere and always', because the One which contains all, is omni-present[2].

In latest terms of biology, we may say that all sorts of 'genes', 'potencies', are present in every germ. The idea of 'id-s' (biophor-id-s, 'determinants', composing the 'biophore', the unit of life) put forward by Weismann, some decades ago, seems to have been somewhat similar. Western scientists say they do not yet know *why* there is any *mutation*; (Julian Huxley, *We Europeans*, ch. iii). Indian works on Āyur-Véḍa, medicine, suggest that the psycho-physical *moods* and conditions of the *parents* and the surrounding circumstances, the 'environment', stimulate

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[1] In the Bible-text quoted above, "Me" should be understood to mean the Supreme Self in all living beings; and "I, the Lord thy God...", to mean 'the I in thee and in all is jealous of all sin, and ordains, by It's Nature's Laws, that sin shall be punished by recoil'.

[2] See pp. 194-195 *supra*; *The Science of the Self*, pp. 21, 49-50, 54, 95; *The Science of Peace*, generally.

some of these 'potencies' more than the others, *at every conception*; whence the peculiar character of each child. These potencies are countless, because of the countlessness of the possible 'combinations' of the countless possible 'quantities', 'amounts', 'degrees' of the three guṇa-s, 'attributes' of God's Nature, saṭṭva-rajas-ṭamas; (see pp. 79 and 240 *supra*). If circumstances are similar, and similar 'potencies' (or 'genes') are stimulated, at a number of conceptions, resulting children, of the same pair of parents, will be similar in face, figure, mentality, character. Therefore, twins are climax of similarity, and illustrate best what is commonly understood by 'heredity'. If differing circumstances stimulate differing 'genes', resulting children, of the same pair, will be dissimilar; these illustrate 'spontaneous variation'. Indian Jyoṭisha, Astrological Astronomy, fully supports and supplements these statements of Ayur-Véḍa, and states what conditions, times, etc., of conception will produce what kind of progeny.[1]

Thus, then, from the transcendental stand-point, all 'mutations' also are covered by 'heredity' in the 'infinite' sense, for all possible potencies are pre-existent in the One Universal Parent; or, in the infinite multitude of particular parents from whom each germ is derived and each child is born; since each child has two parents; each of these parents, two; and so on, *ad infinitum*; and there is nothing really *new*, in any birth; but only a greater developement of some potencies in some cases, and of others in others. Atavisms, regressions, dominants, recessives, mutations, modifications, of present-day biology; indeed, origin and evolution of all possible species; seem to be possible to explain only in this way. But, for practical purposes of every-day usage, from the empirical stand-point, it is best to regard the two laws, of heredity and of spontaneous variation, as distinct, and even

[1] The whole subject is much more fully dealt with in *The Science of Social Organisation*, Vol. II, pp. 720-744, and Vol. III, (in the press) pp. 767-869.

competitive ; now the one prevailing over the other, in one case ; and again, the other prevailing over the one, in another case.

All civilisations have instinctively endeavoured to organise their societies in accordance with the natural fact of these four types and the two laws of their manifestation. They have succeeded and prospered in proportion to the degree of their assimilation, even though unconscious, of these principles. Ancient Indian civilization recognised, enunciated, and essayed to apply, the principles, consciously, clearly, deliberately. It has had, perhaps, a longer life than any other civilisation (except, perhaps, the Chinese). But ever since its classes of Educators and Protectors, or Spiritual Scientists and Benevolent Rulers, began to degenerate, to develope excessive selfishness, to push specialisation and differentiation beyond the bounds of human nature, for their own exclusive purposes ; began to call themselves 'higher' and the others 'lower' ; to exaggerate the principle of 'heredity' in favor of the 'higher' castes and against the 'lower' castes, and to ignore and suppress the principle of 'mutation' ; since then, Indian civilisation began to decay. That it has not died out altogether, is due, probably, to the continued presence therein, of some remnants and memories of 'Spiritual Science', 'Essential Religion'.

It should be added here that, though the element of 'heredity' has been grossly exaggerated and made rigid in India, it has not been possible to suppress the working of 'spontaneous variation' altogether Changes of caste, even from 'lower' to 'higher', have been going on, all the time ; surreptitiously, of individuals ; and, openly, now and then, of whole groups, which have decided to *give themselves* the *name* of a 'higher' caste, (brāhmaṇa or kshaṭṭriya), which name cannot be snatched away from them, particularly in present conditions. Yet the solidarising articulating *virtue* of the truly scientific socialism of the old scheme has disappeared completely, and, instead, the vicious consequences of endless separatism and exclusiveness are rampant.

While, in Indian practice, 'heredity' has swamped 'variation'; in western systems of social 'structure' (not yet 'organisation'), 'variation' and blind competition are too much to the fore; though heredity is necessarily at work also, all the time, and large numbers of persons naturally follow the family occupation, generation after generation. It is a very hopeful sign that in the more advanced western countries, educationists are making efforts to ascertain, in good time, the vocational aptitudes of their pupils; and some countries have begun to even appoint 'career-masters' in their schools In a proper Social Organisation, based on psychological and physiological science, both the laws, of heredity and mutation, would be taken into account duly; but the latter would be made the deciding factor, whenever unmistakeable, for the purpose of assignment to a vocation. One law reflects the Unity, *Wahḍat*, Ék a-ṭā, of Self; the other, the Diversity, *Kasrat*, An-ék a-ṭā, of Self's Nature, i. e., Matter, Not-Self, which is garment of Self or Spirit.

As in the politico-economical life of nations, 'trustees' are always making themselves 'beneficiaries'; leaders are always becoming mis-leaders; protectors, oppressors; feeders, devourers; public servants, public masters; and are, thereby, perennially, causing rebellions and revolutions, and the appointment of new 'trustees' by the real 'beneficiaries', i.e., the People at large; so, in the socio-religious life, the 'spiritual power' is always trying to absorb the 'temporal power' (and *vice versa*); the 'presbyter', 'priest', 'elder' is ever degenerating into the deceiver; the confessor is ever becoming the seducer, hypnotiser, swindler, thief, intriguer, blackmailer; the saint, the sinner; the ascetic, the debauched and debauching voluptuary, even orgiast and sadist; and is causing repeated secessions, revolts, re-forma-tions. (See Ranke's *History of the Popes* for vivid illustrations). In fact, every religious re-form is, in origin and in issue, a social, economic, and political revolution also; and, therefore, invariably gives rise to a new civilisation. When a man's body falls sick, a physician is needed to cure it; when the oversoul of

a whole people falls sick, it requires, as history shows, a fresh influx of the Divine Spirit, a new advent of a new Son of God, an Avaṭāra, a Messiah, a *Rasūl*, to cure it, and give it a fresh birth in a new body, of 're-established Law' and 're-constructed society'; (pp. 195-203 *supra*). Without right social structure, the noblest religio-ethical principles and exhortations have no chance; neither in a theo-cracy (ecclesiasticism, sacerdotalism), nor a timocracy (feudalism, militarism), nor a pluto-cracy (capitalism), nor a mobo-(or 'demo-') cracy (proletarianism). The four 'powers', the 'four estates of the realm', must be duly balanced for ethical teachings to have a chance.

Buddha and Mahā-vīra Jina endeavoured to shift, and largely succeeded in shifting back, the basis of the Indian Social Organisation, from crass artificialised 'heredity', to elastic, rational, natural 'spontaneous variation' in respect of vocational temperament; thereby gave, to the Indian People and their civilisation, a new period of re-generation, a new lease of life, for about twelve centuries; and gave rise to an astonishing efflorescence of varied science, fine art, and noble literature, (due to generous emulation between Vaiḍikas and Bauḍḍhas), and to great empires rivalling the more or less contemporary Carthaginian, Grecian, Roman, Macedonian, Persian, and Chinese empires. Unhappily, the evil in human nature, forces of a-vidyā, selfish erring, de-generation, again succeeded in resuming their sway; and changed the generous emulation into deadly rivalry and conflict.

A whole chapter of the Buddhist *Dhamma paḍa*, named 'Brāhmaṇa-vaggo', is devoted to exposition of the nature of the *true* brahmaṇa.

Na jatāhi, na goṭṭé hi,
na jachchā hoṭi brāhmaṇo;
Yamhi sachchan cha, ḍhammo cha,
So suchī, so cha brāhmaṇo.
Yassa kāyéna, vāchāya,
manasā, naṭṭhi ḍukkaṭam,
Samvuṭam ṭīhi ṭhānéhi,
ṭam aham brami brāhmaṇam.

Na ch-āhaṁ brāhmaṇaṁ brūmi
Yoni-jaṁ maṭṭi-sambhavaṁ;
A-kiṁchanaṁ an-ādānaṁ
taṁ ahaṁ brūmi brāhmaṇaṁ.

Ḍivā tapati ādichcho,
raṭṭiṁ ābhāti chandimā,
Sannaddho khaṭṭiyo tapati,
Jhāyī tapati brāhmaṇo.
Akkosaṁ, baḍha-bandhaṁ cha,
a-duṭṭho, yo titikkhati,
Khanti-balaṁ bal-ānīkaṁ,
taṁ ahaṁ brūmi brāhmaṇaṁ. (*Ḍh*).

Na jachchā vusalo hoti,
na jachchā hoti brāhmaṇo,
Kammaṇā vusalo hoti
Kammaṇā hoti brāhmaṇo.
(*Bu*, *Vusala-sutta* of the *Sutta-nipāta*).

(Not matted locks, nor birth in any clan,
Or family, or from some mother's womb,
Can make a man a real brāhmaṇa.
He who is true, pure, dutiful; sins not
In deed, word, thought; gathers not worldly goods;
Bears patiently hard words, bonds, beatings too,
And lets not anger rise within his mind,
Strong with the strength of all-forgivingness;
Him do I call a real brāhmaṇa.
Mere birth makes not a real brāhmaṇa;
Nor makes a shūḍra; deeds and ways of living,
Appropriate, make either one or th' other.
The sun doth make the day; the night the moon;
Courageous chivalry, the kshaṭṭriya;
Wisdom and thoughtfulness, the brāhmaṇa.)

Buddha not only clearly recognises and supports the four types or classes, but is full of praise of the *true* brāhmaṇa, in many other verses of the chapter. But he does *not* believe in 'caste by *birth*'. Instead, he very strongly condemns it, and all pretensions based on it. He recommends vocational classes by *worth*, i.e., by suit-

able character, mental and moral constitution, and occupational disposition.

Jainism is, if possible, even more explicit.

Manushya-jāṭih ékā éva,
jāṭi-nām-oḍay-oḍbhavā ;
Vṛṭṭi-bhéḍāḍ hi ṭaḍ-bhéḍāṭ
chāṭur-viḍhyam iha ashnuṭé.
Brāhmaṇāh vraṭa-samskārāṭ,
Kshaṭṭriyāh shaṣṭra-ḍhāraṇāṭ,
Vaṇijah arṭh-ārjanāṭ nyāyāṭ,
shūḍrāh nyag-vṛṭṭi-samshrayāṭ.

(Quoted in *Jaina Ḍharma kā Mahaṭṭva*, a work in Hinḍī.)[1]

Kammuṇā bambhaṇo hoi,
kammuṇā hoi khaṭṭiyo,
Kammuṇā vaiso hoi,
Suḍḍo hawai kammuṇā.
Sakkham khu ḍīsaī tavo-viśéso,
Na ḍīsaī jāi-viśéṣa kōī [2]

(*J., Uṭṭar-āḍhyayana Sūṭra.*)

(The Human Race is one, though 'tis made up
Of many tribes with many names. Class-names,
'Caste'-names, of many kinds arise therein,
Because of different means of life. But four
Broad classes may be plainly seen therein,
Caused by the differences of ways of living.
The men of studious vows are brāhmaṇas ;
Who practise use of arms are kshaṭṭriyas ;
Who gather wealth by lawful merchantry
Are vaishyas ; those who live by service-wage
Are shūḍras. By their occupations only,
The four are thus marked off ; no otherwise.
The 'birth' of any one cannot be seen
Upon his face ; his actions can be seen.)

[1] From Ravi-shéṇa's *Paḍma-Chaṛiṭa*, written in the fifth century A.C., which is the Jaina version, in a very different form, of Vālmīki's *Rāmāyaṇa* ; and from Jina-séna's *Āḍi Puraṇa*, Parva 38, verses 45-46, written in the seventh century A.C.

[2] In Skt. : Sākshāṭ khalu ḍṛshyaṭé ṭapo-vishéshah,

Only one or two well-known verses of Vêdist scripture need be quoted here.[1]

Na vishéshah asṭi varṇānām,
Sarvam brāhmam idam jagaṭ,
Brahmaṇā pūrva-srshtam hi,
karmabhih varṇaṭām gaṭam.
(*Mbh.*, Shāntṭi-parva, ch. 186.)

Eka-varṇam idam sarvam
pūrvam āsīḍ. Yuḍhishthira !,
Kriyā-karma-vibhāgéna
chāṭur-varṇyam vy-ava-sṭhiṭam.
(*Ibid.*, Anushāsana-parva.)

Chāṭur-varṇyam Maya srshtam
guṇa-karma-vibhāgashah ;
Karmāṇi pra-vibhakṭāni
sva-bhāva-prabhavaih guṇaih. (*G.*)

Sāṭṭvikah brāhmaṇah prokṭah,
kshaṭṭriyah ṭu rajo-guṇah,
Ṭamo-guṇah ṭaṭhā vaishyah,
guṇa-sāmyāṭ ṭu shūḍraṭā.
(*Bhavishya Puārṇa*, III., iv., ch. 23.)

(Children of Brahmā all, brāhmaṇas all,
And brothers, since created by One Father.
No rooted difference is there twixt them.
All had one occupation formerly.
Slowly-developing diverging ways
Of living have created four class-types.
God's Nature-plasm has three chief attributes,
Saṭṭva, rajas, and ṭamas—principles

Na dṛshyaṭé jāṭi-vishéshah kah api.

See also *Mahāvīra-Vāṇī*, a compilation, by Shāntṭilāl Vanamālī Sheth, of verses uttered, from time to time, by Mahāvīra Jina; published by Sasta-Sahitya-Mandal, New Delhi, in 1942.

[1] Many others have been gathered in Gangā Prasāḍa's work above referred to, and in the present writer's *The Principles of Sanāṭana Vaiḍika Dharma.*

Of knowledge, action, wish, respectively ;[1]
Inseparable all, always, and everywhere.
Whichever one prevails in any one,
That sets his type or class. Thus, in accord
With natural qualities, this four-fold scheme
Of Social Structure has been made by God.
Sattva prevailing, makes the brāhmaṇa ;
Rajas predominant, the kshattriya ;
Tamas, desire to gain, does mark the vaishya ;
Unspecialised and inchoate is shūdra).

So long as the human body has the shape it now has, of head, arms, trunk, legs; is constituted as it is, of nervous, muscular, vascular, osseous systems ; so long as the human mind works in three clearly distinguishable functions with the sub-consciousness, or instinct, as a fourth—so long every community of such human beings will inevitably tend to become organised, more or less definitely, on the lines of these four main classes. The community which organises itself on them deliberately, with just and equitable partition of rights-and-duties, as indicated in the many tetrads described above, will be *organised for peace*, will prosper exceedingly and be in no danger from others ; because it will automatically include a strong defensive military organisation. Also, and far better, it will set a beneficent example to other less advanced communities, and will help to organise them all for peace, in the same way. By creating a just balance of 'the four powers' within each nation, such an

[1] See pp. 77-80 and p. 450 *supra;* and App. A, 'Skt. and Ar.-P. equivalents', *infra*. A long Note appended to ch. xi of *The Science of Peace*, discusses this all-important triad, and several others corresponding with them, in great detail. Dr. Tārā Chand (Vice-Chancellor of Allahabad University) suggested in *Vishvavāṇi* (Hindi monthly of Allahabad) for May 1943, p. 267: 'Al-Ghazzāli's (1) *idrāk*, (2) *qudrat*, (3) *shahwat-o-ghazab*, correspond to (1) sattva, (2) rajas, (3) tamas, respectively.' *Shahwat-o-ghazab* (or *khashm*), ordinarily, by the dictionary, are love-and-hate, the parent of which is tamas ; (see pp. 87 and 420 *supra*.).

organisation automatically creates a balance of all kinds of powers between all nations. By making each people self-supporting and self-complete, it minimises causes for aggression by one on another; and instead, maximises inducements for intelligent, active, sympathetic co-operation of all four classes of all nations, for deliberate promotion of the good of all.

It should be re-iterated here that, for successful balancing of the powers aforesaid, an indispensable requisite is balancing of production of consumable goods, especially 'necessaries of life', and consumption, i. e., number of consumers. If there is disproportion here, if the former is small and the latter large, no other balancing will be possible peacefully. Fish multiply too fast; they cannot but devour one another. If men multiply beyond power of the land (even wisely and scientifically cultivated) to support them, they will not be able to help looting and murdering one another; or being destroyed wholesale by epidemics and famines. Inordinate lust will inevitably breed inordinate hate; (see pp. 341-342, *supra*). Self-control, and thence birth-control, is the foundation of all other control. To control death, we must control birth. Brahma-charya, 'continence', (within scientific limits), is the way to strengthen and prolong individual as well as racial life. Kāma-Eros, unbridled, is our worst enemy. To war against and subdue it, (not destroy, until the third and fourth stage of life), is best and most truly '*moral* equivalent of war'. Battling against 'forces of nature', to utilise them as far as possible, and against predaceans, is the rest of the moral equivalent. To the extent that 'moral war' succeeds, 'physical wars and crimes' will diminish. For *some* war there must be. It is a law and fact of Nature; as much as Love and Peace are. But it may be waged *within each* of us. Otherwise, it will have to be waged *without*, between *all* of us, more or less. Of course, complete abolition of all evil is obviously impossible; but reduction in a given place and time is possible. Because 'evil' is

unabolishable, therefore shall 'those who know better' deliberately foster it ? Because snakes and wolves and tigers are inevitable, therefore shall we deliberately breed and multiply them ? Social Organisation and 'Moral War' help each other, in a virtuous circle. The former promotes balancing of production and consumption and inducement for self-control and birth control, and these, in turn, strengthen and stabilise the former.[1]

Such a Social Organisation achieves the Golden Mean in all respects. It gives duly regulated opportunity for venting and purging egoistic instinct,' the six (or seven) 'deadly sins' and 'manias' (see pp. 293-294, *supra*); because it provides them with appropriate objects and occasions; and thus transmutes and sublimates them from wrongful into righteous; *e. g.*, lust into conjugal passion of love between spouses, 'sanctified' by parity of temper and compatibility of temperament between them, and therefore by public recognition and law and religion; hate into just indignation against wrong-doers; jealousy into laudable

[1]Birth-control is the means to death-control, in many senses. In the sociological sense, whichever nation has a low birth-rate, has also a low death-rate. Physiologically, who conserves the seed of life, is not a 'waster' and 'wastrel', he retains vital vigor and can keep off death for long, almost at will, till he himself 'tires' of his body, as he is sure to do some day; tires of the very monotony of it. In the *Mahābhārata* epic, 'Grandfather' Bhīshma has the gift of ichchhā-mṛtyu, 'death by his own wish only', because of his perfectly continent celibacy. Superphysically, the conserved energy, transmuted by yoga-processes into subtle 'mental' matter, can shape out the subtle astro-mental body and separate it during life. 'Die before you die'; (see pp. 189-190 *supra*). Psychologically, it can be transmuted into intellectual works, of art (which includes literature), or science, which may bring 'immortality of name and fame'; always comparative, of course; never literal, obviously. The oldest historical 'immortals' known today, are barely a few thousand years old. The absolute Immortality of Eternity is very different. It will be clear to the reader, the 'birth-control' meant, is not by 'contraceptives and abortions, but by genuine purity and continence.

zeal in guarding public rights against private encroachments. We have seen before (pp. 67, 283, 291, 292, 346 *supra*) that "to everything there is a season." Anything and everything is right, if placed or done in right time, right place, right manner; wrong, in wrong.[1] The Scheme provides a solidarising mould into which can be poured, into appropriate parts and places, harmoniously, all individuals of all the countless tribes, clans, families, 'castes', races, nations, dialects, religions, of the whole Human Family. Its tetrads are not in conflict with any particular creed or science. Instead, it is based upon and utilises all best established principles of all such sciences as psychology, physiology, biology, anthropology, sociology, eugenics, politics, economics, pedagogics. The Scheme tells us the right times, places, manners, for anything and everything, in great broad principles and outlines. By ordaining retirement of the older generation from competitive bread-winning or moeny-making into honorary public service, after the second quarter of life, it abates all conflict between it and the younger generation; and at the same time ensures a constant supply of experienced, disinterested, benevolent, advisers and public workers. It fulfils all that is reasonable in the requirements of the Marxian and other Socialists and the Freudian and other Psycho-analysts. It makes unnecessary, premature tragic retirement of the very young into the refuge of ascetic 'orders', monasteries, etc.; which is, only too often, no refuge at all, but, instead, a falling from the frying pan into the fire. It secures active, unrepressed, but regulated, self-expression for youth; and also honorable, desirable, and fitting repose for age. It tells us the Meaning of Life, reconciles heart and head, harmonises emotion and intellect, heat and light, and makes it possible for us all to fulfil all Life's purposes and realise all its aims and ends[1].

[1] A western scientist has defined 'dirt' as 'matter mis-placed'.

[2] Dr. Lin Yutang, "combining immense learning with a shrewd eye and lively humanity", also a brilliant and at times exceedingly witty style, has produced "the truest,

If representative, large-hearted, broad-minded Elders of the Nations would only sit together in a genuine

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profoundest, most complete, most important book yet written about China," (as Nobel laureate Pearl Buck and others say), in the shape of *My Country and My People* (pub. 1938). He writes (pp. 93-102, 119):

"Still the question comes back eternally, like the sea-waves lapping upon the shore: What is the Meaning of Life...The question has perplexed western philosophers, and it has never been solved...There are moments in our lives... when a sense of death and futility overcomes us, when we live more than the life of the senses and look over the visible world to the Great Beyond...Confucius was a realist, positivist, humanist. (Asked about death) he said: "Don't know life, how know death?" Confucianism, strictly speaking, was not a religion. It really never quite satisfied the Chinese... That deficiency was made up for, by a Taoist or Buddhist supernaturalism...In times of national disorder, as during the change of dynasties, a great number of scholars shaved their heads and took monastic orders, as much for personal protection as out of feeling for the helpless chaos of the world...Many beautiful and talented girls at the end of the Ming dynasty took the monastic vow through disappointment in love caused by these catastrophic changes..."; (see pp. 64-65. *supra*).

Asceticism has been practised in all known times and climes, but, "Throughout the first and second centuries A. D., there was an almost world-wide resort to such repudiations of life, a universal search for 'salvation' from the distresses of the time ..Amidst the prevailing slavery, cruelty, fear, anxiety, waste, display and hectic self-indulgence, went this epidemic of self-disgust and mental insecurity, this agonised search for peace even at the price of renunciation and voluntary suffering :" H. G. Wells, *A Short History of the World*, ch. xxxvi; (pub. 1938).

In India, there have been great 'revivals' of bhakṭi-cults, whenever times have become more than usually hard, e.g., in 15th and 16th centuries A. C. This only illustrates that 'the broken heart is the true home of God'.

C. G. Jung, leading psycho-analyst, writes: "Among my patients from many countries, all of them educated persons,

'League of All Nations and Religions' and seriously consider the principles and outlines of the Vedic Scheme of Organisation of the Whole Human Race; and *either* realise and endorse its virtue, and take steps to saturate the minds of the younger generation with those principles and outlines, and thus effectively commence bringing it into universal practice at once; *or* think out a better one, if they can; *if* they would only do so, Humanity would win Peace and Happiness and establish heaven on earth; not otherwise.[1]

XXI. Similarity in Perversity also.

21. Finally, we may note one more point of similarity between the living religions; it is matter for deep reflection, upon that human egoism which insists on venting itself in religions also. All have split up into scores, some into hundreds, of sects and sub-sects; because of opinionatedness and personal quarrels. This is bad enough; but there is worse. Every shine must have a deep shadow also somewhere. Within the pale of every religion there have grown up secret sects of 'black magic', *jāḍū*, yāṭu, vāma-mārga, the dreadful 'left-hand path'

there is a considerable number who came to see me, not because they were suffering from a neurosis, but because they could find no *Meaning in Life* or were torturing themselves with questions which neither present-day philosophy nor religion could answer...I too had no answer to give": *Modern Man in Search of a Soul*, pp. 266-267.

Yoga-Vēḍānṭa gives the answer; very simple too, and easy to understand; *if* the fact of the Supreme Self is realised. The 'Meaning' of Life is Līlā, Play, Pas-time, *Will* to pass through *all possible kinds of experience of pleasure and pain and slumber*, in endless Time—Space—Motion.

[1] The whole subject of Socio-Individual Organisation has been expounded in detail in *The Science of Social Organisation or The Laws of Manu*, the third and concluding volume of which is now in the press, and in *Ancient vs. Modern Scientific Socialism*, which may be regarded as a supplement. All main ideas have been stated, fairly adequately though very briefly, in *The Science of the Self*.

of fiend-worship, wherein foulest rites and practices are indulged in, down to sex-orgies and murderous human sacrifices of innocent children. Such sects and practices have to be constantly watched and warred against; even as foul excretions produced by fairest living organisms, or ashes, refuse, dirt, thrown up by best machinery, have to be continuously wiped, swept, washed away. The agreement of all religions, fallen from their high estate into the evil hands of false priests and cruelly selfish mis-leaders, is so great that the mis-guided followers of the several religions all agree in the disastrous error also, of saying: 'My religion is the only true and wholly original one; or, at least, is far better than all others; and all others are heathen, pagan, *kāfir*, mléchchha, and must be suppressed!'. And religions, and sects of the same religion, to prove their superior excellence, have made war upon one another, and zealously mained, mutilated, racked, tortured, burnt and buried alive, hundreds, thousands, millions of men, women, and children. Yet it is patent that all beings are 'matter of the same Matter and spirit of the same Spirit'.[1]

[1]Every earnest student of Religion would profit if he reads, with discriminate alertness, some such books as J. M. Robertson's *A Short History of Christianity* and Macleod Yearsley's *The History of the Bible*, (Thinker's Library Series, successor of the Rationalist Press Series). They are small, yet comprehensive, very informing, full of historical facts; convincingly show the elements of falsehood, ugliness, and evil, that grow up in the *practice* of every religion, because of egoistic passions inherent in human nature. They describe the evolution of Christian religion specially, and the extraordinary turns and twists it has taken, advances and retreats it has made, under influence of changing political and economic conditions and needs; f.i., now promoting conversion by fair as well as foul means, and again, preventing all conversion. But, incidentally, they indicate occurrences of similar perversions, and progresses and regresses, in other religions also. The defect of the books is that the evil 'priest-craft' aspect is almost exclusively presented (and, no doubt convincingly); while the essential Spiritual and good aspect,

THE GREAT TRUTH MASKED BY THE GREAT ERROR

Yet underneath this so disastrous error is the profoundest Truth hidden immediately. Interpret *'My* religion' as 'Religion of *the* Me, *the* I, the Universal Self,' and we pass at once from the most violent turmoil into the most blissful peace.[1] *'My* religion is the only true religion, what *I* believe is the only right belief, what *I* do is the only correct practice'—this amazing self-conceit,

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necessarily present also, as life in the most diseased but not yet quite dead organism, is almost wholly ignored. History of a religion, by Law of Analogy, is similar to biography of an individual, with its recurrent ups and downs, alternate periods of health and illness. *A Short History of Christianity* provides many apt illustrations of the Law of Dual Polarity or Di-alectic; how everything, by excess, passes over or yields place to its opposite. Ranke's *History of the Popes* and A. Holm's *History of Greece*, much larger books, provide many other illustrations of the same, in other ways.

[1] Also another truth, which too is important, though less so, may be discerned beneath the excessively worded claim. Each religion, besides general value, has a special value, i.e., emphasises some one aspect of the truth, some one virtue, some one kind of pious work, more than other aspects, virtues, works, though all are needed. It does so, because of the special conditions, peculiar time, place, and circumstance, in which it arises. Thus, it may be said, Vaiḍika Dharma emphasises the All-Pervading Self, Duty, all-comprehending Order, and Balancing of all Duties; Hebrew religion, the strict Justice of God, and His special Protection of those who place their faith in Him; Zoroastrianism, Rectitude and Purity; Buḍḍhism, Renunciation and Compassion; Christianity, Non-Resistance of evil, Resignation, submission to God's will, self-sacrifice for others; Islam, Brotherly Equality and Resistance of Wrong: and so on. But, in later developments of the civilisation belonging to each religion, the original ideas generally become so transformed as to be almost unrecognisable; the mediatorship, between God and man, of the particular founder of that religion, is especially regarded as indispensable for all human beings; and no other person is allowed to be such mediator or guide at all.

outrageous self-importance, enormous megalomania, infatuation, madness, of the false, illusory, most petty and paltry, individual egoistic self, is only the reversed reflection of the wondrous conception, infinite import, boundless greatness, infallible beneficence and Saviourship, of the perfect Truth, Beauty, Goodness and Guidance of the eternal, immortal all-embracing *Universal Self*[1]. The Religion of *that* Me is indeed the One and on(e)ly Religion, but it runs throngh all religions, and gives to each, whatever value of helpfulness to men it has; it makes peace between them all, when otherwise they would destroy each other. Who is greater than the Universal I which contains the whole universe? What is smaller than the individual I which is contained within a few pounds of flesh and blood and bone, and is perpetual slave to their caprices of birth, youth, age, death, their incessant swings between health and disease? Yet this so small self apes the measureless greatness of the Great Self! It does so *because* it *is* that Self in essence;[2] it

[1] Truth, Beauty, Goodness or Benignity, correspond respectively to (constructive) Science, (fine) Art, (actively good and beneficent) Religion. Truth is the object of Science, Beauty of Art, Goodness of Religion. Destructive Science, vile Art, soul-enslaving superstitious maleficent Religion correspond to Falsehood, Ugliness, Evil-ness or Malignity. Philosophy-Vēḍānta, as Science-Art-Religion of the Infinite, is the summation of all finite sciences-arts-religions. In section 145 of Plato's *Phaedrus*, Socrates distinguishes between 'philo-sopher', 'lover of wisdom', and 'sophist', 'wise'; thus indicating indirectly that he is only a modest lover and pursuer of wisdom, and not one of those who called themselves sophists, and brazenly vaunted their skill in controversy. (*Philos*, lover; *sophia*, wisdom). But 'philosophy' has now become synonymous with 'metaphysic'.

[2] As observed before, on p. 49, this is proven, if by nothing else, then by this single simple indubitable fact that any individual can change his particular creed for any other creed at will, can transfer his faith from any one religion to any other, thereby proving that there is *Something* in him which is superior to all particular religions, and which can assert itself at will; even if the mind, through which it so asserts itself, be not educated, be even illiterate.

does so in grievously and ludicrously wrong fashion, because it has imposed upon itself the Error of imagining it-self *to be limited* to that same handful of flesh and blood and bone. Having made the Limitless limited, it tries to make the limited Unlimited! *Demon est Deus inversus.* Satan is God inverted. Khudī is imaged reversal of Khudā. Jīva is denial of Brahma. Untruth is tinsel imitation of Truth. The finite is negation, *inkār*, nāstika-tā, 'denial', 'nihil-ism' of the Infinite.[1]

[1] It has been said by a western writer, that "the unique character of a religion is to be judged, not by the material it possesses in common with others, but by the special stamp it impresses upon it." This is very true, indeed obvious. If we want to see whatever 'uniqueness' there may be in any religion, we must, of course, 'differentiate', separate, must stress the 'differential', not the common, elements. But do we, should we, want to? Is it useful, desirable? Will it help the world? *Every* individual *differs* from every other, in appearance, tricks of manner, etc., and in mind also; so does every family, clan, tribe, race, nation, from every other, in *some* respects. But is it useful or necessary to *accentuate* these 'distinguishing' features? Is it not enough simply to recognise and allow their existence? Every human being has a 'unique' voice, by which he can be recognised in the dark; therefore, when two persons utter the same words, shall we refuse to recognise that they *mean the same thing*, simply because they have uttered them in their *different voices*? Is it not desirable, in the present condition of the world, to *soften* all differences as much as possible; without trying or even wishing and hoping to *abolish* them—which would be to abolish Nature's Law of Diversity (amidst Unity)? Have not Individualism, Familism, Clanism, Tribalism, Nationalism, Racialism, gone too far, much too far, already? Is it not desirable to emphasise now, Humanism, the common features, the Law of Unity (amidst Diversity), which alone makes society, socialised existence, genuine socialism, and Brotherhood possible? (see pp. 62-64, *supra*).

Ke rā kufr-é Haqīqī shud pidīdār,
Ze Islām-é Majāzī gasht bézār. (*S.*)
(He who True In-fidelity hath seen—
The Dis-belief in the small lower self—
Disgusted with the Outer faith hath been.)

A GREAT DANGER: FORMALISM AND CATCHWORDS.

We have seen the danger on the Path of Knowledge, of the great error of taking one's own small self for the Universal Self; also the similar error on the Path of Devotion, of regarding any one personal deity as the whole of that same All-pervading, Impersonal, All-personal, Self.[1] The corresponding error on the Path of Works, of ritual, of observances, is to cling tooth and nail to any one particular set of forms as the only good and right set, in all times, all places, all circumstances, for all persons; and to insist upon their being observed by all, always, everywhere. It will be seen that all three errors are only aspects of one another, all are manifestations of egoism, the one prince of all d'evils. Forced conversion, fanatical *tablīgh*, shuddhi, murderous persecutions of heretics, horrors of inquisitions, religious wars, (wars and religious!) utter corruption of the moral atmosphere of whole countries, and debasement and enslavement of mind and body of whole nations, are consequence.[2] Solemn ritual, intended to draw the minds of all to God, becomes cause of the drawing of swords against one another and of mutual butchery; even though use of force in matters of religion is expressly forbidden by the religion supposed to be most energetic and successful in proselytising.

Thus, *Qurān* says:

Lā ekrāhā f-id-dīn. La-kum dīnu-kum walé yadīm. Udu' elā sabīli Rabbekā b-il-hikmaté w-almauezzatil hasanaté. (*Q.*)

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[1] Pp. 121, 321, 358.

[2] "Acording to the calculation of Voltaire, no less than ten milion 'heretics' were burned to death 'at the request of the Church'...": Henry Thomas, *The Story of the Human Race*, p. 246, (pub; 1935). This is the work done in the name of one religion; no similar calculations are available for similar work done, no doubt, in the names of other religions. But always more numerous new births compensate the slaughters, and 'the battles in Valhalla' are renewed perpetually. 'History repeats itself', everywhere, in all departments of Nature.

(There must be no compulsion exercised
In matters of religion. Unto you
Your faith be welcome ; so my faith to me.
Let those who know not God, be led to Him
By those who know, with words of gentleness
And wholesome and wise counsel, in kind ways.)

And again ,

Li kullin ja'lna min-kum shira'an wa minhāja, wa lau sha-Allāho la ja'alakum ummaṭan-wāhiḍah, wa lākin leyabul-lowakum fī mā āṭa-kum fāsṭabequ-l-kḥairaṭo. Yā ayyoh-allazīna āmanu lāyaskḥar qaumun min qaumiu. A'sa aṅyakupū kḥairam minhum. (*Q.*)

(To every people have we given a law
And a way whereby they may reach to God.
If God had wished it so, He would have made
You all one people. He has not done so.
Wherefore let every people, on the way
Prescribed for it, press forward to good deeds.
And let none laugh at any other men ;
Perchance they may be better than themselves.)

Great is the Māyā of words, their power for good or for evil. Riots, pogroms, serious and widespread social disturbances, wars, the misleading of whole nations for generations, in all departments of life, may be, have been, caused by vicious propaganda of false catch-words and catch-phrases ; or by use of different words by different persons, who all mean the same thing, bur do not properly understand one another's words. Almost all disputes and wrangles are due to unwillingness or inability to look behind and through word to meaning ; and, as said before, (p. 262), almost all benevolent diplomacy and successful composition of differences and peace-making mean only industrious explaining of the meaning of the parties concerned to one another. Not to understand is to misunderstand ; to misunderstand is to be hostile ; every stranger, whose language is at all strange, must be an enemy.

Thus, e.g., in physician's science and art of physical healing, which ought to be as philanthropic and beneficent to body as priests' science and art of spiritual ministration

ought to be to mind, medical practitioners of different schools hold each other in contempt. They disagree, firstly, because they have more *amour propre*, of various kinds, than earnest wish to cure the patient; and, secondly, because each uses a special set of technical words, of the sounds of which he becomes so enamoured that he has no inclination and no power left to see that other sets mean very much the same thing. But while doctors know and choose their respective words and drugs, the layman knows and chooses his doctors, knows who cures most and who kills most, and he can sense common ideas behind different sets of technicalities. He feels that the vaidya's three prakṛti-s, corresponding to the three functions of mind (see p. 79 *supra*), the *hakīm's mizāj-es*, the homeopath's 'temperaments', and the up-to-date modern 'scientific doctor's' (as yet inchoate and unclassified) 'personal idiosyncracies' and 'allergies' and 'diatheses' (under cover of which newly invented expressions he now accepts what he tried long to reject, *viz.*, peculiarities of psycho-physical temperament or constitution, which result in the fact, proverbially known to common sense, but not always recognized by 'scientific' practitioners, that what is food for one is poison for another)—the layman feels that these all at bottom mean the same thing. He also knows, in a general way, which system or method of treatment most suits a particular kind of constitution or disease; and is thus able to utilise all systems The layman is, after all, parent of the expert, and rears and feeds and clothes him and keeps him going. Even so in matters religious, while word-blinded pandiṭs and *maulavis* and clerics may dispute endlessly, in exclusive praise of their own respective 'unique' books, rites, ceremonies, and masters, the impress and power of the One Supreme Spirit are so strong in the heart of even the most unlearned, that he decides and chooses at will which outer religion to doff and which to don, even as clothes.

Seeing the potency for mischief in excessive clinging to words and outer forms, Teachers of all religions have warned us again and again not to attach undue import-

ance to them. Protestant revolt against Roman Catholicism may, in one way, be regarded as at least partly a revolt against misuse of religious terminology and degradation of ritual into mummery by self-seeking or ignorant priests. Similar movements for reform within the folds of Vaiḍika Ḍharma (such as Buḍḍhism; Jainism; Shankara's Aḍvaiṭism; Rāmānanḍa's, Chaiṭanya's, Ṭulasīḍāsa's Bhakṭism; Kabīr's irenean Mysticism, Nānak's Sikhism; and latest, Ḍayānanḍa's Aryanism); and within Islām (e g, Sūfism of many schools and shades of view and methods of yogic practice; Sunnism, Shīā-ism, Ahli-i-Haḍisism or Wahābism, Bābism, Bahāism, Agḫā-kḫānism, and, latest, Qāḍiyāni Ahmaḍism); which have been started from time to time, may also be regarded in the same light[1].

Yoga makes it even an important part of the soul's discipline to discriminate between shabḍa, 'word,' arṭha. 'thing meant,' and jñāna, 'cognition or perception' of it, which involves the element of personal factor that requires adjustment and equation[2].

The whole, and most valuable, work and wisdom of Socrates consisted in this discipline, viz., that he compelled persons, by close cross-examination, to make their own minds clear as to what exactly they meant by the words

[1] "The development of all new religions follows much the same general course. In all cases the times are more or less out of joint; older faiths are losing their hold upon the masses. At such times, let a personality appear, strong in itself, and made to appear still stronger by association with some supposed transcendant miracle, and it will be easy to raise a Lo here! that will attract many followers. If there be a single great and apparently well-authenticated miracle, others will accrete round it; then, in all religions that have so originated, there will follow temples, priests, rites, sincere believers, and unscrupulous exploiters of public credulity": p. 195, Samuel Butler's *Erewhon*, (Everyman's Library). In other words, the same cycle of 'reform and de-form', 'regeneration and degeneration', over and over again. See also pp. 181-187 *supra*.

[2] *Yoga-sūṭra*, 1, 42.

which they so glibly used, but which, in the mouths of most of them were, and are, only catch-words, without any precise, or sometimes even any, meaning.

Scriptural writings counsel us: "Do not cling to the letter which killeth, but to the spirit which giveth life eternal." "Look at the things of the flesh with the eyes of the Spirit, not at the things of the Spirit with the eyes of the flesh." Following this counsel, we will avoid hate and cultivate and promote love universal, which is the whole and sole object of religion[1].

In the glass of things temporal,
See the image of things spiritual.

LIVE AND DIE IN AND FOR THE UNIVERSAL LIFE. As preliminary preparation for that final renunciation of

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[1]One very effective and useful way to get behind sound to sense, to distinguish between word and thought, to overcome letter-worship, to transcend Védo-latry, Qurāno-latry, Biblo-lotry (more subtle fetters upon the soul than idol-latry), is to study many languages, and compare parallel passages; and so learn to recognise with resolute and unbaffled intelligence, the same thought, same familiar friendly face, behind many masks of many languages. (see pp. 61-63, *supra*). Correspondingly, the way to get on with others, is to 'Do in Rome as the Romans do', within due limits, i.e., so far as no strongly held principle is sacrificed; thus a vegetarian may go so far as to sit at the same table with non-vegetarians, but must not *eat* animal food. He may follow the outer customs of the people, without changing his inner convictions. ***Qurān*** says:

Wa man ṭashabbehā ba qaumin fa ho-wā min hum.
(Who imitates a people is as one of them.)

The English saying is, 'Imitation is the sincerest flattery'.

Dṛésh-āchārān, samayān jāti-ḍharmān,
Bubhūshaṭé yah ṭu par-āvara-jñah,
Sah yaṭra-ṭaṭra adhigatah, saḍā éva
Mahā-janasya ādhipaṭyam karoṭi. (***Mbh.***, Viḍura-nīṭi).
**(Who goes not' gainst conventions, customs, laws,
Of tribes and countries—wheresoe'er he go,
As leader will the public honor him.)**

all egoism, the Teachers advise us to begin by offering up all our actions to God. Pray for light, for guidance, and then do everything in the name, for the sake, as if by command, of God. So, the mood, the prayer, "Thy will be done, not mine," will gradually become a permanent part, and then very essence, of our life and being: and thus, identity of our-self with the Supreme Self, of *tu*, tvam, thou, with *Haq*, Tat, That, will become realized by and in Works, through and in Devotion, up to and in Illumination.

Wa yutemūn at-ta'ma alā hubbehī miskīnau wa yatīmau wa asīrā. Innama nuta'ma-kum le wajh-Illāhi lā nurīdo min-kum jaza-an wa lā shukūra. (*Q.*)

(The poor, the orphan, and the captive—feed
For love of God, for sake of Him alone,
Desiring no reward, nor even thanks.)

Qul inna salāti wa nosoki wa mahyāya wa mamāte l-Illāhi Rabb-il-ālamīna. (*Q*)

(My prayer, my sacrifice, my life, my death,
Are all for God, the Lord of all the worlds.)

Alaihi tawakkalto wa hua ne'm al-Wakīl. (*Q.*)

(On Him do we rely with our whole heart,
He is our only refuge, safest, best.)

Man-manā bhava, Mad-bhaktah
Mad-yājī, Mam namas-kuru ;
Aham tvam sarva-pāpébhyah
mokshayishyāmi, mā shuchah.
Kaunteya !, prati-jānīhi,
na Mé bhaktah pra-nashyati. (*G.*)

(Turn mind to me, love Me with all they heart,
Do acts of sacrifice for my sole sake,
Bend they whole soul to Me, the Self of all,
And I shall wash thee clean of all thy sins.
Listen and know and trust, I promise thee,
No votary of Mine can e'er be lost.)

Yat karoshi, yat ashnāsi,
yat juhoshi, dadāsi yat,
Yat tapasyasi, Kaunteya !,
tat kurushva Mad-arpanam. (*G.*)

(Whate'er thou dost, eating, or giving alms,
Ascetic discipline, or sacrifice,
Do it for My sake, offer it to Me.)

Come unto Me, all ye that are weary and heavy-leden, and I will give you rest. (*B.*) Love God with all your heart. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. Whether, then, you are eating or drinking, or whatever you are doing, let everything be done to the glory of God. (*B.*) Come, ye blessed of my Father, inherit the king-dom. For I was anhungered, and ye gave me meat; I was thirsty and ye gave me drink, naked and ye clothed me. (*B.*, Mat. xxv.)

Lāo-tse says:

It is the way of Ṭao not to act from any personal motive, to conduct affairs without worrying about results, to taste without being aware of the flavor, to account the small as great and the great as small, to recompense injury with kindness. (*T.*, *Ṭao-Ṭe-King.*)

Karmaṇi éva adhikārah ṭé,
mā phaléshu kadā-chana. (*G.*)

(Thy righteous duty and thy duteous right
Is but to do that duty which is right,
And not to crave reward of any kind;
Fruit of thy act, leave thon to God's high Mind.)[1]

Zaraṭhuṣṭro ṭanvas chīṭ khakhyāo ūshṭanćm ḍaḍā-īṭī paūrvaṭāṭćm mananghas chā wanghćūsh Mazaḍāī. Aroījī huḍā-onghaho wīspāīsh Mazaḍā kshmāvasū savo. (*Z. Gāṭhā*, 33. 14; 34. 3.)

(Yea! Zaraṭhuṣṭra dedicates to Thee,
Lord Mazaḍā!, his body and his soul.
In everything the righteous worker doth,
He sacrificeth unto thee, O Lord!)

[1] This teaching is primarily for the Renunciant; secondarily for the Pursuant. The latter should do his law-ordained duty; but it is permissible for him to desire reward; if he does not get it, then he too must console himself with thinking that it has been witheld by God for some good reason; and he should try to do better next time.

(Each step that my feet take is but a part
Of circumambulation of the All;
Each act of service, at His bidding done;
Each lying down, for sleep, is at His feet
Prostration worshipful, and utter mergence
Of my small self in Him; each utterance
Voices His praise and Him; each meal, each drink,
Is offering of food and drink to Him;
He eats, drinks, sleeps, speaks, walks, acts,
lives in me.) (KABIR).

Let the Osiris go;[1] ye see he is without fault. He lived on truth, he fed on truth. The God has welcomed him as he desired. He has given food to My hungry, drink to My thirsty ones, clothes to My naked. (Egyptian *Book of the Dead*, quoted in H P. Blavatsky's *Isis Unveiled*, II. 548.)

Pātré dānam, anna-dānam, vidyā-dānam, giving of physical food, and mental food, i. e., knowledge, to the *deserving*, is eulogised and enjoined in Indian scriptures over and over again. 'Sacrifice', study, charity, ijyā, adhy-ayana, dāna, are the three permanent duties of all the three 'regenerate' classes. (*M.*; *G.*).

KNOWLEDGE AND DEVOTION STERILE WITHOUT WORKS. We have to bear in mind that emotional enjoyment of self-surrender and devotion to the Supreme, wholly legitimate as it is, is not enough. The 'freed' man has to slave for the 'slaves' who are yet 'fettered' by doubts and fears and worldly desires. He has to realise, in his *actions*, that all mankind, nay, all living things, are one Infinite Brotherhood. Right knowledge and devotion, wedded to one another, are both sterile if they give not birth to good works. Faith and reason without works are worse than useless. Works witness the faith. Our

[1] The *soul*, found blameless, after death, by Osiris, the the Egyptian Lord of Truth, (same as Védic Yama, and Islāmic Al-Qābiz and Al-Muhsiy, Lord of Death and Judgment), is given by the Deity the same status and name as His own, because blameless.

innermost heart-conviction is that according to which we act. Deeds, not words, prove the real faith. The blood of martyrs is proof, and therefore seed, of their faith.

By their fruits shall ye know them. (*B.*)

Sthāṇuh ayam bhāra-hārah kila abhūt
Adhītya Védam na vijānāti yah artham ;
Artha-jñah it sakalam bhadram ashnuté,
Nākam éti Jñāna-vidhūta-pāpmā. (*Nirukta.*)
Āchāra-hīnam na punanti Védāh
Yady-api adhītāh saha shadbhih angaih ;
Chhandāmsi énam mrtyu-kālé tyajanti,
Nīdam shakuntāh iva jāta-pakshāh. (*Vasishtha-Smṛti.*)

Évam pravartitam chakram
na anu-vartayati iha yah,
Agh-āyuh indriy-ārāmah
mogham, Pārtha !, sah jīvati. (*G.*)

(But block of wood, supporting a dead weight,
Is he who knows the Véda all by heart,
And yet knows not its sacred secret sense.
He who knows that, and also does good works
In keeping with that knowledge, he avoids
Down-dragging binding sins and gaineth heaven.
The Védas cannot help, however hard
They have been studied, and with all their six
Subservient sciences, the man of vice ;
They leave him at the moment of his death,
As fledglings leave a nest that has been fouled.
This Wheel of Life that I have set a-whirl—
He who helps not to keep it cycling on,
In the fixed ways of virtue, he does fail
In duty, living sinful life in vain.)

Bahum pi ché samhitam bhāsa-māno,
Na takkaro hoti naro pamatto,
Gopo va gāvo gaṇayam parésam,
Na bhāgavā sāmaṅyassa hoti. (*Dh.*)

(Who talks much, learnedly, but acts not right,
That senseless man is like one who should count
The cows of others o'er and o'er again,
But cannot have a sip of milk from them.)

Āchārah paramah ḍharmah,
shruṭy-ukṭah, smārṭah éva cha ;
Ṭasmāṭ asmin saḍā yukṭah
niṭyam syāṭ Āṭma-vān ḍvi-jah.
Āchārāṭ vichyuṭah viprah
na Véḍa-phalam ashnuṭé ;
Áchāréṇa ṭu sam-yukṭah
sam-purṇa-phala-bhāk bhavéṭ. (*M.*)

(Right conduct and good deed—this is the highest Ḍharma ; so all the *Véḍas*, *Smṛṭis*, teach.
The wise man, therefore, having seen the Self,
Acts gently and performs good works amain.
Who fails in conduct, *Véḍas* reads in vain ;
Who does not fail, all life's just ends will gain.)

Pathakāh, pāthakāh cha éva,
yé cha anyé shāsṭra-chinṭakāh,
Sarvé vyasaninah mūrkhāh,
yah kriyāvān sah panḍiṭah.
(*Mbh.*, Vana-parva, ch. 314.)

(Students and teachers, and all others, who
Read the mere words of ponderous books,
know naught,
But only waste their time in vain pursuit
Of words ; who *acteth* righteously is wise.)

Ilm chanḍāṅ ke béshṭar kẖwānī,
Gar a'mal ḍar ṭū n-īst, nāḍān-ī,
Chār-pāy-é bar ū kiṭāb-é chanḍ,

Na muhaqqiq buwaḍ na ḍānish-manḍ. (Sā'ḍī.)

(However great thy knowledge, if good deed
Is not thine also, then thou knowest naught ;
But beast of burden thou, loaded with books,
Strutting along, and knowing not their sense,
Lacking all wisdom, ignorant of truth.)

Sayyaḍ-ul-qaum kẖāḍim-ul-qaum. (*H.*)

(The leader of the tribe—who serves it most.)

Those who aspire to greatness must humble themselves. (*T.*, *Tao Teh King.*)

The meek shall inherit the earth, and theirs is the

kingdom of heaven. Whosoever will be a chief among you, let him be your servant; whosoever will be great among you, let him be your minister. Whosoever shall exalt himself, shall be abased; and he who shall humble himself, shall be exalted. (*B.*) He that is greatest among you shall be your servant. (*B.*) He that is greatest among you, let him be as the youngest; and he that is chief, as he that doth serve. (*B.*, Luke).

Inna akramakum inḍ Allāhé aṭqākum. (*Q.*)
(Nearest to God and greatest in His eyes
Is he who is most good amongst you all.)

Sam-mānāṭ brāhmaṇah nityam uḍ-vijéṭa vishāṭ iva,
Ava-mānasya cha ākānkshéḍ amṛtasya iva sarvaḍā. (*M.*)
(The man of God doth ever shrink and flee
From marks of honour, as from poison-sting,
And welcometh indignity and task
Of lowliness as if 'twere nectar-draught.)

Ba ehsān āsūḍa karḍan ḍilé
Beh az alf raka'ṭ ba har manzilé. (SĀ'ḌI.)
Ḍil ba ḍasṭ āwar, ke hajjé-akbar asṭ;
Az hazārāṅ K'āba yak ḍil behṭar asṭ.
Ḍil guzar-gāhé Jalīlé Akbar asṭ,
Kā'ba bun-gāhé Khalīlé āzir asṭ. (*S.*)
(To bring joy to one heart, by loving help,
Is better than a thousand litanies.
To reach and clasp a human heart with love—
This is the Greater Pilgrimage; the other,
To the stone Kā'ba, is the smaller one.
Better far is one living human heart
Than a whole thousand Kā'bas built of stone;
Within the former God's own life doth shine,
The latter built by Abra'm is dead shrine.

Ṭapah ṭīrṭham, kshamā ṭīrṭham,
ṭīrṭham inḍriya-nigrahah,
Sarva-bhūṭa-ḍayā ṭīrṭham,
Ḍhyānam ṭīrṭham an-uṭṭamam,
Eṭāṇi pancha ṭīrṭhāni,
saṭyam shashtham pra-kīrṭiṭam,

Ḍéhé ṭishthanṭi sarvasya ;
ṭéshu snānam sam-ācharét.
Ḍānam ṭīrṭham, ḍamah ṭīrṭham,
santoshah ṭirṭham uchyaṭé,
Brahma-charyam param ṭīrṭham,
ṭīrṭham cha priya-vāḍiṭā,
Jñānam ṭīrṭham, ḍhṛṭih ṭīrṭham
Ṭapah ṭīrṭham uḍ-āhṛtam
Ṭīrṭhānām api ṭaṭ ṭīrṭham
Vi-shuḍḍhih manasah parā. (*Mbh.*)

(The glow of self-denial, sense-control,
Forgivingness, and gentleness to all,
Dwelling on God in mind, and truthfulness,
Contentment, charity, and chastity,
Soft words of friendliness, and fortitude,
Enlightenment, and purity of heart,
And knowledge that the Self is All in All
—Most blessed shrines, holiest of waters, these ;
And all within thy being, ever near ;
Bathe in these sacred waters, worship here !)

Na nagga-chariyā, na jatā, na pankā,
Na anāsakā, ṭhandila-sāyikā vā,
Rajo-vajallam, ukkuṭika-ppaḍhānam,
Soḍhénṭi machcham aviṭiṇṇa-kankham.
Kin ṭé jaṭāhi, ḍum-méḍha ! kin ṭé ajina-sāṭiyā ?
Abbhanṭaram ṭé gahanam, bāhiram pari-majjasi ! (*Dh.*)[1]

(Nude endurance of sun, rain, heat and cold,
Long tangled hair, smearing with earth and ashes,
Fasting, sleeping on stone, tormenting postures,
And self-inflicted pains of every sort,
Can purify thee not, friend !, until thou
Wash clean thy heart of all unclean desire,
Thy outside too of all this dirt and mire.

[1](In Skt : Na nagna-charya, na jatā, na pankam,
Na anāshakah, sṭhandila-shāyikā vā,
Rajo-jalīyam uṭkutika-praḍhānam
Shoḍhayanti purusham a-vi-ṭīrṇa-kānksham.
Kin ṭe jatābhih, ḍurmeḍha !, kin ṭé ajina-shāṭyā !
Abhyanṭaram ṭé gahanam, bāhyam pari-mārjasī !)

What is the use of matted hair, and what
Of raiment made out of the wild goat's skin ?
Within thee there is ravening and sin!
Only the outside dost thou try to clean;
Diff'rent the way from sin thy heart to wean)

Na vi mundiyéṇa samaṇo, no Om-kāréṇa bambhaṇo,
Na munī raṇṇa-vāsénam, kusa-chīréṇa ṇa ṭāvaso.
Samayāyé samaṇo bhavaṭi, bamha-chéréṇa bambhaṇo,
Nāṇéna munī hoi, ṭavéṇa hoi ṭāvaso.[1] (*M.-Vāṇi*, ch. 22.)

(By shaving head, no Shramaṇa is made ;
Nor Brāhmaṇ' by loud utterance of AUM ;
Nor, by life in a forest, is the Muni;
Nor, by grass-wrappings, is the Ṭapasvī.
Same-sightedness doth make the shramaṇa,
And continence doth make the brāhmaṇa,
And search for Brahma, following Brahma's way;
Knowledge of the high Truth doth make the Muni;
And true ansterity, the Ṭapasvī.)

Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. (*B.*)

Véḍāh, ṭyāgah cha, yajñāh cha,
niyamāh cha, ṭapāmsi cha,
Na vi-pra-ḍushta-bhāvasya
siḍḍhim gachchhanṭi karhi-chiṭ. (*M.*)
(Study of scripture and ascetic life,
Ritual and sacrificial offerings,
Observances of rules and practices
Of orthodox religion, even gifts—
Avail him not at all whose heart is bad).

Blessed is the man that endureth temptation ; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him...Pure religion and undefiled before God and the Father is this :

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[1](In Skt: Na mundanéna shramaṇah, na Om-kāréṇa brāhmaṇah,
Na munih araṇya-vāséna,kusha-chīréṇa na ṭāpasah.
Samaṭayā shramaṇah bhavaṭi, brahma-charyéṇa brāhmaṇah,
Jnānéna munih bhavaṭi, ṭapasā bhavaṭi ṭāpasah.

To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world...What doth it profit, my brethren !, though he say he hath faith and have not works ? Can faith save him ?...By works was faith made perfect ? For as the body without the spirit is dead, so faith without works is dead also. (*B.*, James.)

Circumcision is nothing, and uncircumcision is nothing ; but the keeping of the commandments of God (is everything). (*B.*, Corinthians.)

The good that I would, I do not ; but the evil which I would not, that I do. (*B.*, Rom.)

Jānāmi aḍharmam na cha mé ni-vṛttih ;
Jānāmi ḍharmam na cha mé pravṛttih ;
Kéna api ḍévéna hṛḍi sthiténa
Yathā ni-yuktah asmi tathā ācharāmi. (*Mbh.*)
(I know the right, yet cannot do the right;
I know the wrong, and yet I do the wrong.
It is as if some force dwells in my heart,
And drives me, and I helplessly obey.)[1]

Have we not all one Father ? Hath not one God created us ? Why do we deal treacherously every man

[1] See pp. 296 and 305 *supra* also. Oft-mentioned so-phrased 'Conflict between head and heart' is not countenanced by either the Skt. text on this page and p. 305, or the Bible-text on this page, or the Persian text on p. 296. The 'head' *knows* quite well what is right and what is wrong, in the situation before it ; but the 'heart' is drawn in opposite directions by 'the conflict between *two wishes*. It is a conflict between two halves of one heart, so to say ; between good heart and bad heart, unselfish wish and selfish wish, shubham manas and ashubham manas, *nafs-i-lawwāmā* and *nafs-i-ammārā*, the angel in us and the beast in us. It is true that whichever of the two fighting desires gains victory—it throws a glamour, thereafter, upon the knowledge of the 'head' also. The 'wish is father to the thought'. The person concerned deceives himself into the belief that what he decided, and acted upon, was right. Sooner or later, the evil consequences of his action bring remorse, and the glamour passes away. Yet the

against his brother ? (*B.*, Malachi.) One is your Master, even Christ, and all ye are brethren. (*B.*)

There is one Body and one Spirit. (*B.*, Ephesians.)

As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For, by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free...We have many members in one body, and all members have not the same office... There are diversities of gifts,...of administrations,...of operations, but it is the same God, the same Spirit, Lord, which worketh all in all... And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. (*B.*, Corinthians, viii; Romans, xii.) And this comandment have we from Him: That he who loveth God love his brother also. (*B.*, John.)

(He who permitteth his left-hand to be
Defiled with dirt and doth not wipe it clean
With his right hand, will make his body soon
Unclean in all its parts. What makes the whole
But parts ? And what the human bodies ? Limbs.
Let each limb care for every other, then.) (*Bu.*)

In life we should be of use to others. (*C.*, *Liki.*)

In seeking a foothold for self, love finds a foothold

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following may be said in defence of the current phrase : When a person has advanced to the stage of *knowing*, re-cogni-sing, the distinction between *right* desire and *wrong* desire ; of *introspectively seeing* that both are working within him ; and yet feels that the wrong one cannot be checked by him, though he is trying hard to check it ; then the conflict is changed, from one between the two desires, into one between the *wrong desire* (the bad half of the heart) and the *knowledge* (the head) that it is wrong. Plato's *Phædrus* (sections 74-75) has an apt simile : A charioteer is driving a pair of horses. One of the pair is vicious, and very strong ; the other, good but weak. The former takes the bit between its teeth and bolts, dragging its yoke-fellow, chariot, charioteer, all, into misery. *Katha Upanishat* uses the simile of horses, chariot, charioteer, warrior (jīva), for a different purpose.

for others; seeking light for itself, it enlightens others also. (*C., Analects.*)[1]

Brāhmaṇah asya mukham āsīṭ,
bāhū rājanyah kṛṭah,
Ūrū ṭaṭ Asya yaṭ vaishyah,
paḍbhyām shūḍrah ajāyaṭa. (*V.*)
(The men of knowledge constitute the head
Of Macrocosmic Man, the Oversoul;
The men of action are His mighty arms;
Men of desire, His chest and abdomen,
And men of labor, all-supporting legs;
Thus are all human beings parts of One Whole.)
Banī Ādam āʿzāe yak dīgar and,
Ke dar afrīnish ze yak jauhar and.

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[1]Prof. Tan Yun Shan, in his *Modern Chinese History* (1938), on pp. 81-82, writes: "It is laid down as a sort of rule in one Chinese Classical Book, 'The Ancients, wishing to order well their States, studied things; their knowledge being perfect, their volitions were purified, their minds were rectified, their persons were cultivated, their families were regulated; their States were then well-ordered; the *whole world* could then be made tranquil and happy. In the progression of the Great Natural Process, the whole world is free and common to all. *The wise and able should be chosen to rule.* This is called Ṭa Ṭung or the Great Harmonisation.' The sublime end of Ṭa Ṭung does not stop with the Great Harmonisation of Humanity only, but also aims at *the unification of the entire Universe and every being* In old Chinese classical books we find various maxims of this teaching, 'All men are our brethren, and all beings our friends', 'Heaven and earth co-exist with man, and *all beings are one*'. Chinese religion may be called the 'Teaching of Ethics' or 'Teaching of Humanism', and it may be called the 'Teaching of Ṭa Ṭung or Great Harmonisation' or 'Universalism'...".

All this only states, in other words, the essential teaching of all religions, regarding Right Knowledge, Right Desire, Right Action; regarding inter-dependence of individual virtue and well-ordered Individual Life, with social welfare and right Social Order; and, finally, regarding inter-dependence of all parts of the Universe through and in the One Supreme Self.

Chu uzwé ba ḍarḍ āwaraḍ rozgār,
Ḍigar uzwa-hā rā na mānaḍ qarār.
Ṯu k-az mihnaṭé ḍīgar-āṅ bé-ghaṃ-ī ?
Na shāyaḍ ke nām-aṭ nihanḍ āḍamī ! (SĀ'ḌI)
(The progeny of Adam are all limbs
Of but one body, since in origin
And essence they are all identical.
If one limb of the body suffer pain
Can th' others ever rest in painless ease ?
If thou art careless of thy brother's pain,
The name of 'man' thou oughtest not to gain.)

Sāhab-ḍilé, ba maḍrasah āmaḍ, ze khāneqāh,
Ba shikasṭe a'hḍe suhbaṭé ahl-é-ṭarīq rā.
Gufṭam : Miyāne ā'lim we ā'biḍ che farq būḍ,
Ṭā ikhṭiyār karḍī, az-āṅ, īn farīq rā ?
Gufṭ : Ū gilīm-e khwésh ba ḍar mī baraḍ ze mauj,
W-īṅ jehḍ mī kunaḍ ke bi-gīraḍ gharīq rā. (SĀ'ḌI.)
(A hermit broke his vow of hermitage,
And joined a school of teachers, good and wise.
Asked why he chose the latter's company
Above that of 'the men of practices',
He said : The hermit thinks to save his own
Rag-blanket from the inundating wave ;
The teacher tries the drowning man to save.)

As-sayyo minni wa iṭmāmo min Allah. (*H.*)
(Effort is mine, to grant success is God's.
Man should propose, God only can dispose.)

Ṭarīqaṭ ba-juz khiḍmaṭé-khalq n-īsṭ.
Ba ṭasbīh o sajjāḍa o ḍalq n-īsṭ. (*Sāḍī.*)
(None other Path to God is anywhere
Than the whole-hearted service of His world.
Repeating God's names, turning o'er and o'er
The rosary of beads, the prayer-mat,
The wrap of rags—these do not make the Path.)

Fravaréṭā vāsṭrīm no īṭ, Mazaḍā !, a-vāsṭrayo ḍa vāṅschīnā hūmérétoīsh bakshṭā. (*Z.*, *Gāṭhā*, 31. 10).
(Choose ye the path of Action Dutiful.
For the deluded one who giveth up

All action—he forfeiteth welfare too.)

Ashéma dérédyāī ṭaṭ moī ḍāo Armaīṭī rāyo ashīsh wanghéush gaém manangho. (*Ibid.* 43. 1).

(Give me, Lord Mazaḍā !, the Activism
Of Duty on the path of Conscience straight,
Which only can uphold the Rectitude
Through which alone come blessings to the world.)

Not learning but doing is the chief thing.
(*Ju., Mishna, Aboth*, ii. 17.)

He that turneth away his ear from the law, even his prayer shall be abomination. (*B.*, Proverbs.)

When ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear ; your hands are full of blood. (*B.*, Isaiah.)

Ruḍrāksham, ṭulasī-kāshṭham,
ṭri-pundram, bhasma-ḍhāraṇam,
Yāṭrāh, snānāni, homāh cha,
japāh, vā ḍéva-ḍarshanam,
Na éṭé punanṭī manujam
yaṭhā bhūṭa-hiṭé raṭih. (*Purāṇa.*)

(Bead-necklaces and many rosaries,
And triple paint on forehead, ash on skin,
Wand'rings to shrines and off'rings into fire,
Mechanical recital of God's names,
Gazing on eikons—all these help not man,
As service of our fellow-creatures can.)

Sva-ḍharma-karma-vi-mukhāh,
Krshṇa-Krshṇa-iṭi rāviṇah,
Ṭé Haréh ḍvéshiṇah mūḍhāh,
Ḍharm-ārṭham janma yaṭ Haréh.
(*Vishṇu Purāṇa.*)

(Who shirk their duty, and, for all to hear,
Cry loudly, Krshṇa ! Krshṇa !, they are cheats ;
They are not devotees but foes of God ;
For the High God Himself doth incarnate
To make men do their duties and not prate.)

Not every one that sayeth, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will

of my Father which is in heaven. I will profess unto them, I never knew you; depart from Me, ye that work iniquity. (*B.*, Mat. vii.)

Na mīn goyam ke az ḍunyā juḍā bāsh,
Ba har kāré ke bāshī bā Kḥuḍā bāsh. (*S.*)
Cho mīṅ bīnam ke nā-bīnā ba chāh asṭ,
W-agar kḥāmosh mī bāsham gunāh ast. (*S.*)
(I do not say: Go and give up the world.
I say: Be near God in whate'er thou dost.
If I should see a blind man with his stick
Wending towards a well, and warn him not,
Then I am surely guilty of his death.)

To share one's wisdom with others is called true wisdom; to share one's wealth with others is reckoned meritorious. (T., KWANG TZU.)

Brāhmaṇah sama-ḍrk, shāṇṭah,
ḍīnānām an-apékshakah,
Sravaṭé Brahma ṭasya api,
bhinna-bhāṇḍāṭ payah yaṭhā. (*Bh.*)
(Even a saintly and impartial man,
Free from all selfish loves and hates—if even
Such should stand by, and see the poor oppressed,
And do naught to befriend them any way,
Then from him shall depart unfailingly
All learning and all virtue, as milk flows
From vessel leaking through a crack, and goes.)

Prāyashah munayah loké
svārṭh-aik-āṇṭ-oḍyamāh hi ṭé;
Ḍvaipāyanah ṭu bhagavān
sarva-bhūṭa-hiṭé raṭah. (*Bh.*)
Na karmaṇām an-ārambhāṭ
naish-karmyam purushah ashnuṭé,
Na cha san-nyasanāṭ éva
siḍḍhim sam-aḍhi-gachchhaṭi.
Labhanṭé Brahma-nirvāṇam
sarva-bhūṭa-hiṭé raṭāh. (*G.*)
(Most anchorets strive only for themselves,
And therefore fail; but those who truly know,

Engage themselves in service of the world.
Not by avoidance of activity,
Nor by renunciation either, may
Freedom of soul be gained, or perfectness;
Only by constant service of the world
May the great peace of Brahma be attained.)

Uṭṭamā sahaj-āvasṭhā, ḍviṭīyā ḍhyāna-ḍhāraṇā,
Ṭriṭīyā praṭimā-pūjā, homa-yāṭrā vidambanā.
(*Agni Purāṇa.*)

(The natural state is best, the feel of self
At one with the Eternal Self of all,
In tune with the Immortal Infinite;
The labored contemplation of the One
Is next; lower, is fixing of the mind
On some material image; ritualism,
Offerings and sacrifices, pilgrimage,
And movings up and down of hands and feet,
Are self-deception, mummery, or pastime.)

Karmaṇi éva aḍhikārah ṭé,
mā phaléshu kaḍā-chana.
Tasmāṭ asakṭah saṭaṭam
kāryam karma sam-āchara.
Ṭéna ṭyakṭéna bhunjīṭhāh,
mā grḍhah kasya-sviḍ ḍhanam.
Brāhmaṇé cha shva-pāké cha
Panḍiṭāh sama-ḍarshinah. (*U.*; *G.*)

(To do thy duty is thy only right;
Thou hast no right to crave reward or fruit.
Do all thy work with a detachéd mind.
Enjoy the joys thy fortune may bring thee,
But with aloofness, ready to give up.
Behold all, great and small, same-sightedly.)

If I have committed any sin against the law of brotherhood in relation to my father, mother, sister, brother, mate, or children; in relation to my leader, my next-of-kin, and acquaintances; my co-citizens, partners, neighbours, my own townsmen, and my servants—then I repent and pray for pardon. (*Z.*, *Paṭeṭ Pashémāni.*)

The beautiful poem, *Abu bin Aḍ-ham*, must be brought in here with loving hands:

Abū bin Aḍ-ham—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich, like lily in full bloom,
An Angel writing in a book of gold.
Exceeding peace had made bin Aḍ-ham bold,
And to the Presence in the room he said,
"What writest thou ?" The Vision raised its head,
And with a look made all of sweet accord,
Answered, "The names of those who love the Lord."
"And is mine there ?" asked Abū. "Nay, not so,"
Replied the Angel. Abū spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one who loves his fellow-men."
The Angel wrote and vanished. The next night,
He came again with a great wakening light.
And showed the names which love of God had blest.
And, lo !, bin Aḍ-ham's name led all the rest !.

FOLLOW THE SPIRIT, NOT THE LETTER. Warnings against false interpretations of scripture texts by selfish and interested, or ignorant persons, desirous of promoting ritualism and formalism, for gain, or through mere superstition, are also given by all Teachers:

Yām imām pushpiṭām vācham
pra-vaḍanti a-vipashchiṭah,
Véḍa-vāḍa-raṭāh, Pārṭha !,
na anyaṭ asṭi iṭi vāḍinah. (*G.*)

(They lack all sense who prate perpetually
About the Véḍa's ritual, and assert,
Naught else is worth while—they indeed know naught.)

Ṭam éva ḍhīrah vijñāya
prajñām kurvīṭa brāhmaṇah,
Na anu-ḍhyāyéṭ bahūn shabḍān,
vāchah viglāpanam hi ṭaṭ, (*U.*)

(The One Truth which bestoweth wisdom seek,
And think noṭ many words, 'tis waste of speech.)

Shāstṛāṇi abhyasya, méḍhāvī,
jñāna-vijñāna-ṭaṭ-parah,
Palālam iva dhāny-ārthī,
ṭyajéṭ granṭhān a-shésha-ṭah. (*U.*)
(Study the linkéd words, no doubt, but look
Behind them to the thought they indicate,
And having found it, throw the words away
As chaff when you have sifted out the grain.
Study the sciences; master their heart;
Having done so, cling not to many books.)

Gar ze sirré mā'rifaṭ āgah shawī
Lafz bu-guzārī, suyé mā'nī rawī. (*S.*)
(If thou wouldst learn the secret of the True,
Let pass the word, the thought, the thought, pursue.)
Paḍa-jñaih na aṭi-nir-banḍhah
karṭavyah muni-bhāshiṭé,
Arṭha-smaraṇa-ṭāṭparyāṭ
na āḍryanṭé hi lakshaṇam.
(Let not grammarians scrutinise
Too close the language of the wise;
The seers think more of the thought
Than of the words in which 'tis caught.)
Iṭihāsa-Purāṇābhyām
Véḍam sam-upa-bṛmhayéṭ,
Bibheṭi alpa-shruṭāṭ Véḍah
mām ayam pra-ṭarishyaṭi. (*M.*)
(Read *Véḍa* in the light of History,
The Hist'ry of the Universe and Man;
The *Véḍa* fears the man who knows not much:
'He will deprive me of my rightful sense.')

Ṭū *Qurān* gar bar īn nawa' kẖwānī,
Be-burī raunaqé Musalmānī. (*S.*)
(If thou interpretest the *Qurāṅ* thus,
Thou murderest the beauty of Islām.)

We are told repeatedly that the real source of all true knowledge is within our-Self. Only he who has found that source will be able to understand Scriptures rightly. Praṭi-bhā, ḍivya-ḍṛshṭi, yoga-ja-jñāna, praṭy-

aksha-ḍarshana, a-paroksha-anu-bhava, intuition, **ishrāq, *ilm-i-husūrī, kashf,*** is recognised by all religions, as distinguished from **ṭarka, anu-māna, *mashīyaṭ, ilm-i-husūlī,*** intellectual argument, inference, reasoning. Various states and degrees of 'inner illumination', 'divine revelation', **anṭah-prakāsha, ḍivya-ḍrshti, manṭra-ḍarshana, *raushan-zamīrī, chashm-i-bāṭinī, ilhām,*** are distinguished.

Ḍar ramz o kanāyā na ṭawāṅ yāfṭ Kḥuḍā rā,
Masahaf-i-ḍil bīṅ, ke kiṭābé beh az īn n-īsṭ. (*S.*)
(In books and signs thou never wilt find God !
Read thine own heart with reverence and heed,
No holier writ is owned by any creed.)
Saḍ kiṭāb-o saḍ waraq ḍar nār kun,
Jān o ḍil rā jānib-é-Ḍilḍār kun. (*S.*)
(Give thousand-pagéd tomes unto the fire,
Give life and heart to the One Heart's Dasire.)
Jo ilm-o-hikmaṭ kā Wo hai ḍānā,
ṭo ilm-o-hikmaṭ ke ham hain mūjiḍ,
Hai apne sīné meṅ us sé zāyaḍ
jo bāṭ wā'ez kiṭāb mén hai. (*S*)
(Since He knows all art and science,
we too can invent and know ;
In the human heart is hidden
more than all the Scriptures show.)
Ḍar haqīqaṭ kḥuḍ ṭu ī Umm-ul-kiṭāb,
Khuḍ ze Kḥuḍ āyāṭ-e Kḥuḍ ra bāz yāb.
Lauh-e Mahfūz asṭ ḍar mā'nī ḍil-aṭ,
Har che mī kḥwāhī shawaḍ z-ū hāsil-aṭ.
(Thy-Self the parent of all God-spell thou ;
All scriptures thine own heart will give enow.
The Sacred Guarded Tablet—thine own heart ;
Whate'er thou wishest, ask ; it will impart.)
Sarvam Āṭmani sam-pashyéṭ
saṭ cha asaṭ cha sam-āhiṭah.
Sarvam Āṭmani sam-pashyan
na aḍharmé kuruṭé manah.
Āṭmā éva ḍévaṭāh sarvāh,
Sarvam Āṭmani ava-sṭhiṭam. (*M.*)

Sarvāsām vidyānām hṛdayam ék-āyanam. (*U.*)
(Behold all truth, all error, in thy Self;
The Self is all the gods; all's in the Self.
Who thus beholds the Great Self in him-Self,
He cannot set his heart again on sin.
The one storehouse of all the sciences,
Known and unknown, is thine own heart within.)

By such realisation of Unity of All life in and through Action, by service of fellow-creatures, is completed threefold realisation of Secondless and Otherless Oneness, Shuḍḍh-āḍvaiṭam, *Ṭauhīḍ-i-zāṭī*, Bhāv-āḍvaiṭam, *Ṭauhīḍ-i-sifāṭī*, Kriy-āḍvaiṭam, *Ṭauhīḍ-i-afā'lī*.

Lauh-i-Mahfūz, 'Guarded or Preserved Tablet,' is *Hāfizā*, Omniscient 'Memory', of God, in which all past, present, and future is eternally contained and preserved. Corresponding Samskṛt word is Chiṭra-guṇṭa, 'Hidden and Preserved Picture,' Ākāshic Record. God as Yama, Antar-yāmī, 'Judge,' 'Inner Ruler,' As-Shakūr and Al-Qābiz, 'Giver of rewards and punishments', Al-Muhsiy, 'Recorder', Al-Muhāsib', 'Accountant', has for Recording Angel, Chiṭraguṇṭa, Guṇṭa-Chiṭra, 'Secret Wonderful Picturer', Photographer;[1] and the Record is His own Memory, *Hāfizā*, *Lauh-i-Mahfūz*, Smṛṭi. One of the names of Brahmā, Mahaṭ-Buḍḍhi, *Aql-i-kul*, 'Total Universal Mind', is Smṛṭi, Divine Memory, *Nous-Demiurgos* of the Greeks; also Chiṭ 'in which everything is stored up, collected', (chi, to gather); also Sam-viṭ, 'that all-pervading Consciousness, Awareness,' (viḍ, to know), which is the changeless Eternal Witness, knower of all past, present, future. Human knowledge is only the successive manifestation of what is ever-present in the Eternal Now of Omniscience. We can know and invent, only because all art and science is already ever-present in

[1] Modern science, with its marvels of radio-gram, television, rays of light perpetually conveying pictures of every momentary state to ever greater and greater distances, turning past into future and future into past and both into present, supplies commentary on the ancient words.

our Self. We borrow and bring to light infinitesimal portions of it in succession.

The source of all true knowledge being such, the quintessence of the religion of Works, which is the inseparable consequence of the religion of Devotion and of Illumination, is :

Ashraf-ul-īmāni un yamanak an-naso, wa ashraf-ul-Islāmi un yaslam an-naso mil-lessaneka wa yaḍeka. (*Q*)

(Noblest religion this—That others may
Feel safe from thee ; the loftiest Islām—
That all may feel safe from thy tongue and hands.)

Perfect love casteth out fear. (*B.*)

Yah ḍaṭvā sarva-bhūṭébhyah,
pra-vrajaṭi, abhayam gṛhāṭ,
Yasmāṭ, aṇu api, bhūṭānām,
ḍvijāṭ na uṭ-paḍyaṭé bhayam ,
Kuṭash-chana bhayam na asṭi
ṭasya vai Brahma-vāḍinah. (*Manu*, vi, 39-40.)
Yasmāṭ na uḍ-vijaṭé lokah,
lokāṭ na uḍ-vijaṭé cha yah,
Harsh-āmarsha-bhay-oḍ-végaih
mukṭah yah sah cha Mé priyah. (*G.*)

(Who giveth up the world, taking the vow,
That he will cause no fear to any one,
Nothing can cause fear to him any more ;
All glorious worlds stand open unto him :
Who causes no disquiet to the world,
Nor is himself perturbéd by the world,
Who has won real Freedom, by being free
Of the excitements and disturbances
Of proud elations, fears, intolerances,
—Yea, such an one is ever dear to Me !)[1]

[1] *The Book of the Dead*, chief available sacred writing of the dead religion of ancient Egypt, contains directions for the soul, when it appears before the Judge of the Dead. It should be able to say : "I have made no one weep". A grand claim ; but can any soul make it ? 'The words, by any wrong

Namāzé zāhiḍāṅ qaḍḍ o sujūḍ asṭ,
Namāzé āshiqān ṭark-é-wujūḍ asṭ. (*S.*)
(The formal prayer is—sitting up and down ;
The real—our own egoism to drown.)

And when thou prayest, thou shalt not be as the hypocrites are ; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men...When ye pray, use not vain repetitions, as the heathens do, for they think that they shall be heard for their much speaking...Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. (*B.*)

Circumcision is nothing, and uncircumcision is nothing ; but the keeping of the commandments of God (is everything). (*B.*)

Ḍilā! ṭawāf-i-ḍilāṅ kun, ke Kā'ba-é-makḥfī-sṭ,
Ke ān Kḥalīl binā karḍ, wa īṅ Kḥuḍā kḥuḍ sākhṭ! (*S.*)
(O ! circumambulate thy-Self, my heart !
Thou art the secret Kā'ba ! yea, thou art !
That outer Kā'ba Abraham designed,
Thou wast created by High God's own mind !)

Hajj che bāshaḍ? Ze kḥuḍ safar karḍan.
Bā kujā ? Jānibé Hiḍāyaṭ-kār. (*S.*)
(What is true Pilgrimage ? To run away
From the small self. And travel whitherward ?
To the Great Self, whence all true guidance comes.)

Na hi am-mayāni ṭīrṭhāni,
na ḍévāh mṛch-chhilā-mayāh ;
Ṭé punanṭi uru-kāléna
ḍarshanāṭ éva sāḍhavaḥ. (*B.*)
(Sanctums are not made of waters,
Nor gods of wood, clay, or stone ;
Very long they take to cleanse thee ;
Saintly heart is God's own throne.

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action of mine', are to be understood in any case. Otherwise no judge could ever punish a criminal, particularly if the latter has relatives or friends who love and will weep for him.

See the saints, and they will lead thee
To the Blissful Self, thy Own.)

Aṭṭā hi Aṭṭano nāṭho, ko hi nāṭho paro siyā?
Aṭṭanā hi su-ḍanténa nāṭham labhaṭi ḍullabham. (*Dh.*)
(The Self is the protector of the self,
Who else than Self can be the Lord of self,
Who has encompassed and achieved him-Self,
Has gained That than which there's no higher gain.)

Ava-jānanṭi Mām mūdhāh,
mānushīm ṭānum āshriṭam,
Param bhāvam ajānanṭah
Mama bhuṭa-Mah-éshvaram. (*G.*)
(Men slight Me, hidden in the human frame,
Thinking, benighted, I must be far off,
Unwitting of Me as the Lord *in* all.)

Uḍḍharéṭ Ātmanā āṭmānam
na āṭmānam ava-sāḍayéṭ;
Ātmā éva ḍévaṭāh sarvāh,
sarvam Ātmani ava-sthiṭam. (*G.* and *M.*)
(Uplift thy smaller self by the Great Self,
And do not drag the High down to the low.
The Self is all the gods, all's in the Self.)

Ātta-ḍīpā vi-haraṭha,
Âṭta-saraṇā, an-añña-saraṇā,
Vaya-ḍhammā sankhārā,
Ap-pamāḍéna sampāḍéṭha.
(Buḍḍha's last words.)
(Be to your-Self the one and only Light;
Be to your-Self the one and only Refuge;
Seek not for help from other-than-your-Self;
All composites, all made-up things, are transient;
Remembering this, find watchfully th' Immortal.)

Yā nishā sarva-bhūṭānām
ṭasyām jāgarṭi sam-yamī,
Yasyām jāgraṭi bhūṭāni
sā nishā pashyaṭah muném. (*G.*)
(That which is night for others, therein wake
The careful; while that which is day for all

Is night for him who sees the Inner world.)

Har ke bédār asṭ ū ḍar khwāb-ṭar,
Hasṭ bédārī-sh az khwāb-ash baṭar;
Har ke ḍar khwāb-asṭ bédārī-sh beh,
Hasṭ ghaflaṭ a'yn hushyārī-sh beh,
Mahramé īn hosh juz béhosh n-īsṭ,
Mar zabān rā mushṭarī juz gosh n-īsṭ. (RŪMI.)
(He who seems now awake is in deep dream,
And he who seems asleep doth truly wake,
The true sleep's better than such wakefulness.
Only th'Unconscious knows this Consciousness;
The tongue's speech but the speechless ear can guess.)

Sālahā ḍil ṭalabé jām-i-Jam az mā mī karḍ,
Un-che khuḍ ḍāshṭ ze bégānah ṭamannā mī karḍ. (*S.*)
(Long years my heart for Jamshéḍ's wondrous Grail,
That mirrors all, begged others—all in vain;
And then at last it found that what it hoped
To gain from others, it-Self did contain !.)[1]

Bhūṭānām prāṇinah shréshthāh,
prāṇinām buḍḍhī-jīvinah,
Kṛṭa-buḍḍhishu karṭārah,
karṭṛshu Brahma-véḍinah. (*M.*)

Na Mé, Pārṭha !, asṭi karṭavyam
ṭrishu lokéshu kinchana,
Na an-av-āpṭam av-āpṭavyam
varṭé éva cha karmaṇi. (*G.*)
(Breathers of air are higher 'mongst living things;
'Mongst them, they that live by intelligence;

[1] Legend says that Jamshéḍ, emperor of Īrān, had a wonderful bowl, which showed to him whatever was happening, at the time he looked at it, in any part of the earth. A simple explanation is that it was a 'globe' (-map) of the earth. A more wonderful explanation is that it was some sort of instrument like the modern 'tele-vision' (radio) contrivance. A still more marvellous theory is that it was a 'mystical', super-sensitive, surface of specially prepared material, which automatically reflected all that was going on anywhere on the earth. See *The Mahatma Letters*, pp. 455-56.

'Mongst them, again, they who have seen the Self;
Highest are they who *act* accordingly.
Naught have I left to do in all the worlds,
Nor is there aught which I have not attained,
Yet am I working for the world alway.)

Kasé marḍé ṭamām asṭ az ṭamāmī
Kunaḍ bā kẖwājagī kāré gẖulāmī. (*S.*)
(He is the perfect man who, being lord,
Can still to serve the lowliest afford.)
Afzal-ul-ashgẖāl ḳẖiḍmaṭ-ul-unnās. (*H.*)
(Finest of orisons—Service of Man.)

All religions put us on our guard against deceiving ourselves into indolence or carelessness or self-indulgence in vice, under cover of a false self-surrender to God, and of the pretence that whatever we do, even obviously immoral or evil, in done under impulsion from God; that we are helpless puppets, and 'therefore' cannot be held to punishment. In this 'therefore' is the great fallacy. The true 'therefore' runs thus: Since you regard yourself as helpless to avoid the doing of evil, 'therefore' you must regard yourself as helpless also to avoid the receiving of punishment. Causes and effects must be equated. Since we *feel* our-self *able to act* either the one way or the other, at *will*, therefore we should *feel will-ing to bear* the consequences also, of either.

Take no thought for the morrow (but) whatsoever (duty) thy hand findeth to do, do it with all thy might. (*B.*)

Ĩshvarah sarva-bhūṭānām
hṛḍ-ḍéshé, Arjuna !, ṭisthaṭi,
Bhrāmayan sarva-bhūṭāni
yanṭr-ārūdhāni Māyayā.
Mā karma-phala-héṭūh bhūh
mā ṭé sangah asṭu a-karmaṇi. (*G.*)
(God sits within the heart of every one,
Twirling all by His Magic, round and round,
As if bound firmly to a vast machine;
Yet thou must not avoid a single duty;
Only the wish for fruit must thou avoid.)

Qurān holds the same language:

Qulūb-ul-kẖalāyaq fī asābe ir-Rahmān. (*Q.*)
(The hearts of living creatures are all fixed
Upon the fingers of Almighty God.)

Yet the ordained duties must not be neglected.

Al sayyo minni w-al iṯmāmo min Allaẖ. (*H.*)
(Effort is mine, to grant success is God's.)
Ḍaryā ba wujūḍ-e kẖwésh maujé ḍāraḍ,
Kẖas pinḍāraḍ ke kashā-kash bā ū-sṭ. (*S.*)
(The ocean heaves in surges of its being,
And the vast billows toss the straw about—
The straw thinks it is heaving up the waves!.)

Prakṛṭéh kriya-māṇāni
guṇaih karmāṇī sarvashah,
Aham-kāra-vimūdh-āṭmā
karṭā aham iṭi manyaṭé. (*G.*)
(Nature is operating everywhere,
Her forces cause all motions of the world,
But man, deluded by false ego-ism,
Imagines, 'I am doing all these things.')

Kār-kun ḍar kār-gah bāshaḍ nihāṅ,
Ṭū bi-rau ḍar kārgah bīn-ash ayāṅ,
Kār-sāz-é mā ḍurūn-é kār-e mā,
Fikr-i mā ḍar kār-e mā āzār-e mā. (*S.*)
(The Moving Force is hid in the machine,
Yet canst thou see Him working plain to view;
Thou the machine and He the moving force.
He is the guiding motive of 'my' *work*,
'My' *worry* o'er 'my' work is 'my' disease.)

Nahi kash-chiṭ kshaṇam api
jāṭū ṭishthaṭi a-karma-kṛṭ.
Kāryaṭé hi-avashah karma
sarvah Prakṛṭi-jaih guṇaih.
Niyaṭam kuru karma ṭvam,...
mukṭa-sangah sam-āchara,
Nimiṭṭa-māṭram (bhūṭvā cha)...
Param āpnoṭi pūrushah. (*G.*)
(None can stay still a moment actionless;

Nature drives all resistlessly to act;
Thy fixéd duty do unfailingly,
But with detachment, knowing that thou art
But instrument; and so shalt thou attain
The One and Only Doer of all deeds.)

All religions tell us that God, the Universal Self, is the one True, Beautiful, Good. We *know* the True, the Real, that which is; we *desire* the Beautiful, the Lovely; we *do* the Good, the Right. The Self al-One *is*, is known to be veriest Real, uttermost True; the Self al-One is most desired, best Be-lov-ed, Supremely Beautiful; the Self al-One, all-pervading, all-uniting, is final cause, motive, source, of all and any doing, any activity, that is benevolent, beneficent, wholly Good. (It is also the opposite of these). The Self is Satyam, *lā maujūdah illā Hū*, 'nothing else than It *Is*'; It is Priyam, *lā maqsūdah illā hū*, 'nothing else than It is *Be-lov-ed*'; It is Hitam, *lā mā'būdah illā Hū*, 'nothing else than It is Good and to-be-Served'.[1]

MYSTIC, GNOSTIC, YOGA or SULŪK, DISCIPLINES. Thus may we see that all religions are in essence exactly the same; and that that essence comes from God, and is intended, in all religions, to lead back to God by the same processes of *Yoga* or *Sulūk*. The seeds of such 'mystic', spiritual and psychical, eight-fold exercise are sown in sandhy-opāsanā, *namāz*, prayer, and its accompaniments. These are: yama, niyama. (tapas, chitta-pra-sādana, chitta-pari-karma), āsana, prān-ā-yāma, praty-āhāra, dhyāna, dhāranā, (nir-vikalpa or sa-vikalpa, nir-bīja or sa-bīja) sam-ā-dhi; *i.e.*, *tahzīb-un-nafs*, *tasfiya-i-dil*, (*nafs-kushī*, *parhéz*, *pārsāī*, *riyāzat*, *tanqiya-i-qalb*, *zikr*, *fikr*), *mujāhidā* (*ashghāl*), *habs-i-dam*, *murāqibā*, *mukāshifā*, (*khāli-uz-zehn* etc.) *mushāhidā* (*hāl*, *didār*, *wājd*, *muā'-yinā*); *i.e.*, vows of abstinences, and of

[1] See pp. 27, 241, 488, and 223, *supra*. That the Self 'posits', ideates, carries within It-Self, the 'opposites' of these glories also, is only to make these shine the brighter, through contrast, by inescapable Law of Duality.

observances, restraint of limbs, control of breath, abstraction of mind from senses, concentration, contemplation, absorption (rapt trance, ecstasy, beatific vision), respectively.[1]

All religions finally declare that He is all, *Hama Ū-st*, Sarvam khalu iḍam Brahma, 'All is God, the Universe is I'; from which it follows, in all religions, that since Man is in essence God, the service of fellow-men is the service of God.

In as much as ye have done it unto the least of these, ye have done it unto Me. (*B.*)

Prāyashah loka-ṭāpéna
ṭapyanṭé sāḍhavah janāh;
Yéna kéna prakāréṇa,
yasya kasya api janṭunah,
Santosham janayéḍ ḍhīmān;
ṭaṭ éva ishvara-pūjanam;
Param ārāḍhanam ṭaṭ hi
Purushasya akhil-Ātmanah. (*Bh.*)

(Give joy to any living thing—ye give
Service and worship to the Life of God.
The good feel all the distress of the world

[1] *Ch'an* and *Zen* are, respectively, names for *ḍhyāna*, meditation, in Chinese and Japanese Buddhism. They are probably the same word, (or also *jñāna*), with pronunciation modified. Yoga is asht-ānga, has eight parts, steps, stages.

To each name of God, *ism*, nām a, corresponds a bhāv a, *khaṭrā*, emotion, mood, force. Dwelling on a name, by means of japa, *zikr*, litany, opens up a whole world wherein that particular form of His Energy or aspect of His Nature, which is indicated by that name, is predominant.

Ṭaj-japah ṭaḍ-artha-bhāvanam;...Yaṭah ṭaḍ-vishayā maṭih; ...Yaḍ ichchhaṭi ṭaḍ bhavaṭi. (*Yoga Sutra; Bh.; U.*)

(To dwell upon a name is but to dwell
Upon the meaning; and a man becomes
What he dwells on and wishes; mind is man.)

Aṭha khalu kraṭu-mayah purushah. (*Chh. U.*, 3. 14. 1.)
Kraṭuh, asuh, kāmah, vashah, iṭi. (*Ait. U.*, 5. 2.)
(*Will* is the man; *will*, *élan*, *vital* too [asuh],
Desire, and Wish [vashah], all these words mean the same.)

See pp. 78-79 *supra*; also 183-184 and 320-321.

To be their own distress ; this is best service
Of Him who is the Soul of all the world.)

Gar ṭajallī kẖās kẖwāhī, sūraṭé insāṅ bi bīṅ,
Zāṭ-ī-Haq rā āshkārā aṇdarūn kẖaṇḍāṅ bi bīṅ. (*S.*)
(Wouldst thou behold God wholly manifest ?
Look at thy brother's kindly face awhile !
Wouldst see Divinity at its sweet best ?
Then call forth on that brother's face a smile !)

Shakle-Insāṅ meṅ Kẖuḍā ṭhā,
mujhe mālūm na ṭhā ;
Chāṇḍ bāḍal men chhipā ṭhā,
mujhe mālūm na ṭhā. (*S.*)
(Behind the mask of every human face
He hid, God, very God—I knew it not !
The Glory of the perfect moon was screened
Behind the fleeting clouds—I saw it not!.)

Sṛshtvā purāṇi vividhāni Ajayā Ātma-shakṭyā,
Vrkshān, sarīsṛpa-pashūn, khaga-ḍamsha-maṭsyān,
Ṭaih ṭaih aṭushta-hrḍayah, manujam viḍhāya,
Brahm-āvaboḍha-ḍhishaṇam, muḍam āpa Ḍévah.
(*Bh.*)
(House after house did God make for Himself,
Mineral, plant, insect, fish, reptile, and bird,
And mammal too. But yet was He not pleased.
At last he made Himself the form of Man,
Wherein He knew Himself, the Self of all,
And then the Lord of All was satisfied.)

Gauhar-é juz kẖuḍ-shināsī
n-īsṭ ḍar bahr-é wujūḍ ;
Mā ba girḍ-é kẖwésh mī
garḍém chūṅ girḍāb-ha. (*S.*)
(Like whirlpools round our selves we whirl
In incessant strife ;
Self-knowledge is the only pearl
In the sea of life.)

Ḍaryā ṭan asṭ, wa ḍil saḍaf,
wa Haq ḍar ū ḍur asṭ ;
Zīṅ bahr har ke ḍur baḍar

āraḍ bahāḍur asṭ. (*S.*)
(This body is the sea, the heart therein
The pearl-containing shell, the priceless pearl
Is God Him-Self; he who can dive down deep
And find that pearl—the hero true is he.)

Lab bi banḍ o chashm banḍ o gosh banḍ,
Gar na bīnī rūy-e-Haq, bar mā bi khanḍ. (*S.*)
(Shut lips and eyes and ears completely; then
If thou see not the face of Truth, of God,
Of the Great Mystery of thine own Self,
Then tell me that I said what was not true.
Shut off the noises of the outer world,
And seek Him in the silence of your hearts,
And ye will find Him and commune with Him.)

Sva-vishay-ā-sam-pra-yogé chiṭṭasya Sva-rūp-ānukārah iva indriyāṇām praty-āhārah...Kaivalyam sva-rūpa-pratishṭhā vā Chiṭi-shakṭih...Yogah chiṭṭa-vṛṭṭi-niroḍhah... Ṭaḍā Ḍrashtuh Sva-rūpé ava-sṭhānam. (*Yoga-Sūṭra.*)
(When all the senses are withdrawn away
From all their outer objects, then the mind
Behind them all doth turn upon it-Self,
And takes the form of Self. Or, rather, say,
The Self itself, when movements of the mind
Are hushed, stilled utterly, beholds It-Self,
Feels Its own Sole and On(e)ly Being, wherein
Nor space, nor time, nor any motion is,
And in at-one-ment with It-Self It rests.)

Siṭam asṭ gar hawas-aṭ kashaḍ,
Ke ba sair-i-sarw-o-saman ḍar ā!
Ṭū ze ghuncha kam na ḍamīḍa-ī,
Ḍar-e-ḍil kushā, ba chaman ḍar ā,
Pay-é nāfa-hā-e ḍamīḍa-bū,
Ma pasanḍ zahmaṭ-i-jusṭ-o-jū,
Ba khayāl-e halqa-e zulf-i Ū,
Girah-é khur o ba Khuṭan ḍar ā! (*S.*)
(Calamity it is if the low forms
Of appetite should draw thee on to roam
Amidst these outer flow'rs and fruits of earth!

Thyself art finer flow'r-and-fruit, in one,
Than any thou canst find among all those!
Do but the door-leaves of thy heart push open,
And then behold the wondrous park within!
Why undergo the worries of the chase
After the musk-deer, when the very Fount
Of Fragrance, the High Mountain where is born
The musk deer, is *within* thee, all en-wrapt
In every one of all the countless curls
Of every cycle of *His* Being, *Thy* Being!)[1]

[1]Cf. Rhodes' poem on p. 429 *supra*. Khutan is Chinese-Tatar name of those flower-covered and snow-covered mountains on which the musk-deer is found.

CHAPTER V.

The One Way To Peace on Earth and Good Will among Men

The one purpose of Religion (*legere*, to bind) is to bind the hearts of human beings to each other and to God. Realisation of Self in all as God in all, and consequent service of all as service of God, is perfection and completion of Religion.

> Love God (thy Self) with all thy heart
> and love thy neighbour as thy-Self. (*B.*)

But the laws of duality, polarity, ambivalence, and of cyclic swing between two opposite extremes, inherently condition the manifestation of the One in the Many, *Êka* in *An-éka*, *Wahḍaṭ* in *Kasraṭ*.[1] Perversity becomes inseparable from Diversity; Egoism and Error become necessary to throw into relief Universalism and Truth; Sorrow, Joy; Hate, Love; proud Satan, meek Son of God; Ahrimān, Spiṭama; Ḍaiṭyas, Ḍévas; Asuras, Suras; Sinners, Saints; Tiṭans, Gods; Iblīs, Malāyak; Māra, Buḍḍha; Death, Life; Other-than-Self (Iṭara, *Ġhair*, Not-Self), Self (Aṭmā, Sva, *Anā*). Therefore, Religion also falls from its high estate, becomes utterly perverted away from essentials into non-essentials, and then into gross and cruel superstitions; separates hearts of men instead of uniting them; and instigates mutual torture and murder instead of peace on earth and good-will among men. It does so, for a time, to rise again, by re-action, re-pentance, re-generation, re-formation, to a higher station. Paradise is 'lost', in order that it may be 'regained' with fuller and firmer appreciation. Adam

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[1] *Wahḍaṭ ḍar zāṭ*, *Kasraṭ-ḍar-sifāṭ*; Éka-ṭā in Parama-Ṭaṭṭva, Supreme Saṭ, One Vishéshya, Ḍharmī; An-éka-ṭā, Ṇānā-ṭva, Bahu-ṭva, in Guṇa-s, Vishéshaṇa-s, Ḍharma-s; Unity in Essence, Multiplicity in Attributes.

falls into sin, *asīrī*, bandha, prison-house of fleshly matter, sin and fetters of limiting satanic ego-ism, carnal lust, pride, *khudi*, aham-kāra, damnation, in order to rise again, through self-crucifixion, to salvation, *najāt*, *moksha*, deliverance, restoration, sol-ution and dis-sol-ution into Ab-sol-ute God, ab-solv-ed from all limitations, *Fanā-f-Illāh*, Brahma-nirvāṇa, annihilation *into* God; which is also, at the same time, *Baqā-f-Illāh*, 'remaining evermore in God', limitless divine universalism and loving tenderness, and Peace beyond all loves and hates.

Within purview of available history, Medieval Ages, in east and west alike, have been full of religious conflicts. Wars between Christians and Muslims, during and after Crusades, and doings of the triple Inquisition, have been particularly horrible. Europe has now, for some time, freed itself from entanglements of Catholic-Protestant religious strife. But scarcely quite, yet; and mostly nominally.[1] And in the whole of Europe, the evil spirit has changed its form from communal to even worse politico-economic strife. The fires of hate, burning underneath this, are still the same as of old. Outer manifestation has taken on the shape of a conflict between excessively avaricious, ruthless, and sensuous individualism masquerading as patriotic nationalism, on the one hand; and, on the other, a communism or socialism which, wishing to share-and-share-alike, is truly spiritual and religious at bottom, but is so, very sub-consciously, and is groping in the dark, and making many experiments and grievous mistakes; because it is looking in the wrong direction and not finding the secret of true social organisation; because it does not realise that politics is rooted in economics, economics in 'domestics', 'domestics' in psycho-physics, and that in metaphysics, which, in its fullness, is nothing else than Spiritual Religion, Spiritual Science of the Infinite, which includes, as parts, all sciences of all finites.

[1] Breaking away of Irish Free State from Britain, in 1921-1922, was largely due to same religious conflicts.

But in India, religious and secular, communal and politico-economic, conflicts and problems continue to be inseparably interwoven. It is perhaps India's destiny to either perish or provide one solution for both at once. Asia has given birth to all the great living religions. East and West, ancient and modern, have met here in a special way. The first All-Asia Education Conference took place in Benares, in India, in December-January, 1930-1931. India stands in the middle of Asia. Look at a map. She stretches out one arm to embrace Buddhist Taoist Confucian Shintoist, Burma, China, Japan; another, to embrace Islāmic Afghanistan, Persia, Turkey, Arabia, Egypt, Africa, and also Hebrew and Christian Palestine and Europe; and she bears Buddhist Thibet and Islāmic Turkestan on her two shoulders. The bulk of the now very small Pārsi population of the world, following the Zoroastrian faith, has had its home in the south-west of this country for nearly thirteen centuries; also, it is undisputed that the *Gāthās* of Zoroaster are a branch of *Véda*, written in what may be regarded as another form of Véḍic Samskṛt. There is a very remarkable colony of Indian Jews too, numbering some thousands of souls, in Cochin, in the south. Tradition says that St. Thomas, one of Jesus Christ's twelve apostles, came and planted the seed of Christianity on India's south-east coast, shortly after Christ's ascension; and the Christian community of India numbers some seven millions today. Hindus, Jainas, Sikhs, barring a comparative handful of emigrants, have no other home than India; which is Motherland to over seventy million Muslims also; besides being the birthplace of Buddhism and containing all the first and earliest sacred places of that religion. Confucianism, Laotsism, and Shintoism have practically all merged into an amalgam with Buddhism.[1] Thus are all the living religions

[1] At Sār-nāth, where Buddha preached his first sermon, 2500 years ago, in Benares, centre of Véḍism, a great new temple of Buddha has been built, by Ḍharmapāla (of Ceylon), in third decade of 20th cen. A.C., close to old Ashokan *stūpa* and ruins. It has been adorned with mural paintings by Japanese

of the world gathered in this land. Therefore India's mission seems to be to inaugurate a new Re-form, a Re incarnation, of the Eternal Universal Religion, in the shape of Scientific Religion. In that Religion, Consciousness, Self-Consciousness, the Principle of the Conscious and the Unconscious (as two aspects of the Self), is the common meeting-ground, nay, the one loved and loving parent, of both Science and Religion. These can be nothing else than two halves, or, better, only two aspects, of the same One Whole Truth.

This is an elemental fact which has to be taken to heart, especially by Hindus and Muslims in India.

Krshṇa has said :

painters. Another great temple has been built by a Chinese benefactor, in fourth decade. *Dharma-shālā-s*, free rest-houses and guest-houses, have been and are being built by Hindu and Burmese donors. A colony of Buddhist *bhikshus* and students is growing up. Also, in Benares, besides many old Hindu temples, there are many Muslim mosques, a number of Jaina temples, Christian churches, and Sikh *sanghaṭs*.

A fine temple, dedicated to Bhāraṭa Mātā, 'Mother India', represented by a Relief Map of India in white marble, 30 feet by 30 feet, has also been builded in this same town, by the late Shrī Shiva Prasād Gupṭa, who gave large donations to many useful public institutions. It was consecrated and opened by Mahāṭmā Gāndhi in 1936, in the presence of representatives of all religions now nourished by Mother India. The map is spread on the floor, and is composed of 900 pieces of hard marble from the Makrānā mines of Rājpuṭānā ; each piece one foot cube ; mountains, rivers, lakes, ocean-depths, etc., all to scale (which differs for mountains and ocean-depths). It was chiselled out by local stone-masons under constant supervision and direction of the late Shrī Durgā Prasad, a person of many gifts and very versatile talents, musician, mechanician, maker of life-like singing-birds and other toys, painter, numistatist, and epigraphist ; and very public-spirited withal. He helped to build up, and worked for many years as honorary Joint Secretary of, the Central Hindu College of Benares ; and designed the fine buildings, in stone, of the C.H.C. Library in 1906, and of the Bhāraṭ Māṭā Temple in 1936.

Mama vartma anu-vartante
manushyāh, Pārtha !, sarvashah. (*G.*)
(The roads men follow—they all lead to Me,
At last ; though some are thorny and some fair.)

Muhammad has said :

Aṭ-ṭurku il Allāhi kan nufūsu bani Ádama. (*H.*)
(There are as many roads to God as souls.)

There is neither Jew nor Greek, there is neither bond nor free, neither male nor female, for ye are all one in Christ Jesus. (*B.*, Paul)

Na varṇāh. na varṇ-āshram-āchāra-ḍharmāh,
...Ṭaḍ Ékah ava-shishtah Shivah Kévalah Aham.
(SHANKAR-ĀCHĀRYA.)
(The soul hath no caste, neither any creed ;
It is one with the Universal Life.)

Na éva stṛī na pumān éshah,
na cha éva ayam na-pumsakah ;
Yaṭ yaṭ sharīram ā-ḍaṭṭé
ṭéna ṭéna sah yujyaṭé. (*Shvéṭa. U.*)
(Not female, male, or neuter is the soul ;
Whate'er the body that it putteth on,
For the time be-ing it becometh that.)

Hakīm Sanāī says :

Rūh bā a'ql o ilm ḍānaḍ zīsṭ,
Rūh rā Pārsī wa Ṭāzī n-īst. (*S.*)

Maulānā Rūm paraphrases him :[1]

[1] The reverence in which Maulānā Jālal-ud-dīn Rūmī is held among Muslims, has been mentioned before, (on p. 68). Another well-known saying about him is :

Masnavi-é Maulavī-é Ma'navī
Hasṭ *Qur-ān* ḍar zabāné Pahlavī,
(The Masnavī of the great Maulavī,
Full of profoundest truths, of greatest value.
Is the *Qurān* itself in Pahlavī.)

Masnavī is the name of the Maulānā's chief work. Pahlavī is the older name of the Persian language, now called Fārsī, in India. A famous Indian poet, (in Urdu and Persian), the late Sir Muhammaḍ Iqbāl, has also written of the Maulānā :

Ke ū ba harf-e Pahlavī, *Qurān* navisht.
(He wrote the *Qurān* in the Persian tongue.)

Rūh bā a'ql asṭ o bā ilm asṭ yār,
Rūh rā bā Ṭāzi o Ṭurkī che kār. (*S.*)

By a slight further paraphrase, we may read :

Rūh rā bā Hinḍu o Muslim che kār.
(Persian or Turk or Arab are not known,
Or Hinḍū, Christian, Muslim, to the soul ;
Wisdom and virtuous deed make the soul's life,
Not racial names and not communal strife.)

Religion should be worn as a winning smile, as beautiful ornament, out of the gladness of one's own heart, to gladden the hearts of all others who behold it ; not as a repelling frown, or as menacing weapons, out of fear and cruelty, and stimulating fear and cruelty all round. It should be worn principally in the heart, as philanthropic love and piety ; not flaunted like signboards and labels, upon face and forehead, in separative ways of wearing hair on head or lip or chin, or as differentiating paints or badges or clothes, for self-display and religion-advertisement, with purpose to emphasise separateness. Humanity, *insāniyat*, manushya-ṭā—nay, divinity—is stamped by Nature, God's Nature, on the face of every human new-born infant ; *not* any mark to show that it is Hindu or Muslim, Parsī, Christian, or Jew. Such distinctive marks are artificially created by men themselves after-wards. They may have had their uses in special times and places and circumstances. To continue to insist upon them today, is disastrous short-sightedness.

Muhammad says :

Kulla mauḍin yuladu alā fiṭrat-ul-Islām. (*H.*)
(Yea, every child is born acknowledging,
'Making submission' unto, the One God.)[1]

Vyāsa says :

Brahmaṇā pūrva-srshtam hi
sarvam Brāhmam iḍam jagaṭ. (*Mbh.*)

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[1]See p. 73 *supra*. It is a 'curious coincidence' that Qurānic *Salm*, Biblical 'Psalm', and Vedic Sāma, have similar sound and meaning.

(Since Brahmā has created all this world,
All beings are His children obviously.)

Inn-Allāha khalaqa Ādama alā sūraṭihī.
Fa innahū alā sūraṭihī.
Khalaq al insāna alā sūraṭ-ir-Rahmān. (*H.*)

These three sentences of *Haḍīs* are almost literal translations of the Biblical saying,

God created man in His own image. (*B.*)

Jīvah Brahma éva na aparah. (*U.*)
(The individual soul is nothing else
In essence than the Universal Soul.)

Fiṭraṭ Allāh illaṭi faṭar annāsa alaiha. (*Q.*)
(On god's own nature has been moulded man's.)

A nobly worded remonstrance, in Hinḍusṭānī verse, embodying some deep truths common to all religions, has been addressed by a Musalmān poet and lover of humanity, to all concerned, with special reference to the communal riots that have been breaking out every now and then between Hindus and Musalmans in India, during the last few decades, and, latterly, much too frequently, because of special wholly artificial economico-political misleadings. It should be given a place of honor here, as it should be given in the courses of every Indian School and College. The chief cure for *Politico-Economic Conflict* is to teach to all, and to carry out in practice, the principles of *Scientific Social Organisation*, whereby all just appetites and interests of all can be satisfied. The chief remedy for *Communal Strife* is to teach the new generation that *All Religions are One in Essentials*,[1] as the poem indicates in a few pregnant words:

Yā Rām kaho, yā Rahīm kaho,
ḍonoṅ kī gharaz Allāh se hai;
Yā Ishq kaho, yā Prćma kaho,
maṭlab ṭo Usī kī chāh se hai;
Yā Ḍharma kaho, yā Ḍīn kaho,
maqsaḍ ṭo Usī kī rāh se hai;
Yā Sālik ho, yā Yogī ho,

manshā ṭo ḍilé āgāh se hai.
Kyoṅ laṛṭā hai, mūrakh baṇḍé !,
yah ṭérī kẖām-kẖayāli hai,
Hai pér kī jaṛ to Ék Wahī,
har mazhab ék ék dālī hai.
Banwāo Shivālā yā Masjiḍ,
hai īṅt wahī, chūnā hai wahī,
Me'mār wahī, mazḍūr wahī,
mittī hai wahī, gārā hai wahī ;
Ṭakbīr kā jo kuchh maṭlab hai,
nāqūs kā bhī manshā hai wahī ;
Yah jinko namāzaiṅ kahṭé haiṅ,
hai unke liyé pūjā hi wahī.
Phir larné sé kyā hāsil hai !
zī-fahm ho ṭum, nāḍān nahīṅ !
Jo bhāi pe ḍaurén ghurrā kar
wah ho sakṭé insān nahīṅ !
Kyā qaṭl wa gẖāraṭ, kẖūṅ-rézī—
ṭārīf yahī īmān ki hai ?
Kyā āpas méṅ lar kar marnā—
ṭa'līm yahī *Qur-ān* ki hai ?
Insāf karo, ṭafsīr yahī
kyā *Véḍoṅ* ké farmān ki hai?
Kyā sach-much yah kẖūṅ-kẖwārī hī
ā'lā kẖaslaṭ insān ki hai ?
Ṭum aisé buré ā'māl pe apné
kuchh to Kẖuḍā sé sharm karo !
Paṭṭhar jo banà rakkhā ṭum néṅ,
is ḍil ko zarā ṭo narm karo !

(Say Rām, or say Rahīm, both mean but Him ;
Say Prém, or Ishq, both mean the Love of Him ;
Say Ḍharm', or Ḍīn, both mean the Way to Him;
Yogī, or Sālik, both are pure Heart filled with Him.
God—the One Root; religions—each a shoot !
Why will ye fight, then, like the mindless brute!
Build mosque or temple—stone, brick, lime—the same;
Workmen and master-builder—all the same;
The *a'zāṅ* and the conch both call to Prayer,
Name it *Namāz* or Pūjā as ye please.

Why will ye fight! Has not God given ye mind!
Scarce e'en the animals are so purblind!
Murder and rapine—is this meant by Faith!
The *Qurān*—does it teach to loot and slay;
Or does the *Véḍ*' command you to do this!
Is this the noblest conduct in a man!
Brothers! soften your stony hearts, take shame
A little, and foul not His holy name!.)

CHAPTER VI

Education and the Educationist

Such is a brief, and very feeble and imperfect survey, of the vast subject of the Essential Unity of All Religions. Endeavour has been made here to place before the reader only what seemed to be the core of the whole subject. It is desirable that something should be said, at the close, about its bearing on Education ; as has been said at the beginning.[1]

Education is seed and root, civilization is flower and fruit. If the cultivator sows good and wholesome seed, his community will reap sweet and wholesome fruit ; if bitter and poisonous, then bitter and poisonous. Our cultivator, our culture-maker, is the teacher. That he may cultivate well and wisely, he should be a 'Man of God,' Brāhm-aṇa, Maula-vī, 'Div-ine,' Rabb-ī. These characteristic words of four religions, all mean exactly the same, 'Man of God, Brahma, Maulā, Deus, Rabb'. He should be a *missionary* of God ; not a *mercenary* of Satan, the opposite, opponent, Enemy, of God.

If the educationists, priests, scientists of Europe, its brāhmaṇas, *maulavīs*, *rabbīs*, divines, men of all learned professions, whose clear duty it was, had brought up younger generations along right and righteous lines, occasion would never have arisen for the two World-Wars. If after it had arisen, they had resolutely refused to surrender their souls and prostitute their learning, religion, science, law, to Satan-driven militarist-kshaṭṭriyas and mammonist-vaishyas of those countries ; if they had acted as true brāhmaṇas ; if they had concerted together and risen as one man, in their might of Spirit and of Science, against those false kshaṭṭriyas and false vaishyas; if they had proclaimed and led conscientious

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[1] Pp. 26-28 *supra*.

objection in all belligerent countries[1]; then Satan would surely have been defeated, tremendous mischief would have been nipped in bud, earth saved from vast, sordid, senseless butchery, agony, devastation; which originated in whole-sale despiritualisation and demoralisation, by educationists and false education, of great nations; and entailed world-wide misery, pauperisation, and yet worse demoralisation.[2]

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[1] There were honorable exceptions, f.i., Mr. Bertrand Russell, the scientist philosopher, in Britain. He became a conscientious objector and suffered the penalty of imprisonment for a while. There were others also, in other countries; some were even 'judicially murdered'; but their names are not so well known

[2] The conscience, higher mind, better judgment, of the scientist--brāhmaṇas of Europe is beginning to awake, too late. Famous Dr. Einstein took steps (in 1932), to start an anti-war association. (He is, since 1939, a fugitive and exile from home, because of the anti-Jew drive in Germany and Austria). Prof. H E Armstrong wrote in *Nature*, with the purpose of awakening scientists to a sense of their duty: "A century of science seems to have brought us to a wonderful understanding of things that do not matter, while telling us little that will help to fill our bellies and suffer one another with equanimity, let alone gladly and with Christian amity.... In future, the *scientific worker*, to be worthy of the name, *must justify himself through social service*, in the first instance." In other words, he must be a true brāhmaṇa; not only an intellectual and scientific lecturer and researcher, but also a spiritual, moral, domestic, civic, political, and economic guide, philosopher, and friend; or indeed, as a benevolent parent, to his pupils and his people, counselling them wisely for their good in all departments of their life. Prof. Crew of Edinburgh, in an address on 'Science and Society,' (in Dec., 1931) said: "Science has been prostituted through man's greed....to serve his lusts....The greatest problems of the day relate to *spiritual* as opposed to material adjustment....In this world there is the knowledge and there is power to refashion society. But there is not the *will* to do so, and we have NO IDEAL *toward which to aim*. We know a little of the methods of supporting life....*but not how to live, nor*

High ethical quality, the fatherly heart, is far more needed in the educator, also in the legislator, the

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what to live for....Science has become the servant of man's lust for power and is now the tool of the tyrant. We need to discover *what is good for mankind* and then see to it that the power that knowledge gives is used for that end. Knowledge without affection....has set the world alight in a blaze of hatred and misery....A new moral outlook is demanded. *Whence will it come?*" Prof. Crew does not say. It can come only from that One Scientific Universal Religion which is the essence of all religions; which tells us 'WHAT IS GOOD FOR MANKIND', 'WHAT TO LIVE FOR', what is the 'IDEAL TOWARD WHICH TO AIM', what is the Meaning, Purpose, End and Aim of Life, and also tells us 'HOW TO LIVE', *how* the scientific worker can 'justify himself through social service'. It does all this by means of its Scheme of Social Organisation. Why is the *righteous will* absent? Because the new generations are being born in lustful sensual materialistic carnal passion, not in loving spiritual affection; because they are being grievously *mis-educated*; because the sources of life are poisoned. The 'Moral Equivalent of War' is war against inner lower nature first, and outer nature-forces next; Right Education would saturate the Collective Mind of the Human Race with this exceedingly *Practical Truth.*

The bulk of the above text and foot-note were written in 1932. Since then, many peace-movements have been set afoot. A prominent one is the World-Fellowship of Faiths, which started work in Chicago, in 1933. "People of All Faiths, Races, and Countries (attended)....seeking spiritual solutions for man's Present Problems—such as War, Persecution, Prejudice, Poverty-amidst-Plenty, (Un-employment), Antagonistic Nationalisms, Ignorance, Hatred, Fear." The Theosophical Society was founded very much earlier, in 1875, in New York; with three unquestionably laudable objects: (1) "To form a necleus of the Universal Brotherhood of Humanity, without distinction of race, creed, caste, colour, or sex; (2) to encourage the study of Comparative Religion, Philosophy, and Science; (3) to investigate unexplained laws of nature, and the powers latent in man." These objects work towards the same end, *viz.*, World-Peace and World-Prosperity.

administrator, the head of every family, firm, business, industry, concern, department, institution, where many

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The T. S. has its head-quarters now at Adyar, Madras, in India ; and branches in more than fifty countries. Parliaments of Religions have been held in important towns of several countries, since 1893, when the first was held in Chicago; also to promote Peace. The League of Nations was instituted in 1920, "to promote International Co-operation and achieve International Peace". Associations of scientists have been formed in several countries, which are now beginning to give attention directly to the 'human' aspect of science, i.e , the bearing of science on corporate human life. 'Science has far outrun morals', is an idea which is frequently expressed in public writings. 'The International Council of Scientific Unions', which has a special 'Committee on Science and its Social Relations', has its head-quarters in Delft, Holland.

All in vain, so far. The scientists' awakening has come too late. More it seems that even yet they do not realise that the greatest and most wonderful discoveries of physical science, merely, will not avail to stem the tide of evil, will only worsen its rush and violence, unless they first think out A TECHNIQUE FOR THE WORKING OF THE GOLDEN RULE, A COMPREHENSIVE SCHEME OF SOCIAL ORGANISATION, which would not only make it possible to apply, but would offer effective psychic inducement to every one to help in applying, those discoveries, for the promotion of the general welfare of all mankind, instead of the welfare of any one nation, or any one class or group of persons in that nation.

Every 'Great Power' began increasing its armaments more desperately, madly, after the first World War; talking of peace all the time. Over *fifty-five million men* were, in 1939, under arms, as standing armies and reserves, in the 'human' world. Expenditure on them, in 1938, was reported to have been just over *thirty-five hundred million pounds*. Out of this, the share of the seven Great Powers, viz., (in the order of amounts), Russia, Germany, Britain, France, U.S.A., Japan, Italy, came to just under thirty-two hundred million pounds. Huge new loans were taken by the Governments of all. Every day brought the Great Horror, the Doom of Armageddon, nearer. The awful history of the world during the second World War, an dsince its nominal endings, in Europe and in Asia, need not be recounted here.

are subordinate to one, than any amount of intellectual cleverness. A good heart will take itself and also others very far on the right road, even without the help of a very clever head. A clever head, directed by a bad heart, will mislead itself and others very soon into inferno; the cleverer, the sooner. It is much more important that education should build up *a strong and good character* in the educand, than impart lots of information and develop mere intellectual cleverness or even talent. And this can be done much better by *example* than by precept; though precept also is necessary. The words of those who do not themselves follow their own advice are not

If only this vast human energy of millions of men, prepared for slaughter of combatants and butchery of non-combatants, and the energy of the many more scores of millions, engaged in manufacturing munitions and small and huge implements for carrying on war by land, sea, and air; if all the vast human labor, represented by many thousand million pounds a year; if half or even a fourth of all this were spent on scientifically promoting general human welfare, instead of general massacre; the whole surface of the earth could be made to bloom and blossom and fruit, like one vast corn-field and orchard, garden and park. The madness of 'original sin', Māyā, a-vidyā, glamour, *takabbur*, *hirs*, blind greed and pride, lust and hate, prevents. Each 'Great Power' is trying to increase its 'man-power', by offering inducements to its people to 'increase and multiply'. What for? That there may be more 'fodder for cannon'! What more horrible blindness and Satan-worship can there be!

The Great Teachers and Lovers of Mankind cry in vain: 'Love one another', 'Do unto each other as ye would be done unto' The forces of Darkness have gained steadily on the forces of Light. Such vast armies cannot be supported by nations very long. The earth is groaning in agony under the intolerable burden. moral and material, of Hate-Fear and Economic Drain. The great Disarmament must come some day, either by a final *mutual slaughter* or by *mutual agreement.* Only a Divine Miracle of the most gigantic proportions, a Psychic Cataclysm, can now bring about disarmament by mutual agreement. May that Miracle happen!

believed; because it is felt that they do not believe them themselves. The true educationist, brāhmaṇa, *maulavī*, 'div-ine', is he who possesses both vidyā and ṭapas, *ilm* and *zohd*, knowledge and self-denial. Wisdom is science plus philanthropy.

Consoling, ennobling, all-uniting, spiritual religion has everywhere degenerated into selfish, superstition-breeding, deceiving, dividing priestcraft; protective and promotive administration has become grabbing and tyrannising statecraft; benevolent adjudication has turned into rapacious lawyercraft; healing medication behaves as avaricious leechcraft; all-nourishing trade and commerce has been metamorphosed into all-ruining 'frenzied finance,' stock-jobbing, share-gambling, currency-juggling debasing demonetising and devaluating of current coin at governmental will, printing instead of minting money without any metal backing, utterly artificial forced inflating and deflating of prices, irrational 'rationing' and uncontrolled 'controlling', and consequent 'blackmarketing', combines,' 'corners,' 'associations' and 'companies' for wholesale swindling, brazenly false 'puffing' and 'booming', reckless pennywise pound-foolish speculation-craft. Life-sweetening, life-creating, life-fostering conjugal domesticity has been converted into lust-craft. All-helping, all-loving, labor has become all-obstructing trade-unionism and strike-craft. All because all-guiding Education has itself become greatly mis-guided; because the Educator has forgotten his true mission, gone astray, lost the compelling moral force and spiritual power of ascetic self-denial; has begun to submit to the militarist and the capitalist, instead of directing and correcting them; has degraded his great function into herd-teaching, mechanical, bureaucratic, indirectly, and not unoften directly, cruel pedagogue-craft. A vicious circle has been set up. From bad seed, bad fruit; thence worse seed, worse fruit; until the end in Armageddon.

Khishṭ-i-awwwal gar nihaḍ mé'mār kaj,
Ṭā Suraiyā mī rawaḍ ḍīwār kaj. (SĀḌI.)
(Should the first bricks the mason lay awry,

The wall shall rise awry, e'en to the sky.)

The whole life of the most civilised human communities today, is pervaded by excess of egoism, appurtenant individualistic desire for high and fast living, indulgence of lusts, and of unavoidably consequent hates.[1] Modern Civilization has indeed become a veritable and most reckless 'Rake's Progress' in every department of life, individual, social, national, domestic, financial, economic, political. States have been piling up national debts and armaments, with an extravagant thriftlessness and utter disregard of consequences, which would be considered stark suicidal and homicidal madness in an individual. A more and more excessively large proportion of available human energy and labor is being forced into occupations which produce and distribute, not the primal necessaries and comforts of life for all, but (1) luxuries, things of sport, pastime, amusement (often obscene), and sensuous enjoyment for the few, or even for many ; and, far worse, (2) vast quantities of implements of war by land, sea, and air, whose one insane object is destruction of life, labor, and property. Yet no one can gainsay, that the only sane purpose of government is promotion and construction of life, labor, property, and production and distribution of necessaries, comforts, luxuries, for general welfare. Such is the awful waste, turmoil, agony, caused by statesmen of to-day, who think themselves so clever and so practical.[2]

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[1] See pp. 293-294, *supra*. The 'six internal enemies,' when they go beyond all bounds, turn into the six main kinds of mania, respectively, eroto-, cido-, avaritio- (or klepto-), phobo-, megalo-, and zelo-mania. In mass-form, they become sensualism, militarism, capitalism, (mutual) terrorism, imperialism, nationalist diplomatism, respectively.

[2] 'PRACTICALITY—FALSE AND TRUE'. Of the many false ideals, mischievous catchwords, and ruinous ways of living, which have been created by western civilisation, (together with many great and good things also, undoubtedly, especially such applications of physical science as are really benevolent), few are more deceptive and dangerous than the catchwords 'practical' and 'practicality'.

But the Educationist-Scientist, careless of his duty, does nothing to check it. Instead, he truckles to Satan

Most of us are enamoured of these words and use them frequently, especially when it *suits* us, to describe ourselves as 'practical' and the opponent as 'unpractical'. Formerly, when Religion was in power, it used to be : 'My doxy is orthodoxy, your doxy is heterodoxy.' To-day, when Politics is all-absorbing, all-devouring, it is : 'My view, my opinion, my suggestion, my scheme, is practical, yours is unpractical.' In other words, 'What suits *me* is practical, what suits *you* is unpractical'. Though we see daily that what was wholly unpractical, chimerical, yesterday, is very practical, nay, utterly familiar, to-day : steam, gas, electricity, radio, aeroplane, submarine, Soviet Russia, Fascist Italy, Nazist Germany, Satyāgraha in India, etc. But 'by their fruits shall they be judged'. Behold the results of the great 'practicality' of the very clever and very 'practical' statesmen and politicians of the west, in all the main concerns of life, Religion, Education, Domesticity, Economics, Politics *Will* makes practicality.

Spiritual Religion, of which Good Morals are the fruit, has been 'practically' abolished from the life of the 'advanced' nations, and 'Morals have been revolutionised', in various ways ; and licensed Sensualism and Free Love, on the one side, and Self-control and Family Life, on the other, are at death-grips.

In Politics, the 'practical' Legislatures, where not abolished, have become homes of rapacious personal and sectional selfishness, bitter quarrels, endless intrigues, smart self-display, clap-trap orations, instead of earnest philanthropic consultation for the good of all. The seeds of class war and civil war within each nation have been nourished by vicious, haphazard, short-sighted, hand-to-mouth legislation. The standing armies of the Powers, which totalled about *twenty* million men, costing about five hundred million pounds annually, before the World-Wars, 'the wars to end war', to-day, after those Butcheries of hundreds of millions of men, women, and children, and destruction of perhaps a million million pounds worth of human labor mis-spent on production of devilish war-material, and consequent mortgaging and enslaving, for long generations, of the labor of whole nations of the weaker and poorer peoples—to-day, the armies are larger in numbers and heavier in cost ; and preparation for a third World-War

and his agents. 'Eat, drink, and be merry to-day—those few who can; tomorrow will take care of itself; why

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is being talked of in 'high' official civil as well as military quarters; with U. S. A and Britain on one side, and Soviet Russia on the other, as leading opponents. Fangs, claws, beaks, talons, and sharks' teeth, for fighting and murdering on land, in air, in water, and the hates, greeds, lusts, prides, fears, and distrusts, which are the motive power behind these weapons, are sharper and fiercer than ever. These violent and virulent egoistic passions are the real ultimate and most frightful *psychical* explosives. The *physical* explosives are only their creations.

In Economics, these 'practical' wise persons have brought about World-Bankruptcy after the World-Wars, and have raised the armies of the *Un*-employed to a total of some thirty(?) millions in the west, (those in the east, uncounted, being probably five times as many), side by side with the above-mentioned armies of those *Mis*-employed in preparing for the Devil's own infernal work of world-wide butchery—all because they find that the old maxims, 'Honesty is the best Policy' and 'No trading on Credit unbacked by equal Cash Deposit', are no longer 'practical'; that 'Trading on reputation only, on Credit *without* Cash or Kind', is much more 'practical'; and that such ideas as that of the best and wisest and genuinely philanthropic representatives of the nations, consulting together and co-operating, to spend even a tenth of the vast sums now being spent annually on the *Mis*-employed and the *Un*-employed, for settling these millions of the two kinds, gradually, year by year, on the immense unoccupied reclaimable and cultivable areas of Canada, Australia, South America, Africa, and thereby solving the tremendous problems of Disarmament and Unemployment at once, are 'unpractical' and 'impossibly idealistic'. It must be borne in mind that the great majority of modern problems are due, ultimately, to *excessive populations* in the Old World countries.

In 'Domestics', western 'practicality' has so arranged matters that the number of divorces has, in some of the big towns of the west, come to be quite half that of the marriages, annually, and the period between marriage and divorce is shortening down from years to months and even weeks. 'Morals have been revolutionised' by contraceptives, and yet the population is multiplying unmanageably, embittering the

should the present generation stint itself for the sake of the next? Let us leave them debts instead of assets.' Such

struggle for bread, and making wars inevitable in the absence of systematic colonisation. The percentage of births outside of wedlock is increasing immensely. So too is increasing the percentage of the insane and the venereally diseased. We have noted before, the insane rivalry, between the national governments of the west, for the increase of 'man-power'. All the while, that very *un*-common commodity, 'common sense', keeps crying, in vain: 'Cut your coat according to your cloth', 'Balance your family budget', 'Live within your means', 'All Heads of the Great Families called Nations !, concert together rationally, to make your populations self-sufficient for necessaries, to keep them within the capacity of your respective lands, (or, of the total surfaee of the earth, co-operatively and scientifically managed), to feed and clothe and house'.

In Education, 'High and Fast Living', 'Thrilling Excitements of perpetual Rushing', 'Civilisation is the multiplication of wants and of means to satisfy them', is the ideal inculcated; in place of the 'unpractical' old 'goody-goody' 'Plain Living, High Thinking', and 'the peaceful Joys of Repose'. Science has outrun Philanthropy by far. It is being prostituted to personal and national vices and hatreds; and is perfecting gases and atom-bombs which, rained by aeroplanes, will asphyxiate and destroy, in a few hours, the whole of the vast populations of huge capitals like London, New York, Paris, Berlin, (as they have destroyed those of Nagasaki and Hiroshima). Vivisectional experiments in hospitals, on human infants and adults are now and then reported in the papers. The press has become extensive and intensive means, on a vast scale, of false propaganda, lying advertisements, and public deception, instead of enlightenment. The view of life, *viz.*, that it is, and ought to be, an incessant *struggle* for existence, holds the field, and the opposite view, *viz.*, that life is made possible only by *alliance* for existence, and by the perpetual self-sacrifice of the older generation for the younger, (instead of leaving them vast national debts to repay or repudiate as they can), is vainly struggling to make itself seen and heard. Results are visible in all departments of life.

In Art and Recreation, 'meals, movies, motors,' the 'night-side' of huge towns, 'wine, women, wealth', have be-

seem to be the current philosophy of life and the moral atmosphere, which govern and pervade the politics, economics, and 'domestics' of this vast Rake's Progress called

come, and are becoming more and more, sole ends of life; finer and more delicate ethereal spiritual forms of enjoyment, and 'communion with Nature', are being forgotten.

Such are the consequences, in its own home, of the cleverness of the modern west, whose greatest 'practicality' is the endeavour to maintain its 'glorious civilisation' by the ruthless economic and political exploitation of weaker classes and peoples.

It may be that the condition of mankind was, on the whole, no better in the past, at any time; or was even much worse, often; during the four or five thousand years of 'civilisation' of which the history is now known. It may be that the present times are the best, at least in some important respects, that Humanity has known so far. But that is all the more reason why greater effort should be made, to combat and eradicate the great evils that are patent, with the help of Universal Scientific (1) Religion, and (2) Social Organisation.

The duty of publicists to-day is to be, not only nationalist, but also HUMANIST, and to think out and place before the public, diligently, balanced ideals, outlooks, 'long' views, comprehensive and consistent schemes, for social reorganisation and reconstruction. These should be based on HUMAN PSYCHOLOGY, and should deal with all the main concerns of human life, individual and collective. They should enable the Peoples of the World to avoid deceptive catch-words, blind imitation, short-viewed haphazard temporising patchwork and opportunism; help them to find the Virtuous Golden Mean between the two Vicious Excesses and Extremes of eastern degeneracy and western non-re-generacy; show them how to avoid the evil and secure the good in each of the two, ancient east and modern west, to the utmost extent possible; and thereby prove that the action of Providence in bringing East and West together was not wholly a mistake, not a devil's work but an angel's. The only true Practicality is that which is based on a sound, far-sighted, comprehensive Theory, and constantly bears in mind, and strives to approximate, a high Ideal. All other patch-work and snatch-work 'practicality' is supremely unpractical.

Western Civilisation—or, at least, of that class in it which has power in its hands, power of the purse and of the sword. Signs of reaction are, no doubt, appearing, here, there, everywhere. A vast unrest is shaking the whole human world. In Russia, a tremendous revolution has been effected. It cannot be wholly for good; nor wholly for bad; how far each, it is not yet possible to say. The grave psychological defects of it have been mentioned before. Excess naturally defeats itself. But the reaction seems likely to involve a worse Armageddon before it completes itself. And more. There is the danger that when it has successfully asserted itself, humanity may swing round from one extreme to another; from autocratic and tyrannous despotism, through aristocratic feudalism and militarism, and plutocratic capitalism and mammonism, and misconceived and mishandled socialism and communism, back to mobocratic anarchism and the law of the jungle; and thence, over again to the autocratic, 'monarchic', despotic rule of the strongest jaw and maw, the sharpest fang and claw, the cunningest and most ruthless dictator-brain—the old, old, vicious circle and cycle of history. 'Demo'-cracy is tending towards '*demon*'-cracy, as some one in the west has recently observed caustically; perhaps in Soviet Russia also; at least so some U.S.A. writers say, on professed first-hand knowledge.[1]

[1]Reprints in Indian dailies from foreign journals seem to show that (in 1947) the governments of Britain and U.S.A. on one side and Russia on the other, are preparing for another War. Immense changes are taking place in India The British Government has decided to partition India into (predominantly Muslim) Pākistān and (predominantly Hindu) Hindustān; seems to be taking steps actively to transfer its powers to the two; and consequential complicated questions are being discussed intensively (in May-June, 1947).

Rail, steam-ship, aeroplane, radio, having abolished all artificial political boundaries, the best minds of all nations see, and say, that a *World-Organisation* is the only way of escape from imminent disaster, and is, indeed, inevitable. Thus: "Separate sovereignty has become impossible": (H. G.

Obviously this is not desirable. And it is possible to avoid, only if the *Educationist* will do his duty resolutely.

Wells, *A Short History of the World*, p. 309; revised edn., 1938). Yet the men in power seem determined to have a bout of yet another global war, first.

To illustrate how the human world is increasingly recognising the need for the True Practicality of a World-wide Organisation, under the new name of 'Planning', following extracts are taken from the address of Dean Curtis W. Reese, D. D., given to the assemblage of the World Fellowship of Faiths, at Chicago, in 1933. The address is titled "Introduction to a Planned Society", and is printed on pp. 97-102 of *World Fellowship*, edited by Charles F. Weller, (pub. 1935) The volume is a full report of Proceedings of Sessions (extending over 83 meetings) of the Fellowship, and includes "242 addresses, significant statements, by 199 leading spokesmen of practically All Faiths, Races, and Countries". Dean Reese says :

"The idea of planning on a nation-wide and long-run basis has made great headway alike in the theory of monarchical, democratic, and communistic countries". Then the speaker goes on to illustrate how it has been working in Japan, Germany, France, Russia, England, Italy, Spain, America. "Russia, of course, is the outstanding example of national planning. The plan involves—*what to produce, how much, when, where,* and *at what price* ..It is not surprising that Russia is making great headway, for with a philosophy of social control,...a general plan ..and detailed planning,...success is practically assured. It is not too much to say that in Russia *national planning* takes on *religious significance.*" The speaker, expressing his own view, says, towards the close, "The social goal is a classless society...The goal of a classless world is far more powerful than the bitterness of class struggle."

We may add : 'Classless, yes, if you are thinking of only the two classes, Rich and Poor, or of rigid birth-castes ; and not of the four natural Types, which *cannot* be abolished ; the non-recognition of which, and of corollaries, is the very serious flaw in the Russian Experiment, and is inevitably causing mistakes, disturbances, bloody purges, and, fortunately, also great *modifications* in the whole policy, from time to time, though the bureau-cracy aspect of State-

combining scientist and priest in himself. From the long past instinctive group-life and primitive communism of 'uncivilised' tribes, through the present phase of intensely competitive, separative, egoist individualism, back to deliberate, conscious, scientifically planned cooperative socialism on a higher level; not the unnatural, mechanical or 'machinist', equalitarian', 'authoritarian', and therefore necessarily unstable, 'communism', now being experiment-

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Socialism focussed in a dictator, is an increasing danger. Two articles in N.Y. *Reader's Digest* for April, 1947, (pp. 140-146), based on alleged personal tours and experience in the labor-camps, say that the urgency of the successive five year Plans whose completion is neccssary to make Russia feel safe from foreign invasion, or strong enough to attack others, has compelled the Soviet government to force at least fourteen million men and women into actual slavery. A Russian officer, going with a British M.P. and the then Polish Premier on a trip through the camps, put the total at twenty million; fourteen of these were Russians, either sentenced criminals or suspected of anti-Soviet views; the rest were foreigners and refugees of sorts. This is frightful, no doubt; but which other country today has not its 'wage-slaves'? The conditions of 'living', however, of these Russian 'slaves' were not of 'living' but of 'dying'. Another article, in the same monthly, for May, 1947, entitled *The Soviet Spies*, is a condensation of a book, by Richard Hirsch, which details the Story of Russian Espionage in Canada, and also U.S.A. and Britain. This espionage was primarily directed to discover the secret of the atom-bomb. Again, it all reads very atrocious; but which 'Great Power' today has not its own System of Espionage; at least as subtle, as 'good' (or 'bad', as you may like to call it), as the Russian Soviet's? Are not the spies of these 'Great Powers' behaving in exactly the same way as those of the Soviet? And are they not, *all* of these 'Great Powers', including the Soviet, trying frantically to get hold of each other's military secrets? And are not the presses of all of them, conducting blatant 'nationalist' propaganda? The press, in all countries today, has unfortunately become so venal, so full of half-truths i.e. falsehoods, so sensationalist, so self-advertising, so brazenly partisan, that the would-be impartial and humanist reader does not know whom to believe and what to believe.

ed with in the west; but a natural 'socialism', based on psychological laws and facts, *a 'socialism' of individuo-social organization by temperamental aptitudes and vocations and equitable partition of the means of livelihood and of the prizes of life*, as outlined before; such seems to be the desirable course of human progress.[1] The artificial, ineffective, or rather positively harmful, and very expensive current system of education; which inculcates wrong ideals and views and aims of life; swamps the end under the means; suffocates vital principles under loads of showy but really very paltry details; requires costly buildings, heavy salaries, great quantities of furniture and apparatus of many kinds, all utterly disproportionate to the resources of the (at least eastern) people; which, withal, neglects nature, and artificialises even so-called nature-study; prepares mostly only for the learned professions, and does not test, ascertain, develope, and train

[1] "It is the goal of commerce to organise all the resources of the earth for the supply of the wants of mankind; it is the goal of science to diffuse one system of knowledge; it is the goal of politics to combine all countries in one harmony of justice, peace, and progress. Similarly it is the goal of religion to inspire one faith:" J. Estlin Carpenter, *The Place of Christianity among the Religions of the World, p. 113.*

If we add to the above: 'It is the goal of labor to give the help indispensably needed for the achievement of the other goals'; and that 'These goals can be respectively achieved by the organised co-operation of vaishyas, *tājirs*, men of acquisitive desire and wealth-management, of brāhmaṇas, *ā'limṣ*, men of knowledge, of kshattriyas, *ā'mils*, men of action, and of shūdras, *mazdūrs*, men of labor, of *all* countries, races, nations'; also that 'Faith and Knowledge go together, being but aspects of one another, unshakeably founded on the One Science of the Infinite which includes and supports and synthesises all the sciences of the Finite'—if we add this, then we would see that that which Mr. J. E. Carpenter visualises, is just what the *Varṇa-Āshrama-Ḍharma* of Manu endeavours to realise. Be it noted that that scheme *does not* conflict with the right and reasonable use of machinery; instead, it will help greatly to make *such* use, and only such use, possible.

the various vocational aptitudes and temperaments—such education needs, cryingly, to be replaced by a more natural, useful, and comparatively inexpensive system, which would educate each person for an appropriate specific occupation[1]; would inculcate right ideals; and would thereby change the whole moral and spiritual atmosphere of all civilisation before long.

A modern educationist, Edouard Seguin, after a whole lifetime of work, came to the conclusion that "The *common things* of daily life have even *greater educational value* when the hands can use them...In such matters, the means and instruments are more easily remembered than the philosophy of their application; *whilst that philosophy is the very thing which is above all not to be forgotten*".[2] This non-comprehension or forgetting of the philosophy, the principles, is the consequence either of self-seeking or of intellectual incapacity, and leads to prevalence of catchwords and degenerations into the "-crafts" mentioned above.

The same educationist says, again,[3] that "*The great agency for socialising all pupils is love.* To develop their sense of affection, as were developed their senses of sight, of hearing, and others, does not demand new instruments or new teachers, but the extension of the same action upon their feelings. To make the child feel that he is loved, and to make him eager *to love* in his turn, *is the end of our teaching as it has been its beginning*...For our pupils, science, literature, medicine, philosophy, each may do something; but *love alone can truly socialise them*; those who love them are their true rescuers". Such love, *together with* certain other psychological principles, constitutes the only basis of true socialism. Therefore the

[1] Western educationists have begun to give attention to this, now. The subject has been dealt with at length, in the third volume of *The Science of Social Organisation*, now in the press.

[2] See Fynne, *Montessori and her Inspirers*, pp. 162, 169, (pub. 1924). [3] *Ibid.*, p. 208.

greatest educationists are those greatest lovers of mankind, *the Founders of the Religions which bind the hearts* of human beings into One and give birth to new civilizations.

Trust all to love, it is a God
That knows the outlets of the sky. (EMERSON.)

Civilization is justified of its name only when it is permeated by good-will, nay, loving active sympathy, self-restraint, moderation, courage, forbearance, strong sense of duty; when these preponderate definitely over sensuality, arrogance, hate, greed, jealousy, selfish fear. Only the former qualities of heart can establish the longed-for millennium of true socialism; as distinguished from artificial and forced communism, on the one hand, and, on the other, from oppressive individualism, manifesting as heartless capitalism and ruthless militarism, which vast masses of men are now suffering from, because of permeation of society by the latter evil qualities. No mere cleverness of metallic machinery or official machinery, no 'technocracy' or any other 'cracy', no administrative 'efficiency' or diplomatic skill in coining oily or pompous phrases with shifty meaning, will avail. The heart must be filled with the 'religious' emotion of 'benevolence', 'sympathy', first. True Socialism can be founded only upon sense of the Oneness of all Life, which means realization of the Supreme Self. To be able to help humanity to such civilization, the teacher should obviously have realized that Oneness in himself; should have assimilated all that body of right thought and right feeling which flows from it; and should diligently give education accordingly, 'leading the younger generation to the same realization.'[1] Then only will the educationist be able to justly and truly socialise civilization. Such is the great significance and value of Religious Education; or, let us say, Spiritual Instruction; since the word religion repels many, to-day, because of

[1] This is the etymological and philosophical significance of u p a-n a y a n a, the Védic ceremony corresponding to the modern 'taking of a child to, and his admission in, a school.'

its associations of priestcraft. Rightly understood, the R' of Religion is, indeed, the greatest and most important of the four R's of Education.

Scriptures speak of the kingdom of heaven on earth. This kingdom is obviously a Self-government wherein the Higher Self reigns and legislates. The Higher Self lives in souls which have realized their oneness with all other selves, and are therefore (lower-)self-denying and wise, philanthropic as well as experienced.[1] In this simple fact is to be found the only key to all human problems. If the Higher Self brood over the family, domestic life will be happy; because then joy will be duty and love will be law. If it govern the field of economics, distribution of necessaries and comforts will be equitable, for there will be no accumulation of wealth for greedy selfish purposes, but only for promotion of public welfare, through proprietors who will regard themselves as trustees, and will find their heart-nourishment and ample recompense and satisfaction in the mere fact of being channels of public good and recipients of public appreciation. If it regulate politics, none will be for 'party', and all will be for State; because administration of all affairs will be just, upright, benevolent, promotive and protective of all right interests; and therefore no 'parties' will be needed or formed at all, on lines of conflicting religious creeds or clashing economic interests. If it reign in shop, market-place, factory, business-concern, police-station, army-organisation, law-court, town council, hospital, ship, railway train, wherever human beings have to deal with each other, there all duties will be discharged honestly,

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[1] Sarva-bhūteshu cha Ātmānam,
sarva-bhūtāni cha Ātmani,
Samam pashyan, Ātma-yājī
Svā-rājyam adhi-gachchhati. (*M.*)
(Who sees one Self in all, and all in Self;
His life is one long sacrifice to Self;
With just eyes he sees all impartially;
He finds the inner true Self-government
First; then the outer, for himself and all.)

promptly, courteously, sympathetically, ministering to the happiness of all concerned. If it inspire legislation, laws will be good and wise, far-sighted, and beneficent to all sections of the people, of all temperaments and vocations, and the just interests of all will be duly secured and promoted. If it guide education, all affairs of the People will be righted through the rightly-educated new generation. Wherever the Higher Self, as embodied and manifest in wise, selfless, philanthropic men and women, trusted and honored, select and 'elect', of the people, 'representative' of all that is best in the people, reigns, rules, legislates, directs, guides, advises,—*there* is the kingdom of heaven, for there is reign and rule and influence of righteousness. Most of all is it necessary that the Higher Self should reign in Home of Education and Hall of Legislation. To inculcate this noble meaning of Sva-rāj, Self-government, (i.e., Rāj of the *Higher* Sva, government by the *Higher* Self, of the People), in the collective and the individual intelligence of mankind, to fill the hearts of all, men and women, young and old, with this great truth, is the only way to achieve, and then to maintain, true Self-government. Such inculcation can be most effectively done in the 'Home of Education', which should be the noblest 'House of God' In the next degree, it can be done by an enlightened, spiritual, genuinely 'religious' Press.

The person to be entrusted with the very responsible task of education, (of the young in a school or a college, and of the general public by means of a journal) should therefore be a 'man of God',[1] by apt temperament, and not by birth; he should be full of ṭapas, *zohḍ*, *pietas*, self-denial, and of viḍyā, pra-jñana, *irfān*, *gnosis*, all-including 'spiritual' knowledge, as well as of vi-jñāna, *ilm*, detailed 'material' knowledge. Himself having realized true 'spiritual' *equality*, *fraternity*, and *liberty*, he will be able to give the education which will necessarily give rise to the civilization of true equality, i.e., equity,

[1] See p. 534, *supra*.

equitability, (and not false, forced, unstable, impossible 'material' equality); of loving fraternity, and paternity and filiety *also*; and *ordered* liberty. This is not the place to enter into the details thereof; they have been dealt with elsewhere.[1]

Briefly, the educationist must be a self-dependent, independent, yet humble-hearted and all-loving missionary, whose example and whose moral force, soul-force, may daunt and deter wrong-doers however high-placed, and whose very presence may spread benevolence. He must not take any help, even honoraria, from the evil-minded. Scriptures utter strong warning against this.

Arṭhasya purushah ḍāsah,
na arṭhah ḍāsah ṭu kasya-chiṭ. (*Mbh.*)
Sarvéshām éva shauchānām
arṭha-shaucham vishishyaṭé.
Yah arṭhé shuchih sa hi shuchih,
na mṛḍ-vāri-shuchih shuchih. (*M.*)
(Slave of his economic interest
Is man; and not his interest his slave.
Of all the purities, the purity
Of means of livelihood is the most high.
Whose gains are gotten without taint of sin,

[1] "The supreme produces all things. Its virtue nourishes them. Its nature gives them form. Its force perfects them. The Supreme, engendering all things, nourishes, developes, fosters, perfects, ripens, tends, and protects them. Production without possession, action without self-assertion, development without domination—this is Its mysterious operation. It loves and nourishes all things, but does not act as master." (*Tao Teh King.*)

In this brief extract from the writing of the sage, Laoṭse, may be found the quintessence of the spirit of the expression of the Higher Self in all types of *dutiful* men. 'Production without possession' is for the wealth-making 'man of desire'; 'action without self-assertion' is for the 'man of action'; 'development without domination' is for the benevolent man of wisdom, the patriarchal educator.

He only is pure truly—not the man
Who washes hands with earth and water oft.)

Chūṅ gharaz āmad hunar ranjīdah shud,
Chūṅ khudī āmad Khudā poshīdah shud,
Sad hijāb az dil ba sū-é dīdah shud. (*S.*)
(Where greed comes forth, there probity retires;
When the small self intrudes, the Great Self veils;
A hundred bands the heart flings o'er the eye.)

In terms of Véḍānṭa, Māyā-Desire has two principal powers or functions; (1) ā-v a ṛa ṇ a, which 'veils' the eye of reason, 'blinds' it to all but the immediate object of the particular desire, shuts it off from all sense of proportion, of balance, of 'the truth in the mean'; (2) vi-k sh é p a, which 'flings', 'drives', 'pushes', the whole soul in pursuit of the desired object, to the neglect of all duties. The counteracting, neutralising, opponents of these two forces are, respectively, the force of v a i-r ā g y a, 'dis-illusionment', 'dis-passionate desirelessness', 'com-passionate passionlessness', 'dis-taste', 'dis-gust' with the world, *mujānibat*, born of sensitive experience of one's own and, much more, of other's miseries; and a bh y-ā s a, 'perseverent pursuit,' *munāsilat*, of the Truth.[1]

Therefore let the revered and loved 'preceptor' 'teacher', 'master', g u r u, ā ch ā r y a, u p ā ḍh y ā y a, *pīr-i-murshid*, *mua'llim*, *atāliq*, diligently preserve his disinterested benevolence, his dispassionate yet compassionate desirelessness, his perseverent and 'independent' gaze upon the Truth, at all costs. Economic bias is all-vitiating. A person cannot but side with, and wish well to, and support, what nourishes him, however evil it may be. Quality of intellectual fruit is determined by quality of economic root.[2] Therefore:

[1]See pp. 301-302, *supra*.

[2]The Educational System of a State should never be fed with revenues from any such sinful sources as Excise Duties on intoxicating drugs and drinks. Manu condemns very strongly the rulers who draw any revenue from any such vicious and sinful trades.

Yah rājñah prati-grhṇāti
lubdhasya uch-chhāstra-vartinah,
Sah paryāyéṇa yāti imān
narakān éka-vimshatim. (*M.*)
(The educationist who doth accept
Money from evil, greedy, lawless kings,
Can no more reprimand and chastise them,
But will support them in their evil deeds;
And must pass with them through hell after hell.)

Chūn dihad qāzī ba dil rishwat qarār,
Kai shināsad zālim az mazlūm-ī-zār. (*S.*)
(The judge who findeth room within his heart
For bribes, no longer can discriminate
The criminal from the victim of his crime.)

By promotion of such evil-doing, he vitiates the education of the whole younger generation, and thereby ruins the whole civilisation and the whole State. Let him do nothing which will lead insidiously to selling of his independence, his conscience, his soul. His responsibility is the greatest in the whole of the body politic. He is in charge of the new generation. He makes or mars the whole State, the whole civilisation, the whole people, by the way in which he brings up the new generation.

Ezā fasad al-ā'lim, fasad al-ālam. (*H.*)
Zallat al-ā'lim, zallat al-ālam. (*Q.*)
(Yea, when the learned and intelligent
Err from the right path, all the world goes wrong.)

Yat yat ācharati shréshthah
tat tat éva itarah janah,
Sa yat pramāṇam kurutė,
lokah tat anu-vartatė. (*G.*)
(As doth conduct himself the honored man
So will behave the others, copying him.)

Can the blind lead the blind? Shall they not both fall into the ditch? (*B.*)

Avidyāyām antaré varta-mānāh,
Svayam-dhīrāh panditam-manya-mānāh,

Janghanya-mānāh pari-yanti mūdhāh,
andhéna éva nīya-mānāh yathā andhāh. (*U.*)
(Wise in their own conceit, sunk deep in error,
Into pit after pit, stumbling, they go,
The luckless ones, blind followers of the blind.)

Annāso a lā dīn-e-mulūkehim. (*H.*)
(Men imitate the faith and ways of kings.)

Yathā rājā tathā prajāh. (Skt. proverb.)
(As the king is, such are the people too.)

'Knowledge is power.' The educationist has knowledge. He has power to influence the soul, the mind, for good or for evil. The soldier, who has only the sword, can at most compel only the body. The priest is more powerful than the king. Priestcraft is more disastrous than kingcraft. Without its help, more or less, direct or indirect, kingcraft is not possible. Church and State in alliance for human welfare, can make a heaven of earth ; in alliance for human enslavement and exploitation, they make a hell of it. And spiritual power can control and curb temporal power.

Vidyā ha vai brāhmanam ājagāma :
Gopāya mām ; shévadhih té aham asmi ;
Asūyakāya an-rjavé a-yatāya,
Mām mā dāh ; vīrya-vatī tathā syām ! (*V.*)
(Science came to the 'Man of Knowledge' ; said :
'Take me and guard me as a sacred trust ;
And give me not unto the crooked ones,
Impure, evil of mind, un-Self-controlled,
Jealous, proud, cruel, full of greed and lust.
Impart me only to the good and pure,
The gentle-minded and benevolent ;
Then shall I grow in power to help the world.')

Na a-brahma kshattram rdhnoti,
na a-kshattram brahma vardhaté ;
Kshattrasya ati pra-vrddhasya,
brāhmanān prati sarvashah,
Brahma éva san-niyantr syāt ;

kshaṭṭram hi brahma-sambhavam. (*M.*)
(The spiritual and the temporal powers,
Both need each other ; neither can maintain
Itself and prosper, if not helped by th' other.
But should the Militarist grow perverse,
And try to overbear the Scientist,
It is the latter's duty to restraln
And curb the former ; and he *can* do so ;
For Science is the parent of the Sword ;
Knowledge, which *makes*, can *break* the things of war.)

Brāhmaṇam ṭu sva-ḍharma-sṭham
ḍrshtvā bibhyaṭi cha iṭaŕe,
Na anyaṭhā kshaṭṭriy-āḍyāh ṭu ;
viprah ṭasmāṭ ṭapah charéṭ. (*Shukra-nīṭi.*)
(When kshaṭṭriyas, entrusted with the sword,
Behold the brāhmaṇa deviating not
From virtuous duty, then are they afraid,
Not otherwise, and stray not from their own.
The man of God should, then, deny himself,
To keep the balance of the human world.)

A western poet has described such a person:

And prophet-like the lone one stood
With dauntless words and high,
That shook the sere leaves from the wood
As if a storm passed by.

Western history tells us that the Church, when manned by good and genuine priests, has often checked the tyranny of despots and saved the people from cruel oppression.[1] On the other hand, when manned by devils incarnate in human shape, like the Inquisitors, it has allied itself with cruel despots and made the earth groan, and the cry of agony of whole nations has risen to Heaven to bring down the avenging sword of God upon the heads of the tyrant priests and kings.[2] In ancient Indian tradition, *ṛshis* have directly punished and blasted wicked kings. In the history of Islām also, saintly and

[1] See Ranke's *History of the Popes.* [2] *Ibid.*

learned men have often checked the oppression of rulers, *sulṭāns* and *pāṭḷishāhs*. Christianity also has had many heroic reformers and martyrs who faced the wrath of the mighty. Judaism has nourished great prophets like Jeremiah who strongly reproved the iniquitous of their day.

Let the educationist rise then to the height of his mission. Let him not hanker after money and sense-enjoyments. The price of benevolent wisdom, of philanthropic learning, is not money, but love and reverence and obedience. Are parents to be paid with cash for cherishing their children and making perpetual sacrifices for them ?

Inna akrama-kum ind-Allāhā atqā-kum. (*Q.*)
(Give highest place of reverence unto those
Who are God-fearing and God-loving men ;
For the most good are nearest unto God.)

Let him be content with the bare necessaries of life. Let him live in voluntary poverty. So the fire of his *tapas*, *zohḍ*, soul-force, will grow ever greater, brighter, mightier. All good men will love and revere him. All evil men will stand in awe of him, and, seeing him stand steadfast in virtue, will gradually turn to good ways. Greedy sense-seekers will be shamed into self-restraint, beholding him so reverend, so talented, so able to seize, yet refraining. All will request him to make good and wise laws, which others will execute under his guidance. The good and wise alone can make good and wise laws ; and good and wise laws alone can promote general welfare. Indeed, when men of God are abroad, men of law need be very few. Moral laws, implanted in the heart, make legal laws, imposed from without, largely unnecessary. Impulsion from within is far better, far more effective, than compulsion from without. As prevention is better than cure, even so education is better than legislation. Thus high is the value and purpose of Education. Thus high is the mission of the Educationist. Only the man of Brahma, of Maulā, of Rabb, of God, (not by birth, but by worth, by high qualification), the man who has realized

that the Great Self lives in all selves, should be entrusted with the high task of Education, and of Legislation.

The people are happy who produce amidst themselves a fair number of such brāhmaṇas, *maulavīs*, divines, rabbis, true educators of the people in the best and largest sense, by precept and by *example*; not professional religion-mongers, sowers of hatreds and dissensions, or pedagogues, pedants, spreaders of false and vicious ideals and useless and misleading knowledge. Such a people will be sure to possess a justly socialized civilization, where the golden mean will reign, and which will give 'the greatest happiness to the greatest number'. Realising that "No man liveth unto himself....we are all parts of one another", that God "hath made of one blood all nations that dwell upon the face of the earth", (*B.*), that 'Human beings (of different types and classes) are as head, arms, trunk, and legs unto one another', (*V.*), that 'All creatures are members of the one family of God', (*Q.*), that 'The children of Adam are members and limbs of one another' (Sādī), they will reconcile sv-ārtha-tā and sarv-ārtha-tā, *khud-gharazī* and *millat-gharazī*, Individualism and Socialism, (known to the ancient philosophers of China as the principles of Yāng Chu, 'each for him-self', and Mih Ṭeih, 'loving all equally'), in a rational Social Organisation. They will build the strongest and surest, nay the only, foundations for *World-Peace* on earth, by, and because of, spreading *Good-Will* among men. Their 'men of God' will be able to create such *Good-Will* among men, by (1) establishing *Peace* between the *Creeds*, through exposition of the *Unity*, as well as the philosophical and scientific *rationality*, of them all in *Essence*, and by (2) explaining to them, as part of that Essence, the *principles* of a complete Social Organisation which will fulfil the just, reasonable, and natural requirements of each and all; which will provide every person with suitable work-and-'wage', and every work-and-'wage' with the right person; and will ensure that 'machinery', metallic as well as administrative, is so used that, while human drudgery is steadily reduced more and more, human starvation is

not increased, and that there is a real and wide spread of general welfare.

SCIENTISTS OF THE WORLD! THE HEAVIEST RESPONSIBILITY RESTS UPON YOU! FOR YOU DISCOVER AND SPREAD THE KNOWLEDGE, WHICH OUGHT TO BE USED FOR GOOD, BUT IS BEING USED FOR EVIL! THEREFORE, ILLUMINATE MATERIAL SCIENCE WITH SPIRITUAL SCIENCE! TRANSFIGURE IT THEREBY INTO HOLY WISDOM! ADD DETERMINED PHILANTHROPY TO YOUR SCIENCE! AND UNITE! CONFER TOGETHER! DECIDE UPON, AND SHOW TO MANKIND, THE RIGHT WAY OF ORGANISATION. FOR HUMANITY HAS EVERYTHING TO LOSE, IT PERISHES, IF YOU DON'T! WHEREAS, IF YOU DO, IT IS SAVED, IT LIVES, IT FINDS PEACE AND HAPPINESS FOR ALL!

CHAPTER VII

Conclusion

Let us conclude with three very small but very beautiful stories, illustrative of the Essential Unity of all Religions ; one from Véḍic, one from Islāmic, one from Chinese, writings.

Once upon a time, six blind men happened to come near a standing elephant. They felt, with their hands, different parts of the huge animal, and began disputing about its nature. One caught the end of the tail, and said it was a big broom or brush. Another felt the trunk, and declared it was a huge python. A third found an ear, and affirmed that it was a very large winnowing-fan. A fourth touched the abdomen, and maintained it was a vast drum. A fifth stroked a leg, and asserted it was a thick column. A sixth grasped a tusk, and insisted it was a powerful pestle. A seventh person happened to pass, and saw them disputing. He had eyes, was a man of vision, a man of wisdom. He explained to them what it was; a compound of all their 'opinions'; and not a mechanical but a living composite; and owner and user of them all. Each one of the different material sciences, views one facet of the Universe of Matter ; each one of the several religions emphasises one aspect of the Spirit ; the Science of Religion, the Religion of Science, Meta-physic, *Tasawwuf*, Gnosis, Véḍānṭa, synthesises them all.

Once upon another time, a Rūmī, an Arab, a Persian, and a Turk, happened to become Fellow-Travellers on the Road of Life. Long trudging on the dusty, sandy, stony, thorny, now ice-cold, now burning-hot, tracks, made them hungry and thirsty for the Nourishment that brings Strength and Peace. They did not know one another's mother-tongues. By signs they communicated, and brought out all the coins they had, to purchase food. What should they buy ? The Arab said, *Enab* ; the

Turk growled, *Uzam*; the Persian shouted, *Angūr*; the Rūmī roared, *Aṣṭāfīl*. Faces frowned; eyes reddened; fists clenched; blows began. An itinerant Fruit-Vendor passed along. Such blessed Vendors of Vital Nourishment know the few all-important sympathy-creating life-preserving words of many tongues. They have to deal with many customers of many sorts. He rushed in between, and placed before them his basket full of the Fruit of Life. Fists unclenched, voices sweetened, eyes softened, faces smiled. Each one found the Self-Same Object of his Heart's Desire in that basket. Arabic *enab*, Turkish *uzam*, Irānī *angūr*, Rūmī *aṣṭāfīl*, Pahlavī *ḍākḥ*, Samskṛṭ *ḍrākshā*, English *grape*, all mean one and the same fruit, and very sweet fruit.

Ancient Wisdom in China says that once, long ago, 'There ensued great disorder in the world. The Tao and its characteristics ceased to be regarded as uniform. Many in different places got one glimpse of it, and plumed themselves on possessing it as a whole. They might be compared to the ear, the eye, the nose, or the mouth. Each sense has its own faculty; but their different faculties cannot be interchanged. So it was with the many branches of the various schools. Each has its peculiar excellence; and there is a time for the use of it; but none covers or extends over the whole range of Truth;' (*BB.* 421, 'Texts of Taoism', Writings of Kwang Tze, Pt. II, 216-217.)

Yaṭhā indṛiyaih pṛṭhag-ḍvāraih,
arṭhah, bahu-guṇ-āshrayah,
Ékah, nānā īyaṭé, ṭaḍ-vaṭ
Bhagavān shāsṭra-varṭmabhih.
(*Bhāg.*, 3. 32. 33.)

(*One* thing, possessed of *many* properties,
Only through many senses can it be
In all its fullness apprehended. Even
Thus can the Lord's infinite glories
Be glimpsed with help of many sciences.)

A western poet has said well:
Each drew a circle to shut others out,

As heretics, rebels, things to flout;
But Loving Wisdom knew the way to win,
It drew a Circle that took all in!

Faqaṭ ṭafāwaṭ hai nāma hī kā,
Ḍar asl sab éka hī haiṅ, yāro!
Jo āb-i-sāfī ke mauj méṅ hai,
Usī kā jalwā habāb méṅ hai! (*S.*)
(Only names differ, Beloved!
All forsooth are but the same.
Both the ocean and the dew-drop
But one living liquid frame!

Dear brothers and sisters! we have met here on the Road of Life, coming from far and near, and all are Hungry and Thirsty for the Bread and the Water of Life, which is Love born of the sense of the all-Pervading Unity of the Supreme Spirit. We have begged, from the abounding vineyards, of the large-hearted, most generous, most charitable, growers of the Fruit of Life, the great authors of the Sacred Scriptures, who brood anxiously and lovingly over mankind, as mothers over their little children, a little of their Fruit, that we may share it equally here; and that, when we wander out to other places, or back to our respective homes, we may bear its sweet taste in our mouths, and carry its good seeds of Unity and Love, for planting there and everywhere.

So many castes, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all the sad world needs! (ELLA W. WILCOX.)

And the one and only sure art of being kind is to bear diligently in mind the Great Truth of the Unity of our-self with the One Eternal, Infinite, Universal Self, and therefore with all selves. God is Love, Love is God, because God is the Universal Self, and the sensing, the feeling, of this Unity, is the Love Divine, Bhakṭi, ***Ishq-i-Haqīqī.***

Yaḍā charma-vaṭ ākāsham
véshtayishyanṭi mānavāh,

Taḍā Ḍévam a-vijñāya,
duḥkhasya anṭah bhavishyaṭi. (*U.*)
(Yea, men shall roll the sky up like a mat,
Sooner, than put an end to suffering
Without the Vision of the Self in All.)

Shāḍ bāsh, ai Ishq-i-kḥush-sauḍā-i-mā !
Ai ḍawā-é jumla illaṭ-hā-i-mā !
Ai ilāj-é nakḥwaṭ o nāmūs-i-mā !
Ai ṭu Aflāṭūn o Jālīnūs-i-mā ! (*S.*)
Véḍ', Āvesṭā, al-Qurān. Injīl nīz,
Kā'ba o Buṭ-kḥāna o Āṭash-kaḍā,
Qalb-i-man maqbūl karḍa jumla chiz,
Chūn ma-rā juz Ishq nai ḍīgar Kḥuḍā ! (*S.*)
(Thrive, thrive, O Love Divine !, thy happy madness,
Sole remedy of all life's ills and sadness,
Prime antidote of pride and prudery,
Art, Science, Scripture—all art thou to me !
Véḍa, Āvesṭā, Bible, Al-Qurān,
Temple, Pagoda, Church, and Kā'ba-Stone,
All these and more my heart doth close embrace,
Since my Religion now is Love alone)

(Ṭao, when nursed within one's Self,
His vigor will make true ;
And where the family It rules,
What riches will accrue !
The neighbourhood, where It prevails,
In thriving will abound ;
And when 'Tis seen throughout the State,
Good Fortune will be found.
Employ it all the kingdom o'er,
And men will thrive all round.)
(*BB.*: 'Texts of Taoism, Tao-te-king', Pt. I, pp. 97-98.)

Ṭā bi-āmokḥṭém abjaḍ-e-ishq,
Raqamé gḥair az īṅ na mīṅ ḍāném,
Ke ba chashmān-i-ḍil ma bīṅ juz Ḍosṭ,
Har che bīnī be-ḍān ke mazhar-i-Ū-sṭ.
Chūṅ ke wāqif shuḍém ze parḍa-e-Rāz,
Ḍam ba ḍam īṅ ṭarāna mī goyém,

Ke ba chashmān-i-ḍil ma bīń juz Dosṭ,
Har che bīnī be-ḍān ke mazhar-ī-Ū-sṭ !
(*S.*, WESÁLI, *Mā Muqīmān.*)

(Since we have learnt the Alphabet of Love,
None other text than this can we repeat :
'With the heart's eyes, wide-opened now, behold,
Whate'er thou see-est, as but form of His !'
Since we have seen the Secret past the Screen,
With every breath the song springs to our lips :
'Whate'er thou see-est now with the heart's eyne
Thou know'st is but a form of the Divine.')

One Cosmic Brotherhood,
One Universal Good,
One Source, One Sway,
One Law be-holding Us,
One Purpose moulding Us,
One Life en-folding Us,
In Love alway.
Lust, Greed, Fear, Pride, Envy, and Hate,
Long made us Desolate.
Their reign is done.
Race, Color, Creed, and Caste,
Fade with the Nightmare Past,
Man wakes to learn at last,
All Life is One !

('The Anthem of the Universal', *World-Fellowship,*)

May Peace and Prosperity return among Men,
May Co-operation unite them, Love bind them,
Brotherhood enfold them, Patience possess them,
Self-control strengthen them,
The Past be forgiven them,
The Future be sanctified for them,
May Peace and Prosperity return to them !
(Fellowship of Faiths' *Prayer for Peace.*)

Ehḍin-as-Sirāṭ-ul-musṭaqim. (*Q.*)

(May we be taught the Righteous way to Peace !)

Sarvah ṭaraṭu ḍurgāṇi,
Sarvah bhaḍrāṇi pashyaṭu,

Sarvah saḍ-buḍḍhim āpnoṭu
Sarvah sarvaṭra naṇḍaṭu. (*Mbh.*)
(May all attain the Mind of Righteousness,
May all cross safe beyond th' abysms of Life,
May all see loving eyes, good days, good nights,
May all behold the Face of Happiness!
May all fare very well, fare ever well!)

AUM! ĀMĪN! AMEN!

APPENDIX A

(to pp. 449-457).

Samskṛt and Arabic-Persian equivalents for tetrads of Védic Social Organisation.

Samskṛt and Arabic-Persian equivalents for terms of the tetrads mentioned on pp. 449-457, are given below. This book is intended, among other purposes, to be of service to workers who may have occasion to address public audiences, in India, of Hiṇḍū-s as well as Muslims, in order to draw their attention to thoughts already common to the two religions, and such more as can be adopted by followers of both, to the benefit of all, without in any way hurting any cherished belief of either. To be readily understood by members of the two denominations and cultures, the speaker should, obviously, be able to use words which are familiar to, and will, therefore, readily 'come home' to them. Hence, Samskṛt and Arabic-Persian equivalents have been given throughout the book, side by side with corresponding English words. But the following could not be conveniently incorporated in the text. Hence they are gathered here. The value of seeing the same thought through the medium of several languages, of recognising the same truth in different garbs, has been dwelt on before, at pp. 58-63 and 494.

Such equivalents, in the following, as are not established by traditional usage, but are offered newly, are, of course, tentative, and ought to be replaced by better ones, as necessary, by those who may have occasion to use them.

(1) Skt. Four prakṛṭi-s: (a) Shikshaka; (b) Rakshaka; (c) Poshaka; (d) Sahāyaka; or, (a) Viḍvān; (b) Vīra; (c) Pālaka; (d) Ḍhāraka; or, (a) Jñān-āḍhika; (b) Kriy-āḍhika; (c) Ichchh-āḍhika; (d) A-vyanjiṭa. Or, (a) Sāṭṭvika; (b) Rājasa; (c) Ṭāmasa; (d) A-vyakta or An-uḍ-buḍḍha.

(The well-known traditional words are, of course, (a) brāhmaṇa; (b) kshaṭṭriya; (c) vaishya; (d) shūdra. But they have now completely lost their very vital *functional, occupational,* or *vocational,* (which is also their etymological) significance; have become irredeemably permeated by the notion of 'hereditary caste'; and hence are, now, much more misleading than useful, where problems of effective social organisation, rational division of social labor, training for and choosing or assigning to temperamentally suitable occupations and means of living, and efficient exercise-and-discharge of corresponding rights-and-duties, are concerned. Therefore the use of one or more new sets of terms has become necessary, which will bring out the *functional* import unmistakably. There is no such difficulty involved in Arabic-Persian equivalents. A number of other sets of terms, Skt. and also A.-P., are suggested on pp. 104-106 of the present writer's book, *Ancient vs. Modern Scientific Socialism.*)

Arab.-Per. Four fiṭraṭ-s: (a) A'lim; (b) Ā'mil; (c) Ṭājir; (d) Mazḍūr.

(2) S. Four vṛṭṭi-s: (a) viḍyā-vṛṭṭi; (b) shāsana-vṛṭṭi; (c) vārṭā-vṛṭṭi; (d) vrāṭa-vṛṭṭi or shrama-vṛṭṭi.

A.-P. Four péshā-s: (a) ilmī; (b) a'malī; (c) ṭijāraṭī; (d) mazḍūrī.

(3) S. Four jīvikā-s: (a) dakshiṇā, upāyana, puraskāra, praṭi-graha; (b) kara, vétana, bhāga; (c) vṛḍḍhī, kusīḍa; (d) karmaṇyā, bhṛṭi.

A.-P. Four mā'sh-es: (a) nazr, pésh-kash; (b) khirāj, mushāhirā; (c) munāfa'; (d) mazḍūrī, ṭankḥwāh.

(4) S. Four āshramas: (a) brahma-chārī, or viḍy-ārṭhī; (b) gṛha-sṭha; (c) vāna-praṣṭha, or vana-sṭha; (d) san-nyāsī.

A.-P. Four manāzil-i-umr, or, briefly, manzil-s, (staging-places of life): (a) mnṭa'llim; (b) kḥana-ḍār; (c) gosha-nashīn; (d) faqīr, ḍurwésh.

(5) S. Four shārīra-éshaṇā-s: (a) āhār-échchhā; (b) ḍhan-échchhā; (c) ḍāmpaṭy-échchha, or raṭ-īchchhā; (d) vinoḍ-échchhā, vishrām-échchhā, svāsṭhy-échchhā.

A.-P. Four jismānī-khwāhish : (a) khwāhish-i-ghizā, or ishṭihā; (b) khwāhish-i-māl; (c) khwāhish-i-zaujiyaṭ, or khwāhish-i-aulāḍ; (d) khwāhish-i-ṭafrīh, or khwāhish-i-ārām, or khwāhish-i-ṭan-ḍurusṭī.

(6) S. Four mānasa éshaṇā-s : (a) loka-ishaṇā, or sammān-échchhā : (b) viṭṭ-aishaṇā, or sampaḍ-ichchha ; (c) aishvary-aishaṇā, or aḍhi-kār-échchhā, or īshiṭv-échchā, or prabhuṭv-échchhā ; (d) moksh-échchhā.

A.-P. Four zehnī or nafasī khwāhish-es, or ṭamā'-s, or ṭamannā-s, or ārzū-s, or hirs-es : (a) hirs-i-izzaṭ; (b) hirs-i-daulaṭ ; (c) hirs-i-hukūmaṭ; (d) ārzu-i-najāṭ.

(7) S. Four purush-ārṭha-s : (a) ḍharma; (b) arṭha; (c) kāma ; (d) moksha, or Brahm-ānanḍa.

A.-P. Four maqāsiḍ-i-zinḍagī, or maqsaḍ-s ; (a) ḍayānaṭ, or ḍīn ; (b) ḍaulaṭ; (c) lazzaṭ-uḍ-ḍunyā ; (d) najāṭ, or lazzaṭ-ul-ilāhiyā

(8) S. Four maryāḍā-s, viḍhi-s, or samsṭhā-s : (a) upāsanā ; (b) pari-graha, or sva-ṭva, or rikṭha ; (c) kula, or ḍāmpaṭya, or gārhasṭhya, or vivāha-paḍḍhaṭi ; (d) rāshtra, or rājya, or shāsana-paḍḍhaṭi.

A.-P. Four ḍasṭūr-s, or zābiṭā-s : (a) mazhab : (b) millīyaṭ ; (c) khāna-ḍārī, or khānḍān, or kunbā ; (d) siyāsaṭ, nizāmaṭ, salṭanaṭ, nazm-i-mulk.

(9) S. Four bala-s : (a) shāsṭra-bala, or viḍyā-bala, or jñāna-bala ; (b) shasṭra-bala, or āyuḍha-bala, or shaurya-bala, or vīrya-bala ; (c) ḍhana-ḍhānya-bala, or anna-bala, or arṭha-bala ; (d) shrama-bala.

A.-P. Four qūwaṭ-s or ṭāqaṭs : (a) qūwaṭ-i-ilmī ; (b) quwaṭ-i-aslahā, or qūwaṭ-i-ḍilérī ; (c) qūwaṭ-i-mālī ; qūwaṭ-i-mashaqqaṭ.

(10) S. Four sets of (duties-and-rights) karṭavya-s-and-aḍhi-kāra-s : (a) saṭ-jñāna-sangraha-and-prachāra, and sammāna-prāpṭi ; (b) rakshā-shakṭi-sangraha-and-rakshā-prasāra, and īshvara-bhāva-prāpṭi or īshiṭva-lābha or ajñā-shakṭi-labha ; (c) jīvana-sāmagrī-uṭpāḍana-and-prasāraṇa, and vṛḍḍhi-yukṭa-mūlya-lābha ; (d) sévā, and bhṛṭi-and-vinoḍa-prāpṭi.

A.-P. Four sets of farz-es-and-haq-s: (a) ṭālīf-wa-taqsīm-i-ulūm-i-nék, and izzaṭ; (b) ṭahsīl-i-zarāya'-i-hifāzaṭ wa hifāzaṭ-i-awām, and hukūmaṭ; (c) paiḍā-karḍan-wa-ṭaqsīm-karḍan-i-sāmān-i-zinḍagī, and munāfa'; khiḍmaṭ, and mazḍūrī wa ṭafrīh.

(11) S. Four karṭavya-s of vṛḍḍha-s, and of the rāshtra: (a) shikshā; (b) rakshā; (c) poshā; (d) sévā.

A.-P. Four farāyaz of buzurg-s, and of the siyāsaṭ: (a) ṭā'līm; (b) ṭahaffuz; (c) ṭā'm; (d) khiḍmaṭ or imḍāḍ.

(12) S. Four vyūhas: (a) shikshā-vyūha; (b) rakshā-vyūha; (c) vārṭā-vyūha; (d) sévā-vyūha.

A.-P. Four ṭanzīm-s: (a) ṭanzīm-i-ṭā'lim; (b) ṭanzīm-i-ṭahaffuz; (c) ṭanzīm-i-tā'm (or rizq); ṭanzīm-i-khiḍmaṭ.

(13) S. Four ṛṇa-s: (a) ḍéva-ṛṇa; (b) ṛṣhi-ṛṇa; (c) piṭṛ-ṛṇa; (d) Ātma-ṛṇa.

A.-P. Four qarz-es: (a) qarz-i-malāyak (or anāsir); (b) qarz-i-anbīā (or ā'rifān, or ā'limān); (c) qarz-i-mūrisān; (d) qarz-i-Allāh, (or -Ruh-ul-arwāh, or -Rūh-i-Á'zam).

(14) S. Four ṛṇa-nir-mochana-s (or nir-yāṭana-s, or nis-ṭāraṇa-s): (a) ijyā (or yajña, or isht-āpūrṭa); (b) apaṭya-pālana; (c) aḍhyāpana; (d) san-nyāsa (or nirvāṇa, or Brahma-laya).

A.-P. Four aḍā-i-qarz-es; (a) zakāṭ (or kḥairāṭ); (b) parwarish-i-aulāḍ; (c) ṭā'līm; (d) ṭark-i-ḍunyā (or fuqr, or sukn, or fanā-f-illāh).

(a) Necessaries, (b) comforts, (c) luxuries, may be equated with: S. (a) āvashyakīya-s; (b) ni-kāmīya-s; (c) ānanḍanīya-s, or vilāsīya-s; and A.-P. (a) zurūrīyāṭ, (b) āsāishāt, (c) ishraṭīyāṭ. Social organisation: S. samāja-vyavasṭhā; A.-P. ṭanzīm-i-jamāa'ṭ.

INDEX OF BOOKS AND WRITINGS REFERRED TO

Abū bin Aḍ-ham, 510.
Āchāra-anga-Sūtra, 274.
Āḍi Purāṇa, by Jina-séna and Guṇa-bhaḍra, 478, 565.
Advanced Text-Book of Hinduism, (originally published by the Board of Trustees of the Central Hindu College, Benares), 307.
Agni Purāṇa, 419, 509.
Āīn-i-Akbarī, by Abul Fazl, 460.
Analects, The, of Confucius, 264, 273, 278, 279, 288, 505.
Aiṭaréya Āraṇyaka, 156.
Aiṭaréya Upanishaṭ, 521.
Ancient Solutions of Modern Problems, by Bhagavan Das, 26.
Ancient versus Modern Scientific Socialism, by Bhagavan Das, 26, 73, 292, 309, 450, 568.
Anu-Gīṭā, 198.
Aṅguṭara Nikāya, 96.
Apocalypse Unsealed, The, by J.M. Pryse, 92.
Apocrypha, Bible, 166.
Article, by Prof: H.E. Armstrong, in *Nature*, 536.
Article, by Dr. I.J.S. Taraporewala, in the *Bombay Theosophical Bulletin*, 405.
Article, by Prof. Tan Yun Shan, in *Vishva-Vāṇi*, 247.
Aṭharva-Véḍa, 361, 400, 402, 463.
Bhāgavaṭa Purāṇa, (*Bh.*) Throughout.
Bhāgavaṭa-Māhāṭmya, 338.
Bhakṭi-Shāsṭra, 362.
Bhāva-Prakāsha, (a work on Medicine), by Bhāva Mishra, 37.
Bhavishya-Purāṇa, 479.
Bible, (*B.*). Throughout.
Bible Apocrypha, 166.
Bible of Bibles, (*BB.*), by Dr. F. L. Riley, 102, 110, 110, 111, 195, 562, 564.
Book of the Dead, The Egyptian, 100,186,497,514.
Book of the Dead, The Thibetan, by Evans-Wentz, 190.
Brahma-Sūtra, 238.
Bṛhaḍ-Āraṇyaka Upanishaṭ, 127, 156, 217, 355, 361, 368, 419.
Bṛhaḍ-Vishṇu Purāṇa, 159.
Buḍḍha's Last Words, 516.
Buddhism, (H. U. L. Series), by Mrs. Rhys Davids, 96.
Bundelesh, 152.
Chandī-Charitra, by Guru Govinḍa Sinha, 409.
Charaka, (a work on Medicine), 31, 116, 205, 381.
Chhāndogya Upanishaṭ, 263, 521.
Chhāndogya-Upanishaḍ-Bhāshya, by Shankarāchārya, 324.
Chinese History, Modern, by Tan Yun Shan, 80, 462, 505.

Chinese Philosophy, History of, by Suzuki, 42, 133, 240, 310.
Chinese Philosophy, History of, by Y.L. Fung, 288.
Chips from a German Workshop, by Max Muller, 444.
Classic of Filial Piety, by Confucius, 271.
Collected Works of G. B. Shaw, 167.
Confucian Writings, (*C.*) Throughout.
Creative Evolution, by H. Bergson, 195.
Crito, by Plato, 287.
Dasha-Vaikālika Sutra or *Dasa-véyaliyā*, 249, 250, 284.
De Bello Judaico, by Josephus, 177, 178.
Decline and Fall of the Roman Empire, by Gibbon, 177.
Dévi Bhāgavata Purāṇa, 128, 156.
Dhamma-pada, (*Dh.*) Throughout.
Dharma and Society, by Dr. G.H. Mees, 465.
Dharma-Sharma-Abhyudaya, by Harish-Chandra, 364.
Dictionary of Philosophy, by Baldwin, 352.
Digging up the Past, by Sir Leonard Woolley, 459.
Digha-Nikāya, 131.
Divina Comedia, by Dante, 314.
Doctor's Dilemma, by G. B. Shaw, 11.
Doctrine of the Mean, by Confucius, 31.
Durgā-sapta-shatī, 129, 197.
Education, On, by Bertrand Russell, 103
Encyclopedia Britannica, 16, 65, 70, 89, 145, 176, 178, 461, 466.
Encyclopedia of Islām, 181.
Encyclopedia of Religion and Ethics, (*ERE.*) 81,181.
Erewhon, by Samuel Butler, 493
Essays, by Julian Huxley, 203.
Essays, by T.H. Huxley, 203.
Essays on the Pārsis, by Dr. Haug, 100, 157, 437.
Evolution and Ethics, by Huxley, 157.
Faust, by Goethe, 43.
First Principles, by Herbert Spencer, 18.
Fountain-head of Religion, The, by Gangā Prasāda, 98, 100, 152, 157, 437, 461, 479.
From the Caves and Jungles of Hindustān, by H. P. Blavatsky, 394.
Fundamental Values of Life, by Prof. J. S. Mackenzie, 465.
Garuda Purāṇa, 163.
Gāthā. Throughout
Gāthā, or the Hymns of Atharvan Zarathustra, edited with translations in Samskṛt, English, and Gujerātī, by J.M. Chatterjee and A.N. Bilimoria, 39, 346.
Gāthā Ahunavaiti, First three Chapters of, (Article by Dr. I.J.S. Taraporewala, in the *Bombay Theosophical*

Bulletin), 405.
Gāthā, The Ethical Conceptions of the, by J. M. Chatterjee, 124, 405.
Gāyatrī, 397.
Gītā, (*G.*). Throughout.
Gītā, Persian translation of, by Faizī, 197.
Granṭha, or *Guru Granṭha Sāhab*, 4, 276, 433.
Great Design, The, edited by F. Mason, 17, 18, 20
Great Learning, by Confucius, 279.
Gulshan-i-Rāz, 77, 176, 294.
Guptavatī Ṭikā on *Durgā-sapta-shatī*, 129.
Guru Gītā, 147, 369.
Ḥadīs, or the Sayings of Muhammad, (*H*). Throughout.
Ḥadīs, collected by Abu Dāūd, 199.
Ḥadīs, collected by Ḍailamī, 199.
Ḥadīs, collected by Ṭirmizī 68.
Hari-Vamsha Purāṇa, by Jina-séna Āchārya, 365.
History of Chinese Philosophy, by Suzukī, 42, 133, 240, 310.
History of Chinese Philosophy, by Y.L. Fung, 288.
History of Christianity, A Short, by J. M. Robertson, 240, 289, 398, 486.
History of Philosophy in Islām, by Dr. T. J. de Boer, 130.
History of Philosophy, by Schwegler, 43.
History of the Popes, by Ranke, 419, 487, 557, 567.
History of the Jews, by Hosmer, 372.
History of the Jews, by Goodman, 373.
History of Civilisation in Palestine, by Macalister, 373.
History of Greece, by A. Holm, 373, 487.
History of Our Times, art. in, by John Ross, 446.
History, Outline of, by H G. Wells, 458.
History of the world, A Short, by H. G. Wells, 456, 484, 546.
Hit-opadéśha, 266, 277, 358.
Hsiao King (*Classic of Filial Piety*), by Confucius, 271.
Idrā Rabbā, 148.
Imperial Peace Crusade, The, by General F.P. Crozier, 24.
Indian Census Report, 466.
Indian Theosophist, The, (monthly, of Benares), 21.
Íśha Upanishaṭ, 177, 403.
Isis Unveiled, by H. P. Blavatsky, 41, 70, 92, 130, 134, 148, 177, 193, 196, 210, 313, 377, 398, 404, 497.
Jaina Dharma kā Mahaṭtva, 478.
Jāp, by Guru Govinḍa Sinha, 111.
Japan, by Dr. Inazo Nitobe, 8, 32, 38, 43, 65, 146, 347.
Japanese Philosophy, by Tetsujiro Inouyé, 136.
Jewish Mysticism, by J. Abelson, 89, 178, 184, 194, 226.
Jews under Roman Rule, by

Morrison, 373, 377, 418.
Jñān-ārṇava, by Shubha Chandra, 210, 248.
Journal of Philosophical Studies, art. in, by Prof. J.S. Mackenzie, 465.
Kabala, see Qabbālā.
Kāma-Sūtra, by Vātsyāyana, 349.
Katha Upanishat, 194, 317, 353, 504.
Kaushītaki Upanishat, 140.
Kévatta Sutta, 99, 131.
Kṛshṇa, a Study in the Theory of Avatāras, by Bhagavan Das, 203.
Leader, The, (daily of Allahabad), 21.
Lecture on *Science and Society*, by Prof. Crew, 535.
,, General F.P. Crozier, 24.
,, Sir James Jeans, 173.
,, Miss Muriel Lester, 24.
,, Sir Oliver Lodge, 16.
,, Sir William Robertson, 23.
,, Viscount H. Samuel, 27.
Light of Asia, The, by Sir Edwin Arnold, 247, 409, 439.
Light on the Path, 121, 257.
Li-ki, 32, 166, 415, 504.
Limitations of Science, by J.W.N. Sullivan, 18.
Lives, by Plutarch, 361.
Mādhyamika-Kārikā, by Nāgārjuna, 108, 109.
Mahābhārata. (*Mbh.*). Throughout.
Mahāvira-Vāṇī, 479, 502.
Mahā-mangala-Sutta, 268.
Mahā-Purāṇa, (Jaina), 248.
Mahātmā Letters, The, 20, 320, 427, 517.
Mahā-vagga, 167.
Maitrāyaṇī Up., 78.
Mā Muqīmān, by Wesālī, 110, 210, 236, 565.
Man-lagan, by Bahrī, 327.
Manu-Smṛti. (*M.*). Throughout.
Man, the Unknown, by Alexis Carrel, 399.
Marcus, the Epicurean, by Walter Pater, 322.
Martyrdom of Man, by Winwoode Reade, 367.
Masnawī, by Maulānā Jalāluddīn Rūmī, 68, 125, 153, 154, 214, 369, 379, 391, 420, 470, 529.
Mataka Bhatta Jātaka, 276.
Maxim, Nyāya, 104,
,, Scholastic, 104.
,, Arabian Philosophical, 94, 97.
,, Greek, 332.
,, Hindusṭānī, 261.
,, Kabbalist, 194.
,, Jaina, 446.
,, Persian Philosophical, 44.
,, Latin Philosophical, 44, 106, 137, 233, 370.
,, Egyptian, 226.
,, Chinese, 234.
,, Védānta, 112, 194, 304.
,, Samskṛt, 371, 456.
Metaphysics, by Sir William Hamilton, 234.
Midrash Rabbā, 89.

Mīmāmsā Shloka-Vārṭika, by Kumārila, 112.
Mishnā Aboṭh, 507.
Modern Book of Knowledge, 10.
Modern Man in Search of a Soul, by C. G. Jung, 485.
Modern Review, The (monthly, of Calcutta), 19, 173.
Mohammedanism, by Hurgronje, 360.
Montessori and her Inspirers, by R.J. Fynne, 549.
Mowrer in China, 461.
Muktika Upanishaṭ, 312.
My Country and My People, by Lin Yutang, 31, 84, 152, 183, 271, 461, 464.
Mysterious Universe, by Sir James Jeans, 17.
Naishaḍha, by Shrī-Harsha, 63.
Nature of the Physical World, by Sir A. S. Eddington, 18.
New Background of Science, by Sir James Jeans, 17,
Nirukta, by Yāska, 193, 419, 498.
Nīṭi-vākya, by Soma-ḍéva Sūri, 364.
Ode to Immortality, by Wordsworth, 103.
Outline of Science, 10.
Parā-Pūjā, 428.
Paḍma-Chariṭa, by Ravishéṇa, 478.
Paradise Lost and Regained, by Milton, 314.
Paṭeṭ Pashemānī, 509.
Philosophy, art. in, by Dean Inge, 19.
Philosophy of Mind, by Hegel, 391.
Philosophy of Islām, by Khājā Khāṅ, 192, 193, 222, 242.
Phaedrus, by Plato, 488, 504.
Place of Christianity in the Religions of the World, The, by J. E. Carpenter, 58, 63, 65, 197, 548.
Pluralistic Universe, A, by William James, 193.
Poem, by Aṭṭār, 59.
„ William Blake, 37.
„ Bharṭṛ-hari, 232, 297.
„ Browning, 272.
„ Robert Burns, 282.
„ Muīnuḍḍīn Chishṭī, 384.
„ Coleridge, 413.
„ Hāfiz, 271, 369.
„ George Herbert, 235.
„ St. John of the Cross, 357.
„ Omar Kḥayyām, 171, 385.
„ Kḥusrau, 212.
„ Longfellow, 296.
„ Mīrā, 356.
„ Nazīr, 213.
„ Cardinal Newman, 356, 411.
„ Niyāz, 102, 214.
„ Pope, 222, 296.
„ Proclus, 411.
„ James Rhodes, 429.
„ Rūmī, Maulānā, 59.
„ Sarmaḍ, 386-390.
„ Scheffler, 103, 313.
„ Sir Walter Scott, 326, 413.
„ Shelley, 325.
„ Sūr Ḍās, 326, 327,
„ Shams Ṭabréz, 101, 384.

Poem, by Tennyson, 65, 233, 296,233, 313, 420.
„ Francis Thompson, 337.
„ Unknown, (or Anon.) 134, 165, 318, 335, 414, 557, 563.
„ Ella Wheeler Wilcox, 563.
Prayer for Peace, 565.
Prefaces, by G.B. Shaw, 11.
Psychological Types, by C. G. Jung, 43, 76, 96, 136.
Purāṇas, 69, 103, 157, 184, 192, 311, 345, 507.
Qabbalāh (*or Kabbala*), 40, 156. 158.
Quantitative Study of Trance-Personalities, by W Carrington, 174.
Quest for God in China, by F. W. S. O'Neill, 427.
Qurān, (*Q.*) Throughout.
Rāmāyana, by Ṭulasī Dās, 147, 421.
Rāmāyaṇa, by Vālmīki, 331, 478.
Ratna - Karanda - Shrāvaka-Ācāra, by Samanṭa-bhadra, 363.
Reader's Digest, New York, 369, 547.
Religions of Ancient China, The, by H. D. Gibbs, 146.
Religions of the World, The, 79, 429.
Revelations of Divine Love, by Mother Juliana, 350.
Ṛg Véda, 106, 108, 207, 361, 463.
Sacred Books of the East, (*SBE.*), 111.
Samādhi-shaṭaka, 431.
Samanvaya, by Bhagavan Das, 238.
Sāma Véda, 286.
Sāmāyika Pātha, by Amiṭagaṭi, 133, 189.
Sānāṭana Vaidika Dharma, The Principles of, by Bhagavan Das, 73, 479.
Sānkhya-Kārikā, 205, 332.
Sānkhya-Yoga, 175.
Sankshépa-Shāriraka, by Sarvajña Muni, 106.
Sartor Resartus, by Carlyle, 104.
Sayings of Alī, 98, 380, 441.
„ „ Solon, 216.
Science and Psychical Phenomena, by G. N. M. Tyrell, 16.
Science of Life, by H. G. Wells, Julian Huxley, and G P. Wells, 160
Science of the Emotions, by Bhagavan Das, 301, 307.
Science of Peace, by Bhagavan Das, 18, 23, 44, 87, 193, 224, 238, 472, 480.
Science of the Sacred Word, or Pranava-Vāda of Gāryayāna, by Bhagavan Das, 98, 238.
Science of the Self, by Bhagavan Das, 18, 23, 28, 44, 87, 98, 191, 204, 224, 238, 280, 292, 301, 450, 472, 485.
Science of Social Organisation, or The Laws of Manu, by Bhagavan Das, 26, 51, 82, 158, 204, 292, 412, 450, 468, 473, 485, 549.
Secret Doctrine, The, by H. P. Blavatsky, 70, 92, 184,

193, 313, 394, 404, 409, 411, 427, 448.
Secret of An-al-Haq, by Khājā Khān, 294, 296.
Secret of the Golden Flower, a Chinese Book of Life, by Wilhelm and Jung, 42, 183, 190.
Seven Baskets, 200.
Shakuntalā, by Kālidās, 95.
Shao Yung, 146.
Shape of Things to Come, by H.G. Wells, 456.
Shāriraka-Bhāshya, (on *Brahma Sūtra* of Bādarāyaṇa), by Shankar-āchārya, 142, 256, 293.
Shata-patha Brâhmaṇa, 100, 330, 343.
Shat-padi, by Shankar-āchārya, 146.
Shi-King, by Confucius, 32, 127, 329.
Shinto pinju, by Hayashi Razan, 145.
Shintoist writings, (*Sh.*). Throughout.
Shiva-Mahima-Stuti, 53, 137.
Shiva Purāṇa, 101.
Short Studies in Great Subjects, by Froude, 8.
Shu-King, by Confucius, 58, 95, 167, 308, 345, 415.
Shukra-Nīti, 557.
Shvet-āshvatara Upanishat, 78, 127.
Sikh Writings, (*Si.*) Throughout.
Simpleton of the Unexpected Isles, by G.B. Shaw, 11.
Smṛtis, 192.
Social Environment and Moral Progress, by A. R. Wallace, 18.
Social Reconstruction, Psychological Principles of, by Bhagavan Das, 26.
Soviet Spies, 547.
Sohar. See *Zohar*.
Story of the Human Race, by Henry Thomas, 490.
Story of the Bible, by Macleod Yearsley, 100, 268, 377.
Story of Philosophy, by Will Durant, 33.
Stotra, 356.
Studies in Islāmic Mysticism, by R. A. Nicholson, 187.
Studies in Tasawwuf, by Khājā Khān, 161, 222.
Sufi Writings, (*S.*). Throughout.
Sushruta, 31.
Sutta Nipāta, & *Vusala-sutta*, 477.
Syād-vāda, 109.
Tai Shang Kan Ying Pien, 167, 278, 415.
Taittiriya Brāhmaṇa, 361.
Talisman, by Sir Walter Scott, 326.
Talmūd, 194, 195.
Tantra, 134.
Taoist Writings, (*T.*). Throughout.
Tao-Teh-King. 32, 43, 75, 85, 102, 110, 210, 330, 333, 496, 499, 553, 564.
Tārikh-i-Hamdam, by Ḍailāmī, 199.
Tattv-ārtha Sūtra, by Umā-Swāmī, 77.
Theosophical Bulletin, Bombay, 405-
Theosophist, (monthly, of

Adyar, Madras), 174, 178.
Thibetan Book of the Dead, by Evans-Wentz, 190.
Three Essays on Consciousness, by W. Carrington, 174.
Trai-varṇika-āchāra, by Soma-séna Bhattāraka, 365.
Travels in Thibet, by Abbé Huc, 444.
Treasure-House of Living Religions, (*THR.*), by R. E. Hume, 183, 271, 279, 284, 289, 333. Throughout.
Tripād-Vibhūti-Mahā-Nārāyaṇa Upanishad, 155.
Uḍāna-vagga, 54, 99, 281.
Universal Text-Book of Religion and Morals, by by Annie Besant, 158, 177, 307.
Union in Common Worship, 404, 408.
Upanishads, (*U.*). Throughout.
Uttar-ādhyayana Sūtra, 478.
Vaisheshika-Sutra, by Kaṇāda, 47, 403.
Vāsishtha Smṛti, 498.
Vāyu Purāṇa, 158, 195.
Vedas, (*V.*). Throughout.
Vendidād, 436.
Vidura Nīti, 284, 494.
Vichitra Nātaka, by Guru Govinda Sinha. 409.
Vinaya Patrikā, by Ṭulasī Dās, 147.
Vishnu Purāṇa, 326, 507.
Vishtāsp, 323.
Vusala-Sutta, 477.
We Europeans, by Julian Huxley, 472.
Willows, The, by Algernon Blackwood, 354.
With Mystics and Magicians in Thibet, by Mme. Alexandra Neel, 423.
World-Fellowship, edited by Charles F. Weller, 546, 565.
World War and Its Only Cure—World Order and World Religion, by Bhagavan Das, 26, 447, 456.
Writings of Amita-gaṭi, 133.
„ Amṛṭa Chandra Sūri, 33, 249.
„ Aristotle, 50.
„ Asanga, 100.
„ St. Augustine, 106,
„ Ausonias, 130.
„ Bhāga Chandra, 143.
„ Bhūḍhara, 110.
„ Compton, A. H., 20.
„ Eddington, Sir A. S. 20.
„ Faizī, 197.
„ St. Francis of Assisi, 331.
„ Haldane, J.B.S., 20.
„ Hema chandra, 249, 250.
„ Heraclitus, 44.
„ Inge, Dean, 19, 120.
„ Jeans, Sir James, 173.
„ Kabīr, 315, 440, 497.
„ Kwang (or Chwang or Chuang) Ṭze (or Ṭsu, or Ṭse, or Ṭzu), 111, 166, 280, 285, 287, 508, 562.
„ Kwān-yin-ṭse, 133.
„ Mather, K.F., 20.
„ Maisky, 29.

Writings of Millikan, R.A., 20.
„ Mencius, 280, 287, 288, 347,
„ Nakae, Ṭāju, 135.
„ Plotinus, 194.
„ Sā'dī, 87, 163, 201, 259, 397, 506.
„ Samanṭa-Bhaḍra, 71, 248.
„ Shankar-āchārya, 46, 141, 216, 219, 256, 264, 324, 329, 384, 529.
„ Shubha Chanḍra, 249, 250.
„ Soma-ḍéva, 248.
„ Sunderland, J.F., 19.
„ Wang Yang Ming, 96.
Writings of Dr. Westcott, 382.
Yajur-Véḍa, 463.
Yasht, (*Ormuzḍ-* or *Hurmuzḍ-*, (*Z.*) 100, 241.
Yasna, 54, 80, 219, 336.
Yoga-Sūra, by Patanjali, 118, 136, 190, 227, 254, 256, 331, 493, 521, 523.
Yoga-Sūtra-Bhāshya, by Vyāsa, 35, 118, 227, 352, 428.
Yoga-Vāsishtha, 101, 129, 141, 217, 237, 380.
Zend-Avestā, (*Z.*). Throughout.
Zohar (*or Sohar*), 148, 158, 178, 193, 210, 225.
Zoroastrian Writings. (*Z.*). Throughout.

INDEX OF SAMSKṚṬ WORDS.

(English equivalents will be found beside the words on the pages referred to. The hyphen indicates the junction-point between a prefix and the main word, or between two words in a compound word. See also Appendix A, for words not included here.)

Ā-BHĀSA, 323, 594.
A-bhaya-ḍān, 254, 292.
Abhi-ni-vésha, 136, 325.
Abhi-tanya, 41.
Abhyāsa, 302 332.
Abhyu-ḍaya, 71, 84, 203.
Āchārya, 366, 594.
Āḍhi-bhauṭika, 188, 193, 438.
Ādhi-ḍaivika, 193.
Aḍho-mārga, 257.
Aḍho-gaṭi, 328.
Aḍhy-āropa, 224, 228.
Aḍhyāsa-vāḍa, 223, 233.
Āḍhy-ātmika, 92, 193, 438.
Aḍhyāya, 417.
Aḍhy-ayana, 497.
Āḍi, 39.
Aḍiṭi, 185, 324.
Āḍitya, 185, 324.
A-ḍvaiṭa, 232, 233, 513.
A-ḍviṭīyam, 102, 106.
Āgama, 97.
Agha, 325.
Agni, 207, 242.
Agni-āgāra, 420.
Agni-hoṭra, 420.
Agnī-shomīyam jagaṭ, 43.
Aham, 98, 134, 237.
Aham Ėṭaṭ-Na, 98, 238.
Aham-kāra, 126, 294, 297, 309, 324, 351, 526.
A-ham-Sah, 131.
Āhāra-ichchhā, 298.
Ahāra-sanjñā, 297.
A-himsā, 291, 300, 339.
Aishvarya, 40, 59, 242, 366.
Aiṭi-hāsika, 193.
Ajapā-gāyatrī, 131, 397, 412.
A-jñāna, 302.
A-kāma, 40.
Akāraṇam, 130.
Ākāra-nirā-karaṇa, 224.
Ākāsha, 132.
Alpa-ātmā, 123.
Amara-vāruṇī, 386. (A.-P., Āb-i-hayāṭ).
Amiṭ-ābha, 241.
Amsha, 68, 196.
Amsh-āvaṭāra, 181, 221.
An-āhaṭa nāḍa, 131, 386. (A.-P., Sauṭ-i-sarmaḍī).
An-amīvasya, 262.
Ānanda, 136, 240.
Ānanḍa-maya-kosha, 180.
Ananta, 225.
An-Anyah, 42.
An-ćka, 525.
An-ćk-ānṭa-vāḍa, 32.
An-ćka-tā, 309, 475.
Anna-ḍānam, 497.
Anna-maya-kosha, 180.
Annam-Brahma, 262.
Anna-paṭé, 262.
Anṭa, 39.
Anṭah-prakāsha, 512.
Anṭar-ḍṛshti, 144, 305.

Antar-hṛdayé, 98.
Antar-yāmī, 95, 186, 513.
Anu, 113.
Anu-bhava, 512.
Anu-graha, 272, 334, 376.
Anu-māna, 512.
Anu-rāga, 376.
Anyat 106, 238.
A-parā-vidyā, 92.
A-pari-graha, 255, 300, 340.
A-parôksha, 94, 310, 512.
Apa-vāda, 224, 228.
Apa-varga, 84.
A-prati-dvam-dvah, 42.
A-praṭi-pakshah, 42.
Apsarā, 122, 183.
Ārambha-vāda, 222.
Ardha-nārī-Ishvara, 41.
Arhaṭ, 5, 129, 196, 321.
Āroha, 83, 150, 228, 328.
-paṭha, 257.
Arṭha, 92, 204, 299, 362, 363, 493.
Arṭha-charyā, 275.
Arya, 66.
Ārya-Dharma, 74, 95.
A-sahāyah, 42.
Āsana, 443, 520.
A-sapaṭnah, 42.
A-saṭ, 61, 225, 229, 294.
A-saṭṭvam, 84.
A-sa-varṇa, 468.
Asht-ānga-Ārya-Mārga, 74.
Ashaya, 298.
Asmi, 99, 100, 132.
Asmiṭā, 126, 136, 294, 325.
-niroḍha, 437.
-ṭyāga, 75.
Asṭi, 113.
Asu-rah, 41, 183.
Asura-Mahad-dha, 59.
Aṭi-vāhika, 188, 190.
Ātmā, 76, 98, 150, 180, 205, 299, 354, 525.
Ātm-ānanda, 208.
-ādvaiṭa-saṭṭā, 61.
Ātma-jñāna, 362.
-lābha, 208.
-raṭi, 208.
-ṭṛpṭi, 42, 208.
-ṭushti, 418.
-vidyā, 28.
Aty-anṭ-āṭ-īṭa, 224.
Aum, 1, 131, 404, 407.
Avaraṇa, 225, 301, 302, 554.
Av-āroha, 83, 150, 228, 328.
-mārga, 228.
-paṭha, 257.
Ava-sarpiṇī, 84.
Avasīya, 62, 425.
Avaṭāra, 5, 18, 91, 116, 181, 196, 202, 203, 220, 243, 376, 447, 476.
Āvésha, 18, 221.
A-vidyā, 84, 129, 230, 294, 296, 299, 324, 325, 476, 538.
A-vyakṭa, 39, 450.
Āyur-véda, 31, 473.
Baḍḍha, 296.
Bahuṭva, 525.
Bahu syām, 297.
Bahu-dhā syām, 297.
Bali-dāna, 434.
Bandha, 84, 526.
Bauddha-dharma, 74.
Bhaga, 59.
Bhagavad-bhakṭi, 245.
Bhaga-vān, 59.
Bhagavaṭ-kṛpā. See Ishvara-anugraha.
Bhakṭa, 92.
Bhakṭi, 77, 80, 301, 322, 358, 360, 362, 563.
Bhakṭi-mārga, 77.
-rasa, 208.

Bhāshya, 417.
Bhauṭika-ḍéha, 190.
Bhava, 40.
Bhāva, 521.
Bhāv-ā-ḍvaiṭam, 513.
Bhava-ṭṛshṇā, 297.
Bhéḍa, 113, 295.
-buḍḍhi, 117, 126, 309.
Bhikshu, 54, 92, 252, 367, 444.
-sangha, 54.
Bhīma-guṇas, 40.
Bhoja, 443.
Bhūh, 187.
Bhūmā, 208.
Bhūmi, 186.
Bhuvah, 187.
Bhuvana, 183, 187.
Boḍhi-saṭṭva, 196.
Brahma, 75, 76, 84, 98, 129, 130, 136, 150, 206, 229, 238, 240, 262, 267, 269, 296, 350, 354, 489, 534.
Brahmā, 40, 202, 238, 240, 513.
Brahma-bhūta, 311.
-bhāva, 205.
-bhūya, 309.
-charya, 300, 340, 481.
-līna-ṭā, 205, 208.
Brāhmaṇa, 76, 92, 106, 459, 474, 476, 477, 479, 480, 534, 539, 559.
Brahm-ānanḍa, 205, 245, 362,
Brahm-ānda, 186.
Brahma-nirvāṇa, 526.
-nishthā, 201.
-purī, 423.
-randhra, 359.
-(a) smi, 99.
-sṭha-ṭā, 205.
-vākya, 417.
-viḍyā, 28.
-viṭ, 366.
Buḍḍha, 5, 129. 196.
Buḍḍhi, 74, 180, 205, 354, 370.
Chaiṭanyam, 42, 240.
CHAITANYA-SĀMĀNYA, 206.
Chakra, 359.
Chāndra-masa-jyôṭih, 40.
Chāriṭrya, 77.
Chaṭur-ḍhāma, 423.
Chit, 41, 117, 130, 206, 240, 513.
Chiti, 117.
Chiṭra-guṭa, 513.
Chiṭṭa, 130, 206, 322, 328, 349.
Chiṭṭam, 322.
Chiṭṭa-parikarma, 328, 520.
-prasāḍanam, 328, 520.
Ḍaḍāṭi, 122.
ḌAITYA, 183, 324, 525.
Ḍaiva, 170.
Ḍaivī, 296.
Ḍama, 293.
Ḍāna, 116, 275, 497.
Ḍanda, 291, 292.
Ḍāra-suṭa-éshaṇā, 297, 340.
Ḍarshana, 76, 77, 221.
Ḍāsa, 59.
Ḍasha-shīla, 253.
Ḍayā, 365.
Dayālu, 40.
Ḍéha, 190.
Désha, 104.
Ḍéva, 1, 3, 59, 69, 122, 183, 242, 324, 376, 401, 438, 525.
Ḍév-ālaya, 443.
Dévarshi, 321.
Déva-shāyanī, 116.
Ḍévaṭā, 69.
Dévaṭra, 444.
Dév-oṭṭhāna. 116.
Ḍéya, 346.
Ḍhanam, 298.

Ḍhana-ichchhā, 298.
Ḍhāraṇā, 520.
Ḍharma, 47, 67, 71, 73, 74, 76, 116, 200, 204, 299, 362, 363, 525.
Ḍharm-āchāra, 269.
Ḍharm-āḍhikārī, 444.
Ḍharma-kāya, 186.
Ḍharma-rakshā, 116.
Ḍharma-shālā, 528.
Ḍharma-shūraṭā, 380.
Ḍharm-āṭmā, 219.
Ḍharmī, 525.
Ḍhātā, 41, 365.
Ḍhauṭī, 425.
Ḍhoṭī, 425.
Ḍhyāna, 520, 521.
Ḍigambara, 89.
Ḍik-pāla, 184.
Ḍīkshita, 92.
Ḍīpāvalī, 116.
Ḍishta, 170.
Ḍiṭi, 324.
Ḍivā-nisham, 404.
Ḍivya-jñāna, 92.
Ḍivya-purusha, 220.
-dṛshti, 511, 512.
-shakṭi, 182.
Ḍosha, 44, 309.
Ḍrākshā, 562.
Ḍroha, 124.
Ḍūrdrashtā, 41.
Ḍvaita, 221, 294.
Ḍvaiṭa-mithyā-ṭva, 61.
Ḍvam-ḍvam, 34, 35, 124, 144, 342.
Ḍvésha, 124, 136, 325.
Ḍviṭīya, 295.
Ḍviṭīya-janma, 436.
Ḍyaur-nishā, 404.
Ékā-ḍashī, 116, 435.
Ékah, 42.
Ékam, 102, 525.
Éka-ṭā, 309, 475, 525.
Éka-varṇa-ṭā, 52.
Ékī-bhāva, 208.
Éshaṇā, 297.
Éṭat, 98.
Gaṇa, 183.
Gaṇdharvas, 183.
Gauṇa, 68.
Gaurī, 240.
Gaurī-Kālī, 237.
Gāyaṭrī, 131, 397.
Ghantā, 443.
Ghora, 40.
Go-méḍha, 438.
Go-pura, 443.
Gṛha-sṭha, 92.
Guhya, 92.
Guṇa, 37, 40, 44, 183, 192, 224, 240, 309, 473, 525.
Gupṭa, 92.
Gupṭa-chiṭra, 513.
Gupṭa-viḍyā, 93.
Gupṭi, 84.
Guru, 140, 359, 360, 366, 370, 374, 443, 554.
-kṛpa, 334, 554.
Hara, 40.
Hatha-yogī, 89.
Hāyi-Hāyi, 132.
Holī, 116.
Huvā-hāyi, 132.
Huvā-hoyi, 132.
Himsā, 291, 292.
Hinḍū-Ḍharma, 95.
Hiraṇya-garbha, 186.
Hiṭam, 520.
Hṛḍay-ābhy-anu-jñā, 418.
Hṛḍaya-granṭhi, 298.
Hṛḍayam, 98.
Ichchhā, 77, 79, 124, 393.
Iḍam, 99.
Ijyā, 497.
Inḍra, 242.

Indṛiya-nigraha, 437.
Ishta, 346.
Ishta-ḍéva, 376, 397.
Ishvara, 38, 40, 43, 59, 129, 267, 318.
-prasāḍa, 334.
-praṇi-dhāna, 239.
Iṭara, Iṭarat, 106, 295, 525.
Iṭara-ṭā, 206.
Iṭar-ābhāsa, 61.
Jada-ḍéha, 190.
-Jiva, 43.
Jagaḍ-Atmā, 162.
Jāgaraṇa, 437.
Jagaṭ, 34, 229, 267.
Jāgrat, 187.
Janah, 187.
Japa, 131, 437.
Jīva, 84, 193, 267, 296, 301, 318, 354, 350, 363, 489.
Jīv-āṭmā, 84, 123, 136, 146, 206, 296.
Jīvan-mukṭa, 220, 228, 311.
Jñāna, 46, 79, 80, 244, 393, 493, 521.
-ḍéha, 190.
-kānda, 83.
-mārga, 77, 393.
Jñānī, 92.
Jñātà, 41.
Jyoṭir-linga, 426.
Jyoṭishām-Jyoṭih, 68.
KAIVALYA, 84, 208, 236.
Kāla, 104.
Kāla-kshépa, 435. ('Pass-time'; religious dramatic recitation).
Kalā, 196.
Kalasha, 443.
Kalā-vaṭāra, 221.
Kalpa, 181.
Kalyāṇa, 89, 365.
-āṭmā, 123.
Kalyāṇa-guṇas, 40.
Kāma, 122, 204, 293, 299, 300, 302, 322, 340, 359, 361, 362, 363.
Kāma-jatā, 298.
-rūpa, 180.
-sankalpa, 84, 230, 302.
-tṛshṇā, 297.
Kāmi, 75.
Kāmya, 66.
Kanḍa, 359.
Kānta, 40.
Kāraṇa, 180, 186.
Karma, 77, 80, 116, 127, 129, 162, 163, 165, 171. 176, 190.
Karma-kānda, 396.
Karma-kāndī, 92.
Karma-mārga, 77, 393.
Kārmaṇa-sharīra, 186.
Karṭā, 129.
Karunā, 118, 301, 365.
Kashyapa, 324.
Kaṭhā, 435. (Recitation and expounding of scriptural legends).
Kévalah, 94.
Khé-chara, 188.
Kīrṭi, 298.
Klésha, 84, 225, 227, 325.
Kosha, 187.
Kraṭu, 41.
Krīḍā, 61, 229.
Kriyā, 77, 79, 393.
-(a)-ḍvaiṭam, 513.
Kroḍha, 293, 300, 340.
Kṛpaṇa, 374.
Kṛshṇa-līlā, 435.
Kṛshṭa, 146.
Kṛṭya, 347.
Krūraṭā, 118.
Kshamā-vān, 40.
Kshapaṇa, 367.
Kshaṭṭriya, 459, 474, 478,

479, 480, 534.
Kshéma-Sādhaka, 272.
Kshiṭi, 242.
Kshobha, 322.
Kshuḍra-virāt, 186, 191.
Kumāra, 196.
Kuta-stha, 167.
LĀBHA, 351.
Lakshmī, 240.
Līlā, 84, 227, 228, 229, 299, 302.
Linga-sharira, 180.
Lobha, 293, 340.
Loka, 183, 187.
Loka-hiṭ-éhā, 201.
Loka-éshaṇā, 297, 339.
Loka-māṭā, 267.
Loka-pāla, 184.
MADA, 293.
Madhu, 40.
Madhura, 40.
Mādhurya, 40, 242, 365.
Madhyama, 129.
Madhyama paripātī, 31.
Mādhyamika, 31.
Mahā-ātmā, 123.
Mahā-bhāva, 208.
Mahā-déva, 59.
Mahah, 187.
Mahā-kāla, 129.
-yuga, 181.
Mahā-karuṇā, 118, 120, 322.
-Mangala-Suṭṭa, 268.
Maharshi, 321.
Mahat, 513.
-buddhi, 513.
-dhā, 41.
Mahā-vākya, 90, 98, 223.
Mahā-virāt, 186, 191.
Mahyam, 99.
Maiṭhuna-sanjñā, 297.
Makara-snāna, 116.
Mala, 295.
Mālā, 437.
Māmsa-varjana, 437.
Manah, Manas, 38, 180, 322, 354.
Mānasa-puṭra, 193, 324.
Mānava-dharma, 74.
Mānava-préma, 245.
Mandira, 443.
Manju-shrī, 241.
Mano-maya-kosha, 180.
Mano-vāk-karma, 80.
Mantra, 417.
-darshana, 512.
Manu, 196.
Manushya, 267.
Manushya-tā, 530.
Mārga, 74, 77.
Maru-marīchikā, 229.
Matha, 275, 338, 444.
Matsara, 293.
Māyā, 113, 129, 209, 226, 227, 229, 237, 267, 269, 296, 301, 491.
-lila, 227.
Māyāvī, 144.
Māyāvik, 84.
Māyī, 40, 113, 139, 229.
Mīmānsā, 417.
Miṭhyā-iṭaraṭā, 84.
Mléchchha, 486.
Moha, 293.
Moksha, 76, 84, 122, 204, 244, 362, 363, 454, 526.
Mukta, 76, 190, 296.
Mukṭi, 205, 206.
Mūla, 296
Mūla-prakṛṭi, 296.
Muni, 196, 321.
NA, 98, 238.
Naishthika - brahma - charya, 275.
Na-iṭi, 224.
Nāma, 376, 521.

Namah, 318.
Na-mama, 73, 318.
Nāma-rūpa, 228.
-āpa-lāpa, 224.
Namas-kāra, 73.
Nānā-ṭva, 525.
Naraka, 183.
Nāram, 122.
Nashvara, 229.
Nāsṭika-ṭā, 489.
Nigraha, 272.
Nir-aham-kāra, 120.
Nir-aham-kāri-ṭā, 301, 339.
Nirā-karaṇa, 228.
Nir-anjana, 150, 224.
Nir-ava-chchhinna, 108.
Nir-guṇa, 108, 224.
Nir-jalā, 116.
Nir-mala, 224.
Nir-māṇa-kāya, 186, 190.
Ni-rodha, 84, 322.
Nir-vāṇa, 187, 205.
Nir-véda, 118, 120.
Nir-vikalpa, 520.
Nir-vishésha, 108, 224.
Nishédha, 219, 246, 322.
Nish-kinchana-ṭā, 336.
Nis-shréyas, 71, 84, 204, 357.
Nis-svārtha-ṭā, 120.
Nitya, 42, 66.
-Ānanda, 357.
Nitya-nārakī, 343.
Nitya-svargī, 343.
Ni-vṛtti, 83, 352.
Ni-yama, 252, 253, 300, 520.
Ni-yanṭā, 366.
Niyaṭi, 170.
O-HAU-HAU, 132.
PANCHA-SHĪLA, 246, 275.
Pandā, 444.
Pandiṭ, 492.
Panṭh, 445.
Pāpa-ātmā, 123.
Paṛā-jāṭi, 113.
Param, 59.
Paramam, 357.
Param-ānanda, 204.
Param-āṇu, 50, 113.
Param-ārtha, 309, 351.
Parama-hamsa, 89.
Parama-Tattva, 525.
Param-Ātmā, 84, 123, 146, 150, 162, 206, 237, 296.
Param-āvyakṭa, 224.
Param-éshvara, 59, 116.
Pāramiṭā, 253.
Param-jyoṭih, 240.
Par-ārtha, 309.
Para-ṭantra, 170.
Parā-viḍyā, 92.
Para-vishésha, 113.
Pari-graha, 336.
Pari-graha-sanjñā, 297.
Pari-krama, 425.
Pari-nāma-vāḍa, 222.
Pari-pūrṇa, 238.
Parókṣha, 94, 310.
Pārshada, 183.
Pashchāt-ṭāpa, 413.
Pashyaka, 324.
Pāṭāla, 187.
Pāṭré-ḍānam, 417, 497.
Paushtika, 272.
Pāvana, 436.
Paviṭra-purī, 423.
Pind-ānda, 186.
Pishācha, 185.
Piṭṛ-loka, 178.
Piṭṛ-paksha, 435. (The lunar fortnight, in September-October, devoted to the ceremonial offerings of oblations to the departed ancestors).
Pra-bhu, 40, 366.
Pra-ḍhāna, 68, 129.

Prajā-paṭi, 185, 193.
Pra-jñāna, 244, 552.
Pra-khyāpana, 413.
Pra-kṛṭi, 76, 129, 222, 267, 269, 296, 492, 524.
Prāṇa, 180, 186.
Prāṇa-maya-kosha, 180.
Prāṇ-āyāma, 520.
Prāṇa-praṭishthā, 394.
Pra-ṇi-ḍhāna, 73.
Pra-paṭṭi, 73, 339.
Pra-sava, 84.
Pra-shama, 322.
Pra-ṭāpa, 366.
Praṭi-bhā, 97, 322, 511.
Prāṭibha-Jñāna, 97.
Praṭi-prasava, 84.
Praṭi-sanchār, 84.
Praṭy-āhāra, 520.
Praṭyak-chéṭanā, 144, 305.
Praṭy-aksha, 97.
-ḍarshana, 511-12.
Praṭy-éka-Buddha, 196.
Pra-vṛṭṭi, 83, 352.
Prāyash-chiṭṭa, 413.
Préma, 322, 358, 376.
Préṭa, 185.
-lôka, 178.
Préyas, 351.
Prīṭi, 376.
Priyam, 520.
Priya-vachana, 275.
Pṛthvī-ḍevī, 193.
Pujārī, 444.
Punar-janma, 150, 436.
Pūrṇa, 206.
Pūrṇa-purusha, 220.
Pūrṇ-āvaṭāra, 201, 221.
Purôhiṭa, 444.
Purusha, 76, 136, 206, 222, 267, 269, 296.
Purusha-kāra, 170.
Purush-oṭṭama, 296.
Rāga, 124, 136, 322, 325.
Rahasya, 92, 418.
Rajas, 66, 79, 450, 473, 479.
Rakshah, 185.
Rakshāmsi, 185.
Rākshas, 183.
Rāja-yoga, 180.
Rāja-yogī, 89.
Rājanya, 460.
Rāma-līlā, 435.
Rāsa-līlā, 61.
Raṭi-ichchhā, 298.
Ṛshi, 55, 91, 122, 190, 196, 320, 397, 438, 447.
Ṛṭa, 76, 129.
Rudra, 40.
Sadā, 94.
Saḍ-āchāra, 418
Sādhāraṇa-jñāna, 97.
Sādhu, 367, 444.
Saha-ḍharma-chāra, 269.
Sakṛṭ, 94.
Sālokya, 221.
Sama-ḍarshi-ṭā, 190.
Sam-ā-ḍhāna, 293.
Sam-ā-ḍhi, 97, 99, 222, 520.
-ja-jñāna, 97.
Samān-āṭma-ṭā, 275.
Sāmāsika-ḍharma, 246.
Sama-ṭā, 174, 194.
Sambhoga-kāya, 186.
Sam-harṭā, 40.
Sāmīpya, 221.
Samiṭi, 84.
Sammāna-ichchhā, 297.
Sampaṭṭi-ichchhā, 297.
Sam-pra-ḍāya ; 445.
-āchārya, 444.
Sam-sāra, 43.
Sam-sāra-chakra, 150.
Sams-kāra, 436.
Sam-viṭ, 513.
Samyak-ājiva, 74.

Samyak-dṛshti, 74, 77.
-karmānṭa, 74.
-samāḍhi, 74.
-smṛṭi, 74.
-san-kalpa, 74, 77.
-vāk, 74.
-vyāyāma, 74, 77.
Sanātana, 40, 129.
Sanchāra, 84.
Sanḍhyā, 116.
Sanḍhyā-upāsanā, 396, 443, 520.
Sangraha, 272.
San-kalpa, 302.
Sankara, 295.
San-nyāsa, 275.
San-nyāsī, 89, 92, 225, 252, 255, 288, 291, 367, 444.
Santāna-ichchhā, 297.
San-ṭosha, 255.
Sā-rāgya, 118.
Sāram, 130.
Sāranga-nāṭha, 423.
Sāranga-vana, 423.
Sarasvaṭi, 240.
Sarga, 84.
Sārī, 62.
Sārūpya, 221.
Sarva-bhūṭa-hiṭa, 302.
Sarva-ḍā, 194.
Sarvah, 42.
Sarva-jña, 186. (Intellectus Mundi).
Sarva-kāma, 40.
Sarvam, 99, 130, 194.
Sarvam-iḍam Brahma, 521.
Sarva-ṭra, 194.
Sarva-viruḍḍha-ḍharm-āshraya, 106.
Saṭ, 102, 240, 525.
Saṭ-sanga, 265.
Saṭṭā-māṭra, 224.
Sattā-sāmānya, 113, 206.
Saṭṭva, 79, 473, 479.
Sāṭṭvik, 66, 450.
Saṭyam, 76, 129, 187, 300, 339, 340, 520.
Saṭya-loka, 187.
Saṭya-yuga, 120, 181, 324.
Saumya-ḍīpṭi, 40.
Saura-ṭéjah, 40.
Sa-varṇa, 468.
Saviṭā, 267.
Sāyujya, 208, 221.
Shabḍa, 97, 493.
Shad-ripu, 293.
Shakṭi, 129, 242, 301.
Shakṭi Ḍévī, 241.
Shama, 293.
Shankara, 59.
Shānṭi, Shānṭic, 73, 272.
Sharīra, 180, 186, 188.
Shāshvaṭa, 40, 42.
Shāsṭā, 40.
Shaṭ-miṭra, 293.
Shāta-pata, 62.
Shat-sāḍhana, 293.
Shauch, 436,
Shikhara, 443.
Shīla, 253, 255, 300.
Shishya, 443,
Shiva, 40, 59, 129, 237, 240, 241.
Shrāḍḍha, 443.
Shraḍḍhā, 293.
Shramaṇa, 252, 367, 444.
Shrāvaka, 92.
Shrāvaṇī, 116.
Shrestha, 146.
Shréyas, 351, 357.
Shruṭi, 418.
Shubh-ānu-dhyāna, 334.
Shuḍḍha, 42, 108, 224.
Shuḍḍh-ā-ḍvaitam, 83-4, 513.
Shuḍḍha-saṭ, 224.
Shuḍḍhi, 295, 490.

Shūdra, 459, 478, 479, 480.
Shūnya, 61, 150.
Shushmiṇah, 262.
Shvéṭa, 325.
Siddha, 183, 196, 321.
Siddhi, 183.
Skandha, 187.
Smṛti, 418, 513.
Snāna, 436.
So-ham, 131, 397.
Spṛhā, 238.
Srashtā, 40.
Sṛshti, 302, 418.
Shūla, 180, 186, 255.
-dēha, 188.
-sharīra, 180, 190.
Stūpa, 528.
Sūkshma, Sūkshma-sharira, 180, 186, 188, 190, 206.
Sundara, 40.
Sura, 525.
Sūrya, 241, 322.
Su-shupti, 187.
Sūṭr-ātmā, 162, 173, 186. [See
Svah, 187. [Tabīyaṭ-i-kul.
Sva-bhāva, 76.
Sva-chitṭa-parīkshā, 362.
Sva-dha, 134.
Svapna, 187, 229.
Svā-rājya, 322, 552.
Svarga, 183.
Svarga-lōka, 178.
Sv-ārtha, 309, 351.
Sv-ārtha-tā, 559.
Sva-rupa-praṭishtha, 84.
Svasya priyam, 418.
Sva-ṭantra, 170.
Syām, 297.
ṬAIJASA, 186.
Ṭamas, 79, 129, 225, 450, 473, 480.
Ṭāntrika, 185.
Ṭapah, 187.
Ṭapas, 14, 59, 129, 201, 366, 520, 539, 552, 558.
Ṭapo-loka, 187.
Ṭāraka, 40.
Tarka, 512.
Ṭaṭ, 495.
Taṭṭvam, 83, 98.
Taṭṭva-mātra, 224.
Ṭējas, 140, 186.
Ṭirtha-yāṭrā, 116.
Ṭīrṭhan-kara, 5, 196, 321 431.
Ṭiṭīkshā, 293.
Ṭrāṭā, 41.
Ṭṛshṇa, 209, 230, 322, 437.
Ṭulā, 296
Ṭurīyā, 189.
Ṭury-āṭita, 187.
Ṭvam, 495.
Ṭyāga, 302, 339, 340, 376, 437.
UCHITA, 346.
Udāna, 99.
Udyoga, 170.
Upa-dēva, 183.
Upādhi, 225.
Up-ādhyāya, 554.
Upa-nayana, 436, 550.
Upa-raṭi, 293.
Upāsaka, 92.
Upa-vāsa, 437.
Urdhva-gaṭi, 328.
Urdhva-mārga, 257.
Uṭa-sarpiṇī, 84.
Uṭṭama, 296.
Uṭṭarīya, 62, 425.
VAIDIKA-DHARMA, 39, 74, 77, 92, 95, 162-3, 185, 196, 246, 264, 407, 441.
Vaidika-mārga, 77.
Vaidya, 492.
Vairagī, 444.
Vai-rāgya, 118, 120, 227,

302, 332, 554.
Vaishvānara, 186. *Corpus Mundi.* (See Jism-i-kul).
Vaishya, 459, 478, 479, 480, 534.
Vāma-mārga, 485.
Varuṇa, 242
Varṇa, 363, 468.
Varṇ-āshrama-dharma, 116.
Vāsanā, 230, 298, 309.
Vashiṭa, 346.
Véḍa-manṭra, 76.
-Ṛshi, 262.
Véd-ānṭa, 28, 87, 100, 180.
Véḍ-ānṭa-yoga, 8.
Veḍic, 181.
Veḍic-Supṛksh, 41.
Vi-bhava-ṭṛshṇā, 297.
Vi-bhūṭis, 40, 182, 196, 242.
Vi-chāra, 393.
Vi-dhāṭā, 366.
Vi-ḍhi, 219, 246.
Viḍyā, 59, 84, 304, 366, 539, 552.
Viḍyā-ḍānam, 497.
Viḍyā-ḍhara, 183.
Viḍyā-pīṭha, 423.
Vidyaṭé, 127,
Vi-hāra, 275.
Vijñāna, 129, 552.
Vi-jñāna-maya-kosha, 180.
Vi-kshépa, 301, 302, 554.
Vīṇā, 385, 421.
Virāṭ, 186.
Vi-shāḍa, 118, 120.
Vi-shay-ānanḍa, 205, 245, 362.
Vi-shéshaṇa, 525.
Vi-sheshaṇa-apa-vāraṇa, 224.
Vi-shéshya, 525.
Vi-shishta-chaiṭanya, 206.
Vi-shisht-ā-ḍvaiṭa, 221.
Vi-shishta-saṭṭā, 206.
Vishṇu, 40, 202, 240, 241.
Vishva, 41.
Vishv-āṭmā, 162.
Vishva-préma, 201.
Viṭṭa-éshāṇā, 297, 340.
Vi-varṭa-vāda, 222.
Vivéka, 244.
Vi-vékī, 325.
Vraṭa-upa-vāsa, 116.
Vṛḍḍha-sévā, 265.
Vyakṭa, 39.
Vyakṭi, 242.
Vyavahāra, 363.
Vy-ava-sāya, 302.
Vyuṭṭhāna, 84, 322.
Yajña, 70, 72, 434.
YAJÑIKA, 193.
Yajñ-opaviṭa, 296, 442.
Yaksha, 183.
Yama, 40, 116, 117, 144, 246, 252, 253, 255, 300, 497, 513, 520,
Yanṭra, 442.
Yashah, 298.
Yas-ṭvam-asi so-(a)ham asmi, 99.
Yaṭi, 367.
Yāṭrā, 426, 434.
Yāṭu, 185, 485.
Yoga, 97, 132, 180, 186, 188, 190, 244, 246, 254, 272, 322, 362, 396, 520.
Yoga-ja-jñāna, 97, 118, 511.
-Sādhaka, 272.
-Véḍānta, 174.
Yogi, 122, 190, 252, 255, 288.
Yog-ārūḍhi-okṭi, 99.
Yoga-Siḍḍha, 320.
Yoga-siḍḍhi, 182.
Yuga, 181.

INDEX OF ARABIC-PERSIAN WORDS.

(English and Samskṛt equivalents will be found, beside the word, on the pages referred to. Some words, not used in the text, have also been included here, with their English and Samskṛt equivalents. See also Appendix A.)

Abī, 62.
Abad, unending ; endlessness ; (S., an-anta)
Abā-i-Ulavī, 269.
Abbā, 267.
A'bd, 59.
A'bdiyat, 347.
A'bd-ul-Qādir, 59.
Āb-i-hayāt, 'the water of life', 'the elixir of life ; (S., amaravārunī, amṛta).
Abrār, 196.
Abu-l-waqt, 'father of a time', 'maker of an epoch' ; (S., yuga-pravartaka, yugakāraka).
A'dam, 61, 229.
Adab, submission, (S., prapattī).
Ādam-i-Qadīm, 148. (Adam-Kadmon).
Ahad, 108, 130.
Ahl-i-daul, 92.
Ahl-i-dil, 92.
Ahl-i-qalam, 460.
Ahurā-Mazada, (Throughout ; Z.)
A'iniyat, (a'yniyat or a'iniat), 61, 83, 309. (S., tat-tva, 'that-ness', essence).
Akbar, 59
Akhyār, 196.
Akmal, 321.
Al-Ākhir, 39.
Al-A'līm, 202, 240.
Ālam-i-hāhūt, 187.
Ālam-i-jabrūt, 187.
Ālam-i-Kabir, 186, 191.
Ālam-i-lāhūt, 187.
Ālam-i-mā'nī, 187.
Ālam-i-misāl, 187.
Ālam-i-malakūt, 187
Ālam-i-shahāda (or-mulk or -nāsūt), 187.
Ālam-i-saghir, 186, 191.
Al-Awwal, 39.
Al-Bādi, 40, 202.
Al-Bātin, 39.
Al-Ghaffār, 40, 265.
Al-Ghazzāb, 40.
Al-Hādī, 40
Al-Hāfiz, God the 'Protector' or 'Preserver'.
Al-Haq, God the 'True'.
Al-Hayy, God the 'Living' or 'Life-giving'.
Ā'lim, 459, 548.
Allāh, Al-ilāh, 'the to-be-worshipped' ; Lā ilāh ill(ā) Al-(i)lāh ; 'there is no one worthy of worship excepting the One who is worthy of worship'; briefly, 'there is no god but the One 'God'. Throughout. (See f.n. on p. 229). 59, 83, 144, 150.
Al-Jabbār, 40, 144.
Al-Jalīl, 40.

Al-Jāmī, 40.
Al-Jamīl, 40.
Al-Karīm, 40.
Al-Kul, 42.
Al-Laṭīf, the Super-subtle.
Allāh-Akbar, 59.
Allāh-ar-Rahmān-ar-Rahīm, 130.
Al-Mālik, 240.
Al-Muhāsib, 513.
Al-Muhaimin, 40.
Al-Muhiyy, 40
Al-Muhsiy, 117, 497, 513.
Al-Mumīṭ, 40, 144.
Al-Muzīl, 40, 139, 144.
Al-Qābiz, 117, 497, 513.
Al-Qādir, 59.
Al-Qadīm., the Ancient.
Al-Qahhār, 40, 144.
Al-Qayyum, 42.
Al-Razzāq, 40.
Al-Samad 40.
A'mal, 79.
Amesha-spenṭās, (*Z.*), 183.
Ā'mil, 459, 548.
Āmir, 459.
Amīr, 459.
Amr, 460.
Anā, 90, 98, 238, 525.
An-al-Haq, 97.
Anāniyat-i-aḍnā, 206.
Anāniyaṭ-i-ā'lā, 206.
Angra, 123. (Z.)
Angur, 562.
Aqāyad, 77, 83.
A'ql-i-a'shara, the ten Primal Intelligences; (S., ḍasha mānasa-puṭra-s, prajāpaṭi-s, āḍi-mahā-ṛshi-s).
A'ql-i-awwal, the First Intelligence, Primal Mind, (*Skt.*, Āḍi-ṭaṭṭva, Buḍḍhi-ṭaṭṭva).
A'ql-i-kul, 186, 513. Omniscience; *Intellectus Mundi*; (S., Sarva-jña, Jñān-āṭmā, Īsha-or Jñāna-samashti).
A'ql-i-ma'āsh, ordinary reason; (S., vyakṭa-buḍḍhi, vyashti-buḍḍhi),
Arḍ, 183.
A'rf, 79.
Ā'rif, 366.
Ar-Rahmān, 90, 265.
Ar-Razzāq, 40, 240, 262, 265.
Arsh, 183.
Ārzū, 230.
Ārzū-i-ṭawalluḍ, 340.
Asahāb, 367.
Āsḥāb, 185.
Ashgḥāl, 521.
Asīr, 296.
Asīrī, 526.
Asl, 68.
Asmā-i-llāhī, 193.
-i-Kiyānī, 193.
As-Shakūr, 513.
Asṭāṭīl, 562.
Asūl, 68.
Aṭālīq, 554.
Auliyā, 397, 444.
Ayān, manifest, (S., vyakṭa).
A'yān-i-sābiṭa, 'things manifest'.
Āyāṭ, 417.
A'yn-Sāf, 225.
A'yn-Suf, 225,
A'yniyaṭ-(or a'iniaṭ)-i-haqīqī, 61, 83.
Āzād, 296.
Azal, beginningless; (S., anāḍi). (See Abaḍ).
Ā'zama, 99.
A'zaz-i-El, 121.
Azān, 443, 532.
Azkār, 437.

Az-Zāhir, 39.
Baḍal, 196.
Bāḍī, 267.
Bahishṭ 183
Bait-ullāh, 443.
Banda, (same as a'bḍ, servant).
Baiṭ-ur-Rahmān, 97.
Baqā, persisting; remaining behind; (S., shéshī, a-vināshī); opposite of fanā, extinction, (S., laya).
Barza-garāṅ, 460.
Barzaḳh, 376.
-f-illāh, 205, 526.
Bāṭila, 230
Bāṭin, 396.
Bāṭinī, 418.
Bāzār-gānān, 460.
Bé-gharazī, 309.
Bé-khuḍī, 120, 301.
Bé-zārī, 118.
Buruz, 221.
Burz, 460.
Buṭ, 429.
Chashm-i-Basīraṭ, 144.
Chashm-i-bāṭinī, 512.
Chehlum, 443.
Chogḥā, 62.
Ḍād, 346.
Ḍahr, Time, Emptiness, (S., Kāla, Shunya).
Ḍahriya, one who believes in emptiness, i.e., nothing, (S. shunya-vāḍī, nāsṭika).
Ḍaqāyaq, 83, 92.
Ḍargāh, 444.
Ḍarvand, 183. (Z).
Darvésha, 444.
Ḍaulaṭ, 204, 299.
Dayānaṭ, 204
Dév, 183.
Ḍīḍah, 310.
Ḍīḍār, 520.
Ḍil, 186.
Ḍil-bar-dāshṭagī, 118.
Ḍīn, 299.
Ḍozakḥ, 183.
Ḍunyā, 299.
-ḍosṭi, 201.
Ḍulḍul, 435.
Ḍurraṭ-ul-baizah, (see Yāqut-ul-baizah.)
Durvésh, 92, 444.
Ehrīm, 425.
Enab, 562.
Éṭabār, 302.
E'ṭarāf, 413.
Faiz, 'grace', 'kindness', (S., prasāḍa, anu-graha).
Fa'l. 79, 80, 393.
Falak, 'heaven', 'space', (S., ākāsha, lōka).
Fal-safā, 225.
Fanā-f-illāh, 205, 526.
Faqīr, 92, 252, 291, 444.
Farishṭa, 183, 242.
Farq, 'separateness', (S., bhéḍa-bhāva).
Farshār 183. (Z.)
Farz, 347, 351.
Faskḥ, 161.
Fasl, or fesāl or infesāl, 'distance', 'separateness', the opposite of *wasl* (q. v.) or wesāl; (S., bhéḍa).
Fātihā, 443.
Fazāel, 309.
Fikr, 520.
Fiqah, 417.
Firqāh, 445.
Fisāl, 84.
Fisāna, 229, 237.
Fitna, 229.
Frāvarshi, 183. (Z).
Fuqr, 255, 275, 300, 336, 340.

Furqān, 244.
Furu, 68.
GHAFFĀR, 237, 265.
Gḥaib-ul-gḥuyūb, 224.
Gḥaib-i-Muṭlaq, 224.
Gḥair, 295, 525.
Gḥair-az-Kḥudā, 106.
Gḥairiyat, 117, 206, 309.
Gḥairiyaṭ-i-ṭabārī, 61, 84.
Gḥarrah, 119.
Gḥarz, 351.
Gḥaur, 393,
Gḥaus, 196.
Gḥazzāb, 237.
Gumbad, 443.
HABS-I-DAM, 520.
Hādī, 'guide', 'teacher', 'preceptor'; (S., neṭā ; guru).
Hadīs, 418.
Hādisun, 230.
Hāfizā, 117, 513.
Hajj, 115, 424, 426, 434.
Hajr-ul-aswad, 422, 424, 425.
Hajr-ul-yamān, 424, 425.
Hakīm, 492.
Hāl, 520.
Hālikun, 230.
Hama-andar-Ūsṭ, or hama-ba-Ūsṭ, 223.
Hama-az-Ūsṭ, 223.
Hama-Ūsṭ, 223, 521.
Haq, 102, 300, 495.
Haqāyaq, 83.
Haqīqat, 46, 77, 295, 393.
Haqīr, 374.
Haq-shināS, 366.
Haq-Tu-ī, 97.
Haq-ul-Yaqīn, 104.
Hasṭī-i-muṭlaq, 113.
Hawas, 230.
Hawās-i-bāṭinī, 255.
Hawas-i-zindagī, 339.
Hazz-i-ā'lā, 204.
Helāl, 442.
Hijāb, veil, screen ; 302. (S., āvaraṇa).
Hilm, 119.
Hirs, 209, 230, 297, 538.
Hirs-i-dunyā, 339.
Hulūl, 221.
IBĀḌAṬ, 77, 252.
Iblīs, 183.
Ibn-ul-waqṭ, 'son of the time', 'creature of circumstances', 'product of the times' ; (S., yuga-kāritā, yuga-janiṭa, yuga-jāṭa).
Idrā Rabbā, 148.
Idrāk, 480.
Īd-ul-fiṭr, 115.
Īd-uz-zohā, 115.
Ījād, 221.
Ījādiyah, 221.
Ijmā', 418.
Ikḥṭiyār, 302.
Ilhām, 512.
I'lm, 79, 240, 393, 539, 552.
I'lm-i-dīnī, 97.
I'lm-i-husūlī, 512.
I'lm-i-huzūrī, 512.
I'lm-i-iktisābī, 97.
I'lm-i-ilhāmī, 97.
I'lm-i-ishrāqī, 97.
I'lm-i-istidlālī, 97.
I'lm-i-kasabī, 97.
I'lm-i-kashfā, 97.
I'lm-i-ladunni, 97.
I'lm-i-makāshifā, 97.
I'lm-i-mashhāyī, 97.
I'lm-i-nazārī, 97.
I'lm-i-rūhānī, 92. (S., Adhyātma-vidyā).
I'lm-i-safīnā, 92.
I'lm-i-sīnah, 88, 92, 93.
I'lm-i-wahbī, 97.
I'lm-i-wajdānī, 97.

I'lm-khwāhish-fa'l, 79, 393.
Imām, 367, 444.
Imān, faith ; (S., shraḍdhā).
Imḍādī, 272.
Indirāj-i-kul-f-il-kul, 194.
Infisāl, 309.
Inkār, 489.
Inkisār, 119.
Inni an-Allahu, 98.
Inqiṭa-ul-ashkāl, 224.
Insān, 65.
Insāniyat, 530.
Insān-ul-haiwānī, 'brutish man'; (S., pashu-purushah).
Insān-ul-kāmil, 202, 220, 228, 311, 376. (S., ḍivya-purushah).
Insiḍādī, 272.
Iqbāl-mandi, 204.
Irāda, 79,302.
Irfān, 59, 244, 302, 366, 552.
Irtiqā, 150, 161.
Isār, 376.
Isbāṭ-ul-ishāraṭ, 228.
Isqāṭ-ul-ishāraṭ, 224, 228.
I'shq-bāzī, 61.
I'shq-i-haqīqī, 201, 245, 301, 322, 359, 553.
I'shq-i-majāzī, 245, 322, 359, 376.
Islām, 73, 150, 389, 493.
Ism, 376.
Istighrāq, 208.
Iṭṭisāl, 309.
Izāl, 150.
JABR, 170.
Jāḍū, 485.
Jāh, 241.
Jahān, 'the moving', 'the rushing', 'the world-process', the 'whirling', the 'whirled'; 229. (S., jagaṭ, samsāra).
Jahannum, 183.
Jā'l, 113, 230.
Jā'el, 113, 230.
Jalālī, 40, 140, 242, 366.
Jamālī, 40, 242, 365.
Jannaṭ, 183.
Jazbā, 14, 221.
Jehāḍ, 115.
Jinnāṭ, 183.
Jins-i-ā'lā, 113.
Jism-i-kasīf, 188, 190.
Jism-i-kul, 186; Omni-presence, *Corpus Mundi*; (S., Vaishvā-nara, Sarva-vyāpī, Déha-samashti, Jagaḍ-āṭmā).
Jism-i-laṭīf, 188, 190.
Jism-i-misāl, 190.
Jism-i-shahāḍā, 190.
K'BA, 422, 424, 500.
Kaffārā, 413.
Kāfir, 486.
Kalām-Ullāh, 417.
Kalemā, 90, 94, 98, 223.
Kamāl, 182, 300.
Kāmil, 76, 321.
Kāmi-no-michi, 75. (*Sh.* Jap.)
Kanḍūrī, 443.
Karam-bā-khalq, 201.
Karāmāṭ, 182.
Kasf, 295.
Kashf, 512.
Kashiḍan, 460.
Kasraṭ, 475, 525.
Kasraṭ-dar-sifāṭ, 525.
Kasraṭ-dar-Wahḍaṭ, multiplicity-in-Unity.
Kāyanāt, 242.
Khair-i-mahz, 204, 357.
Khalīfā, 367, 444.
Khāliq, 267.
Khālī-uz-zehn, 520.
Khalq, 302.
Khāneqāh, 275, 338, 444.

Khashm, 300, 340, 480.
Khātim, 56.
Khāṭir, 322.
Khaṭrah; 'fear', 'danger', 'anxiety', 'heart-experience', 'psychical experience'; 322, 521. (S., kshobha, vi-kshepa, ābhyanṭar-ānu-bhava).
Khauz, 393.
Khayāl, 80, 230, 237.
Khidmat-i-khalq, 302.
Khūbī, 300.
Khud, 206, 296.
Khudā, 123, 134, 150, 206, 296, 309, 322, 489.
-i-Murakkab, 84.
Khudā-i-mua'yyan, 84.
Khud-gharzī, 309, 559.
Khud-hisābī, (keeping account of one-self), 362.
Khudī, 123, 126, 206, 294, 296, 297, 309, 322, 351, 489, 526.
Khwāb, 237.
Khwāb-i-Khudā, 230.
Khwāhish, 79, 302, 393.
Kish, 460.
Kīshā-Warzāṅ, 460.
Kitāb-ul-Mubīn, 'the open book,; the Lauh-i-mahfuz (q. v.) made plain, or in detailed manifestation.
Kufr, 294, 299.
Kun, 219.
Lā-BA-SHARṬ-I-SHAY, 108, 224.
Lā-haq, 294.
Lahw, 61, 228, 229, 300.
Lahwun, 229.
Laīb, 61.
Laībun, 229.
Lā ilāh il-Allāh, 90, 98.
Lā ilāhā illā Anā, 90, 98, 238.
Lā-intīhā, 225.
Lā-mā'būdah-illā-Hū, 223, 520.
Lā-maqsūdah-illā-Hū, 223, 520.
Lā-mashahūdah-illā-Hū, 223.
Lā-ma-siwā-Allāh, 238.
Lā-maujudah-illā-Hū, 223, 238, 520.
Lā-sānī, 106.
Lā-ṭa'iyun, 224.
Latāyaf-i-sitta, 'plexuses', 'ganglia'; (S., chakra-s, kanda-s, pītha-s),
Lauh, 183.
Lauh-i-mahfūz, 117, 513.
Lazzat-ud-dunyā, 204, 205.
Lazzaṭ-ul-llāhiyā, 204, 205.
Luṭf, 295.
MAINYU, 123. (Z.)
Majhūl-un-na's, 224. 'Indescribable'; (S., a-nir-vachanīya).
Majbur, 170.
Majmua'-i-Ziddain, 106.
Malāyak, 183, 397, 525.
Mālik, 150.
Mā'lūm-i-mā'dūm, 'the known (as) non-existent'; (S., nishédha-jñāta; a-bhāva-jñāta. See Aham-Ēṭaṭ-Na).
Mā'milāt, 77, 396.
Mana', 219.
Manqūlāṭ, 97.
Maqāmāṭ, 186.
Māqulāṭ, 97.
Mard-i-ṭamām, 220.
Mā'rifaṭ, 46, 83, 244, 393.
Mashīyaṭ, 512.
Mā-siwā-Allāh, 106, 294.
Masjid, 443.
Maskh, 161.
Masmū', 97.
Masnawī, 68.

Maṭbū', 97.
Maulā, 150, 534.
Maulavī, 492, 534, 539, 559.
Maulūḍ, 435.
Mawāzinah, 174.
Mazdūr, 460, 548.
Mazhar-i-atamm, 202, 220, 221.
Mazhab, 74.
Mohr-i-sheikh, 334.
Me'rāj, 'nearness' to God ; highest 'ascent' of soul to God ; (S., sāmīpya-mukṭi).
Millaṭ-gharzī, 559.
Miskīn, 92, 444.
Mizāj, 492.
Mohkamāṭ, 66.
Mo'jizah, 182.
Mokammal, 321.
Momin, 367.
Mua'llim, 554.
Muā'yinā, 520.
Mua'zzin, 433, 444.
Mubārizān, 460.
Muftī, 444.
Muhabbaṭ, 376.
Muharram, 115, 435.
Mujāhiḍā, 302, 520.
Mujānibaṭ, 118, 302, 332, 554.
Mujāwir, 444,
Mujṭahiḍ, 444,
Mukāshifā, 520.
Mukhṭār, 170.
Mulk, 187.
Mullā, 296, 444.
Mumkin-ul-wujūḍ, 'possible of existence' ; (S., sambhāvya-saṭ)
Munārā, 443.
Munāzilaṭ, 302, 332, 554.
Munqata-ul-ishāraṭ, 108, 224;
Muqaddamah, 460.
Murāqibā, 520.
Murīḍ, 'the orderable', 'pupil', 'disciple' ; 443. (S., shishya, 'the orderable', 'the teachable'). (See Pīr-murīḍ).
Murshid, 190, 360, 366, 444.
Mushābihāṭ, 66.
Mushāhiḍā, 520.
Mushrik, 'one who joins another with God. (S., bhèḍa-ḍarshī, ḍvaiṭī, bahuḍèva-vāḍī). (See *Shirk*).
Muṭawallī, 444.
Muṭrib, 385.
Muwahhid, 'monist', 'unitarian'. (S., a-ḍvaiṭī).
Muzḍ-war, 459.
NABĪ, 91, 196, 376, 447.
Naḍm, 413.
Nafs, 186, 187, 294.
Nafs-i-ammārā, 187, 309, 322, 503.
Nafs-i-jārī, 188, 190.
Nafs-i-kul, 186.
Nafs-i-lawwāmā, 187, 322, 503.
Nafs-i-mulhimā, 187, 322.
Nafs-i-muqīm, 188, 190.
Nafs-i-muṭmainnā, 187, 322.
Nafs-i-rahmānī, 187, 309, 322.
Nafs-i-nāṭīqā, 186
Nafs-kushī, 437, 520.
Nā-haq, 294.
Najāṭ, 190, 204 , 205, 244, 454, 526.
Namāz, 115, 396, 398, 443, 520, ,532.
Namūḍ, appearance, ; phenomenon ; (S., praṭi-bhāsa, ā-bhāsa) ; opposed to būḍ, noumenon, being. (S., param-ārṭha, ṭāṭṭvika, saṭ).
Nām-warī, 298.
Nāriyān, 343.

Naskh, 161.
Nāsūṭ, 187.
Nawāhī, 246.
Nazūl, 150, 352.
Nefesh, 186. (*Ju.*, Heb.)
Né'mat-i-dunyāwī, 204.
Neschāmah, 186. (*Ju.*, Heb.)
Nihān, hidden, unmanifest. (S., a-vyakta, gūdha, gupta).
Nūr, 240.
Nūr-i-Qāhir, 69, 240.
Nūriyān, 343.
Nūsmā, 186.
ORMAZD (or Hurmuzd, i. e., Ahura Mazadā), 100. (Z.)
PĀDISHĀH, 558.
Paighām-bar, 55.
Pāk-dāmanī, 340.
Parhèz, 340, 520.
Parī, 183.
Pārsāī, 520.
Peshā-warāh, 460.
Péshé-imām, 367.
Pīr, 360, 366, 397, 443, 444.
Pīr-i-mughān, 190.
Pīr-murīd, 443.
Pīr-i-murshid, 554.
QĀDIR, 59.
Qabīlah, 179.
Qadr, 170.
Qahhār, 144, 237.
Qalb, heart, 322. (S., hṛdaya).
Qalb-ul-insān, 97.
Qaul, 80.
Qaus-i-nazūl, 83, 84, 119, 228, 257, 328.
Qaus-i-urūj, 83, 84, 119, 228, 328.
Qayāmat, 'the static state'; 'the state of rest'; the Last Day; the Day of Judgment; (S., pralaya; 'the Sleep of God').
Qayās, 418.
Qudrat, 59, 301, 480.
Qurān, Throughout, 418.
Qurbānī, 72, 434.
Qurb-i-farāyaz, 221.
Qurb-i-nawāfil, 221.
Qutub, 196.
Rab, 150.
Rabb-i, 534.
RAHĪM, 59.
Rahm, 118, 301.
Rahmān, 59, 237, 265, 438.
Ramzān, 435.
Raskh, 161.
Rasūl, 55, 91, 196, 376, 389, 447, 476.
Raushan-zamīrī, 182, 512.
Razāel, 309.
Razzāq, 265.
Rija't, 161.
Riyāzat, 252, 520.
Rizq, 262.
Rozā, 115, 437.
Rūh, 146, 186, 187, 318, 350.
Rūh-i-ā'lam, 162.
Rūh-i-ā'zam, 162, 350.
Rūh-i-jārī, (See nafs-i-jārī).
Rūh-i-kul, 186.
Rūh-i-muqīm, (See nafs-i-muqīm).
Rūh-ul-quds, 'holy soul', 'holy spirit', 'Holy Ghost'. (S., pavitr-ātmā, divy-ātmā).
Rūh-ul-rūh, (or Rūh-ul-arwāh), 146, 162, 318, 350.
SAFĀ, 225, 328.
Safar-i-abd, 119.
Safar-i-Haq, 119.
-ul-abd, 84.
-ul-Haq, 84.
Sair-i-āfāqī, extro-spection; 'travel in space', i.e., the

outside world.
Sair-i-nafasī, 144, 305, introspection; 'travel within the mind'.
Sajjāḍā, 443.
Sajjāḍā-nashīn, 444.
Salāṭ, 115.
Sālik, 252, 255.
Salīm, 219.
-uṭ-ṭabā', 219.
Salm, 73.
Sarāb, 229.
Saum, 115.
Sauṭ-i-sarmaḍī, 'the eternal and incessant voice without sound and direction': 'the voice of the silence'; 'the word that was with God, and was God'; (S., an-āhaṭa-nāḍa, 'un-struck sound,' 'sound without striking together, of any objects; AUM, OM).
Sérī-az-ḍuniyā, 118.
Shab-bédārī, 437.
Shahāḍaṭ, 380.
Shahwat, 300, 340.
-o-ghazab, 480.
Shaiḍā, 359
Shaiṭān, 183.
Shakḥsiyaṭ-i-aḍnā, 206.
-i-ā'lā, 206.
Shakl-e-kul, 186.
Shān, potency, power; (pl. shuyūn, shuyūnāṭ; S., shakṭi, vi-bhūṭī).
Shānī, 99.
Shanīḍah, 310.
Shara-ī-mullā, 92.
Sharia't, 77, 295, 393, 396.
Sheikḥ, 360, 366, 444.
Shirk, 294, 295.
Shohraṭ, 298.
Shuhūḍ, 221, 240.
Shuhūḍiyah, 221, 222.
Shuṭṭahiyāṭ, 99.
Shuyūnāṭ, 84, 242, 301.
Sifāṭ, 40, 224, 240, 242, 269.
Siṭārā, 442.
Spenṭa, 123. (Z.)
Subhāni, 99.
Sūf, 225.
Sūfī (sects), 359.
Sūfī, 225. (Throughout). (See Tasawwuf).
Sufī-auliyā, 92.
Sufīsm, 493.
Sūfisṭā, 225.
Sūkn, 255, 336, 340.
Sulūk, 254, 520.
Sulṭān, 558.
Sūrah, 417.
Surūr-i-Jāwéḍānī, 357.
TA'RUM, 443.
Ṭa'iyun, limitation; (S., ava-chhéḍa, pari-miṭi).
Ṭabaq 183.
Ṭabīyaṭ-i-kul, 186; Omnipotence; *Anima Mundi*; (S., Sūṭr-āṭmā, Prāṇa-samashti, Hiraṇya-garbha, Sarva-shakṭih).
Ṭablīgḥ, 490.
Ṭafraqā, 113, 309.
Ṭafsīr, 417.
Ṭahzib-un-nafs, 520.
Ṭājir, 460, 548.
Ṭajriḍ, 300.
Ṭakabbur, 119, 538.
Ṭakiyā, 444.
Ṭakiyā-ḍār, 367, 444.
Ṭajallī, illumination; (S., prakāsha).
Ṭama', 209, 297.
Ṭama'-i-zar, 340.
Ṭamannā, 230.

Ṭanāsukh, 150.
Ṭanazzulāṭ, 'descents', involution, d-e-volution ; falling deeper and deeper into Matter ; (S., av-āroha).
Ṭanqīya-i-qalb, 520.
Ṭanzīh, 224, 228.
Ṭāo, 75. (*T.*, Chin.)
Ṭaqashshuf, 252.
Ṭaraqqiyāt, 'ascents', e-volution ; rising more and more out of Matter. (S., ā-roha).
Ṭaqdīs, 436.
Ṭardīd-ul-hayākal, 224.
Ṭā'rif, 298.
Ṭarīqaṭ, 77, 295, 393.
Ṭark, 302.
Ṭark-i-ḍaulaṭ, 300.
Ṭark-i-ḍuniyā, 275, 311.
Ṭark-i-haiwānāṭ, 437.
Ṭark-i-izā-rasānī, 300.
Ṭark-i-khuḍī, 75.
Ṭark-i-Maulā, 311.
Ṭark-i-shahwaṭ, 300.
Ṭark-i-u'qbā, 311.
Ṭark-i-siṭam, 300.
Ṭark-i-ṭark, 311.
Ṭasalluf, 229.
Ṭasawwuf, 50, 92, 100, 225, 328, 551.
Ṭashbīh, 224, 437.
Ṭasfīya-i-dil, 328, 520.
Ṭashbīh, 224, 228.
Ṭashrīh, 417.
Ṭauhīḍ-i-afa'lī, 513.
Ṭauhīḍ-i-sifāṭī, 513.
Ṭauhīḍ-i-zāṭī, 513.
Ṭawāf, 425.
Ṭawajjuh-i-Llāhī, 334
Ṭawajjuh-i-Llqāī, 334.
Ṭawakkul, 339.
Ṭawallā, 340.
Ṭawāf, 425.
Ṭāwīz, 442.
Ṭāziā, 435.
Ṭū, 495.
Ū'LEMĀ, 444.
Ul-ul-albāb, 459.
Ul-ul-amr, 459.
Ul-ul-i'lm, 459.
Ummuhāṭ-i-siflī, 269.
Umm-ul-kiṭāb, 'the mother of books' ; Lauh-i-mahfūz (q v.).
Umūr, 246.
Urf, 79.
Urūj, 150, 221, 352.
Uzam, 562.
WAHḌAṬ, 2, 174, 208, 236, 309, 475, 525.
Wahḍaṭ-dar-Kasraṭ, Unity-in-multiplicity.
Wahdaṭ-dar-zāṭ, 525.
Wahm, 294.
Wajd, 221, 520.
Wājib-ul-wujūd, 357, 380. 'Necessarily existent'; (S., atyanṭa-saṭ ; kūtasṭha-saṭ).
Walhum, 229.
Walī, 196.
Waqf, 444.
Wasl or wesāl, or wiṣāl, ittiṣāl, 84, 221; (the opposite of fasl or fesāl).
Waṭaḍ, 196.
Wujūḍ, 221, 240.
Wujūḍ-i-bahaṭ, 224.
Wujūḍ-i-muṭlaq, 'pure Being', 'absolute existence';(S.,saṭṭā-māṭra, san-māṭra, shuḍḍha-saṭ, ékānṭa-saṭṭā, aṭyanṭa-saṭṭá).
Wujūḍiyah, 221, 233.
Wuzū, ablution before prayer; (S., mārjana, prakshālana,

snāna).
YASHT, 100. (Z.)
Yāqūṭ-ul-baizah, Ḍurraṭ-ul-baizah, 'egg of chrysolite', 'egg-pearl';(S., Brahm-ānda, Hiraṇya-garbha, Andam Haimam, 'Golden Egg', Jyoṭir-lingam, 'Pillar of Light', primal nebula).
Yazd, 183
ZĀT-I-NAFS, 300.
Zakāṭ, 115, 417.
Zamīn, 298.
Zan, 298.
Zar, 298.
Zarrā, 113.
Zāṭ, 269.
Zāṭ-i-lā-sifāṭ, 224.
Zāṭ-i-muṭlaq, 108.
Zāṭ-i-sāḍij 108, 224.
Zaujain, 144, 342.
Ziḍḍain, 144, 342.
Zikr, 520, 521.
Zinḍīq, free thinker, sceptic, unbeliever, atheist; (S., n-āstika); (opposite of Siḍḍīq).
Zohḍ, 252, 366, 539, 552, 558.
Zunnār, 442.
Zurrā, 459.

ABSOLUTE, Absoluteness, Absolution, 79, 108, 142, 144, 204, 224, 526 ;
has no beginning or ending, xvii.
Accidents, historical, economic, geographic, physiographic, etc., why and how, xix.
Acquisitiveness, 298, 340, 451.
Action and Reaction, Law of, 43, 162, 175, 343.
Action reveals heart-conviction, 497-8.
Activism, 77.
Adam and Eve, 324-325.
A-dvaitism, 493.
Āgḥā-kḥānism, 493.
Agreement, universal, test of the Essential and Universal Religion, xviii, 47 ;
expands, 115 ;
of all Religions, declared by all Founders themselves, 51-59 ;
joy of, 60-66.
Ahl-i-Hadīsism, 493.
Ahmadiyanism, 493.
Allegories, 93.
Alliance for Existence, 298, 543.
All in All, 194-195.
Also, not *Only* but, 379.
Altruism, xv ; 118, 120, 278, 310. (See Egoism and Universalism).
Ambivalence, 34, 40, 72, 204, 244, 305, 526. (See Duality).
Amen, Amīn, AUM, the same, 407.
Analogy, Law of, 117, 190, 195, 320 ;
between Sleep and Death, 320.
Anchorites, 444.
Angels, 121-122, 124, 221 ;
meaning of names of, 183-184.
Anima Mundi, 131. (See Mundi.)
Animal-*in*-man, Sacrifice of, 437.
Animal sacrifice, disapproved by all religions, 437-442.
Answer, the Final, 354-355.
Appetites, of Eating, Mating, Speaking, and Hunger, Sex, Acquisitiveness, 262 ;
egoistic root-, and their sublimated forms, 297-298 ;
the altruistic or counter-, 300 ;
three cures for three, 340 ;
four physical and four psychical, 451-452.
Arcs of Descent and Ascent of the Soul, 83, 119, 150, 228, 253, 257, 328, 352. (See Ascent).
Art, and Religion, 435 ;
perverted, 543.
Ārya, meaning of, 66, 95.
Āryanism, or Ārya-Samājism, 493.

Asiatic Thought, colored by Religion, 6.
Ascent, stages of, 220-223, 257. (See Arcs and Descent).
Asceticism, 255, 484.
Associations. (See Philanthropic).
Astrological Astronomy, 473.
Atheism, 489.
Atlantean Race, 185.
Atom, 195.
Attributes, and Substratum, 140, 193;
of the Attributeless, 224.
Awful and Beautiful, 242, 365-366.
Azaziel, fall of the archangel, 121:
meaning of, 121-122.
BÁBISM, 493.
Bacchanalia, 441.
Bahā-ism, 493.
Balance, of mind, how achieved, 36;
of Pleasure and Pain in life, 342-345.
Battle, internal, 305-306. (See Conflict).
Be, to be *known* is to, 127.
Beatitude, 206.
Beautiful, the, 40, 242, 365.
Beauty, 27, 40, 488, 520;
an aspect of God, 365;
desires to be admired, 241. (See Truth).
Bene-ficence, Bene-science, Bene-volence, 245.
Being, and Non-Being, 102, 108;
planes of, 177.
types of, 157.
Beloved, the One, of all, 62-63.
Bhakṭism, 493.
Blessed are the poor in heart, 330.
Blessedness, Bliss, Divine, 205;
names of, 208, 235, 349, 357.
Birth-control, means to death-control, 481.
Births and deaths, freedom from involuntary, how gained, 190, 219.
Bodies, three, of man and God, 186.
Body, macrocosmic, 186;
triple, 186;
and soul, 186, 190;
how subtle, may be rightly developed, 321.
Bread, Spiritual and Material, 13, 262-263, 308, 435, 446;
sacredness of the daily, 263, 403.
Bridge, between Egoism and Altruism, hair's-breadth, 322,
the Chinvaṭ, 323;
the sword-edge, 323.
Brotherhood, 23, 201;
Universal, 6, 536.
Buddhism, xxvi, xxviii-xxix;
in China and Jāpān, 64, 75;
identical with Véḍānṭa and Jainism re Supreme Self, 99, 132;
as reform within Véḍaism, 493. (Throughout).
CASTE, dissensions, 13;
soul has no, 59;
curse of hereditary, 122;
true meaning of, 445-468;

not by birth, but by worth, 477.
Caste-system, as Social Organisation, 445-468; 482-83;
degeneration of, 466-467.
Catchwords, 491; 541.
Cause and Effect, Law of, 162.
Causation, 162-166;
three views of, 222-233.
Chance, (in Unknown Cause), 133, 172.
Change and Changelessness, 44, 102, 132, 175, 238-239.
Chaos, Deep Sleep of, 237;
Cosmos in, 237.
Character and Occupation, 477;
building of good and strong, 538;
degeneration of, in all departments of life, 539.
Charity, 27;
to be discriminate, 417, 497.
Child-mind, 45;
not to be disturbed, 138, 139, 144, 172;
be tender to the, 420; 430.
Christianity, xxvi. (Throughout).
'Christ liveth in me', 315-317.
Circumstances. (See Accidents, and Duty).
Civilisation, threefold, 81,
relation of, to threefold education, 81-82.
Védist, founded on three main factors, the Mother, the Educator, the Defender, 371-372;
tetrad of, 458;
Indian social organisation and, 476;
false and true, 540-553;
Modern, a vast Rake's Progress, 539, 545.
Cleanliness, triple, 80-82;
next to godliness, 436;
how mis-interpreted in Hinduism, 436.
Comedy and Tragedy of the World-process, 237. (See Play, and World-process).
Commandments, Five, 245-251;
additional, 252-255; 471.
Communism, 50, 345, 526, 546-548.
Compassion, passionate, 118, 332.
Complexes, 298. (See Psychoanalysis).
Conditions, accidental. (See Accidents).
Confession, 319, 413-415.
Conflict, 44, 305-306, 327, 527-32.
Confucianism, xvvi, xxviii, 8, 64. (Throughtout).
Conscience, 95, 171, 280, 306, 371.
Consciousness, Universal Principle of, 42;
indefeasible Immortality of, 103;
as partless, breakless, unique, Self-, 108-115;
Spiritual, or Super-mind, 118;
God's, the Universal Self's, all-pervading, all-including, 126, 127;
the one Maintainer, of the Universe, 145;
the Ultimate Mystery, our

very Self, 149 ;
Continuum of, and Nature of, 173 ;
Universality of, 173 ;
three states of, 187, 209 ;
All-Self-, as Universal Mind, 513 ;
of the Universal Self, i. e, the Principle of Consciousness, includes the human Conscious as well as Unconscious, 528. (See God and Self).
Consequences, reward and punishment, sure, of good deeds and sins, 164-174.
Continuum, Continuity, of Nature, due to Unity of Self, 173.
Continence, 339, 481.
Control, of tongue, secret of all, 258 ;
of mind, for intro-spection, 304 ;
of birth and death, 481.
Conversion, forced, in religion, 490-91.
Correspondences, 192.
Cosmic Mind, 193.
Cosmos, 194, 237.
Creations and destructions, countlessly repeated, 152 ;
nature and cause of, 237.
Creed-marks, 443.
Cyclicity, Law of, 121, 219.
Danger, great, of self-deception, by believing one's own individual self to be the Supreme Self, 121-125;
of mistaking personal love for Universal Love, 321 ;
of eroticism, and of excessive dependence, in devotional cults, 358-366 ;
of black magic, 485-86 ;
of fanatic belief that one's own religion is the best for all, xiv, 486 ;
of excessive clinging to outer forms and words, 490-94 ;
of self-indulgence uuder pretence of God's Will, 524.
Death, how conquered, by yoga-methods, in the superphysical sense, 190 ;
how, in the metaphysical sense, 190, 203-217, 309, 321, 487-89 ;
flash of panoramic memory at, 320 ;
preparation for, (euthanasia), 320-321 ;
gateway to larger life, 387;
judgment on soul after, 497, 515.
Debts, four congenital, social, 358, 454,
Decay, periodic, 202.
Deeds, good and dutiful, indispensable, 497 ;
prove the real faith, 498 ; 518.
Degeneration of religions, 8, 16, 525.
Deism, 221.
Deity in image and shrine, 418-19.
Deliverance, 204.
Democratism, 50-51.
Democracy, method of, in religion, xiv, xviii, 15, 48, 52.
Descent, 228, 257. (See Arcs and Ascent).

Desire, one of the three Functions of the mind, 76-79 ;
corresponds to the Way of Devotion, 77, 245 ;
Divine, 239 ;
subtle self-deceiving, 256 ;
the Primal Force or Energy, 319 ;
men are what they, 318-319 ;
and Desirelessness, proper time for each, 352 ;
the Root-Cause of the Universe, 361 ;
the Self-same Heart's, of All, 562, 563.
Destiny and Free-Will, 164-166 ; 170-173 ; 349, 518.
Determinism. (See Destiny).
Devil, 305. (See Satan and God inverted).
Devils, 183.
Devotees, visions of, 421-422.
Devotion, safest form of, 366 ;
Way of, 245-388 ;
one of three integral Constituents of Religion, 77, 245, 393 ;
mutual, of each to all, all to each, 350 ;
personal and impersonal, sterile without virtuous and dutiful acts, 497 ;
dangers of excessive, (see Danger).
Dharma, meaning of, 72, 73.
"Die before you die", 189.
Dietetics ; See Food.
Difference, Discord, 12, 58, 61, 72, 116, 128, 475, 525. (See Agreement).
Disarmament, moral, must come first, 26.
Disciple and Master, 443.
Disciplines. (See Virtues).
Discord, spirit of, 12,
Discourse, speechless, 147.
Discovery, the Great, 213-215.
Dis-gust with the world, dis-illusionment, dis-passion, dis-taste for life, 118-120, 227, 302, 304, 332, 554. (See World-weariness).
Dissolution, 205.
Diversity, 11. (See Difference).
Divine, Bliss ; (See Blessedness) ;
Fire, periodic renewal of, 201 ;
Heartache, 218 ;
Union, 355 ;
Will-and-Imagination, 381 ;
Will, (See Will) ;
Harp, the human body, 385-386.
"Doctors disagree", 10, 492.
Doctrine of the Eye, 92 ;
of the Heart, 91 ;
of the Page, 92.
'Domestics', 542.
Dreams may be purified and beautified by prayer before sleep, 320-321.
Duality, of God's Nature, in all aspects of the World-Process, 30-44 ;
how transcended, 37 ;
of attributes and names of God, 39.44 ;
of Sex, 41 ;
of Souls, minds, higher and lower, altruist and egoist,

in each person, 43 ;
Law of, 72 :
of the ends of life, 204, 244; 305-306 ; 325 ; 441 ; 525. (See Opposites).
Duty, varies with circumstance, 67, 283, 291-292 ;
is neither sin nor merit, 171;
the Whole, of Man, in brief, 246 ;
difference of, 255 ;
to rear up virtuous progeny, 264 ;
conflict of, 287 ;
reconciliation of, 289 ;
general and special, 291 ;
meaning of the word, 346 ;
means to equability, 346 ;
devotion to, 346 ;
becomes Joy, 352 ;
necessity to know what the exact duty is, in any given situation, 447 ;
the only right, 509-10 ;
active performance of, indispensable, 507 ; 519-20.
EAST and West, 7-11.
Economics, 542.
Ecstatic utterances of Mystics, 98-102.
Eden, Garden of, 324.
Education, relation of, to civilisation, 18, 534.
consequences of wrong, 535;
wrong and right, 548-49.
Education and the Educationist, 534-560,
Educationists, duty of, 23-28; 47-48 ;
to teach Universal Religion, 48-51 ;
should combine austerity and wisdom, 553 ;
pure livelihood necessary for, 555 ;
make or mar State and Civilisation, 555 ;
right and duty of, to guide, direct, correct, reprove, rulers and public servants, 555-57.
Ego, Universal, 318. (See Self).
Egoism, xiv ;
and nationalism, *vs.* Humanism, xxiv ; 73, 76, 116, 118, 123, 205, 297, 301-302, 322, 351, 525 ;
hardens the heart, 120 ;
must be dissolved, to see God, 120 ;
the real Satan, 125 ;
and 'personality', 135 ;
the measure of Altruism, 278 ;
the single root of all sins, 294 ;
and Altruism, the only two 'moral' principles, 310 ; 351. (See Altruism and Universalism).
Egyptian religion, views ré' soul in, 186.
Elephant, and six blind men, story of, 561.
Elixir of Life, 386.
Emotions, the chief, 293, 307.
Empires and Religion, 476.
End, the Permanent and the temporary, xxiv-xxv.
Ends of Life. (See Values).
Energism, 77, 223.
Enlightenment, meaning of, 85.
Epicureanism. (See Stoicism).
Equality, 194 ;

and Fraternity and Liberty, 552.
Equilibrium, Equability, 36, 174, 342-346.
Eros, as Love-Lust, 122;
the Prime Curator, 362,
unbridled, the worst enemy, 481.
Erotic language of Mysticism, 356. (See Danger).
Error, always in the extremes, 39;
the Primal, 294;
the five 'phalanges', 'joints', successive stages of, 325.
Esoteric teachings, 88, 418.
Essenes, the, 88, 89.
Essence vs. Form, 49, 140.
Essential and Non-Essential, xiii, 8, 29, 66-69;
religion, 49, 277-78;
in orthodox Islam and in Védism, 115-17.
Eternal, the, Miracle, 230;
Now, 513;
Peace, 2, 12, 24,208, 226, 228, 257, 345,525-534.
Ethics, 245.
Eugenics, 467.
European thought, colored by Science, 7.
Evil, 44, 123, 143, 225-226;
is No-Thing, 226;
of nationalism, 25, 539-40. (See Good).
Evolution, psychical, and physical, xvi, xvii; 21, 149, 153, 162;
the ladder of, 202, 133, 522-23.
Excess, the one Sin, 30-31; 33; 39.
Experiences, all, must be passed through by all souls, 343; 376.
Expiation, 413-417.
Explosives, psychical, the most terrible, xx.
Extremes, 30-31, 33-39.
FACULTY, Extensions of, 183.
Faith, blind, 359;
without Works is dead, 503.
Fall and Rise, arcs of, 84.
Falsehood, the Primal, 294.
Familiarity breeds Contempt, 122.
Family, life of, an End, 204;
the Divine Happy, 269;
the whole world, God's, 269.
Fascism, 50.
Fasts, 437.
Fate, 172.
Father-hood. (See Paternity).
Faults, see your own, more than others, 280-281.
Female, duality of Male and, 41.
Final Judge, the, 374.
Food, far-reaching effects of pure and impure, 263;
animal, disapproved by all religions, 439-441;
four main types of, 451.
Forced conversion forbidden, 490-91.
Forms, ceremonials, dresses, similarity in, 444.
Fraternity, 201, 552.
Freedom, 76, 204.
Free-Will. (See Destiny).
Funerals, 443.
Fruit-vendor, the four strangers and the, story of, 561-562.
Fruit of Life, the, 562-563.
'GENES', 472-473.
Gentleman, meaning of, 66.

Ghosts, 185.
Glands. (See Plexuses).
Gnosis, Gnosticism, 77, 223, 552.
Goal of Life, 137, 203-206, 212, 228, 244, 355, 452. (See Values).
God, (See Self);
indefeasible need for, 25;
Science, the Synthesis of all things, 28;
the Universal, Infinite, Eternal, Immortal, Supreme Self, 73, 76, etc.;
in man, 30, 126, 135, 145-147, 309, 316-19, 531;
Will of, 73; (see Will);
very easy, also very difficult, to find, 87;
forgets Himself into Man, 83;
Nature, and Man, 83, 267-269, 530;
the Universal I, the Supreme Self, No-Thing-Else, 106;
and Satan both within us, 125;
names of, 128-132, 241;
creates both Good and Evil, 139, 143;
and Son of God, 146;
becoming like, merging into, becoming, 204-205, 244;
kingdom of, 206; 332;
the whole Universe, the family of, 269, 366;
and Mammon, 85, 334-35;
in victim and victimiser both, 338-339;
inverted is Satan, 121, 339, 489, 539;
kingdom of, taken by storm, 332;
replaces Man, 314, 318;
shows himself to the deserving, 333;
the 'grace' of, 334;
the broken heart, the true home of, 335, 337;
give up all to find, 336;
love of, the only Way, 338;
submission to, 339, 347;
is Love, Love is, 350;
who knows not Love knows not, 350;
Himself tastes and suffers all weals and woes, compassions and cruelties, beauties and horrors, 376;
Houses of, 383;
all forms His, 384;
the pure in heart see, 421;
the word of, 417;
living temples of, 428;
desires mercy, not murder, 439;
live and die for, 495;
moveth all, yet Duty must be done, 518. (See Consciousness, I, Self).
Gods and Titans, 324-326.
Golden Age, the, 121.
Golden Mean, the, 11;
achieved by Right Social Organisation, 482
Golden Rule, the, 272-292, 303, 447, 448, 537;
negative and positive forms of, 272;
origin of dual state-functions, 272-273;
essence of all religion, 274;
various forms of, xxix-xxx, 273-278, 279-282;
corollaries of, 282;

reason for, 282-83 ;
difficulties ré, 283-292 ;
how difficulties ré, may be solved, 284, 289 ;
Social Organisation indispensable for working, 446-448.
Good, 27, 352-353, 520. (See *Summum Bonum*) ;
like Evil, is No-Thing, 226 ;
the, and the Pleasant reconciled, 351-353 ;
and Evil, 44, 123 ;
both created by God, 139 ;
both in every one, 143, 144, 225-227, 323-324.
Goodness, Truth, Beauty, 27. (See Truth).
Grades of evolutionary types, 160.
Greed, 24.
Guru, the quality of the true, 554.
Hair's breadth line between Selfishness and Un-selfishness, 322, 323.
Happiness, here and hereafter, the One Way to, xix ; 76, 331, 357.
Harmony, how secured, 379.
Hate, 24 ;
extinguished by Love, not by Hate, 280, 283-285, 303 ;
as the Un-Truth of Separateness, 307.
Heart, large and small, 65 ;
human, throne of God, 98 ;
change of, needed to see God, 119-120 ;
cleansing of the, 328 ;
parental, more needed in teacher than clever head, 538-539.
Heartache, the Divine, 218, 235.
Heaven, the Way of, 166, 182-83, 322 ;
kingdom of, on earth, its meaning and nature, 551-552.
Hebrew Védānṭa, 225.
Hell, 183, 322.
Helper needed by young Soul, 378.
Here, the Infinite, 45.
Heredity, 470-472, 475.
Hierarchy, the Spiritual, 5, 196-202.
Hinduism, (See Védism).
Holy of Holies, in the heart, 500.
Home, 272 ;
return to, 210 ;
the Treasury in the, 216.
Humanism, 26, 27, 74.
Humility, the crowning virtue, 328-342 ;
a form of Truth and Non-Egoism, 339 ;
feel, not show, always, 340, 374.
Hunger, 262, 298, 469.
Husband-Wife, the Primal, 270-271 ;
make or mar one another, 270.
'I', (See Self, God, Consciousness) ;
the, is All, 100, 115 ;
'I am that I am', 100 ;
alone is wholly True, Real, 102 ;
senses the senses, 104 ;
all the most baffling, elusive, contradictory, un-

intelligible descriptions of God, the Absolute, become suddenly lighted up and perfectly intelligible when applied to the 'I', 108, 112-117 ;
contains all Good and all Evil, 144 ;
the nearest and dearest name of God is the, 149 ;
wears, bears, every name and form, and knows, desires, does every thing that is known, desired, done, 149 ;
is the Ultimate Mystery, 149 ;
the Universal, in All, the cause of the Law of Karma, and the reason for the Golden Rule, 282 ;
the Religion of *the*, 486-87.
Identification of soul and God, the purpose of Love-Devotion, 318.
'Id-s', 472.
Illusion, (Māyā), 61, 84, 113, 229, 234, 300, 301.
Illumination, 77, 393, 495 ; grades of inner, 512.
Image-worship, 422.
Imagination, miracle of, 230.
Imagination and Will, 230, 381. (See Will).
Immortal, buy the, with the Mortal, 217, 316.
Immortality, meaning of, and how gained, 76, 316.
Impostors, 372-374.
Incarnation, 197-203, 243.
Indescribable, the, 112.
India, her mission, 528.
Individual, the not to be over-valued, xiv, xvi, ;
becomes Universal, 207 ;
liberty, 50-51, 207 ;
and Society, 446-466.
Infinite, the, 204, 206, 300, 333. (See Self).
Initiates, 92.
Inner eye, the, 144.
Inquisition and Inquisitors, the, 338, 490, 526.
Instincts, 298, 340, 450-51.
Institutions, four fundamental social, 452.
Intellect and Intuition, 95.
Inter-dependence of all, 455.
Interpretation of Scriptures, many ways of, 193.
Inter-nationalism, 27.
Inter-religiohism, 27.
Introspection, 144, 145, 304, 305.
Intuition, 95.
Invocation of the Spirit of Unity, 1-6.
Involution-and-Evolution, 150. (See Evolution).
Islām, xxvi, xxvii ;
Meaning of, 73, 74, 77. (Throughout.)
JAINISM, xxix, 99, 132. (Throughout),
Jaina Temples, 431.
Jealousy, racial, national, political, 12, 25, 360-61.
Jen, (*C.*,) the Higher Self, 310.
Judaism (or Hebraism, the Jewish religion), xxvi. (Throughout).
Justice, 171.
KAMI-NO-MICHI, (*Sh.*). 75.
Kan-nagara, (*Sh.*) 8, 146.
Karma, Law of, 162-172, 349.

Kingdom of Heaven, 206, 551-52.
Kingdoms of Nature, 154.
Kingcraft and priestcraft, 556.
Kings, tyrant, 368 ;
punishment of, 373.
Knowledge, direct and indirect, 94-97 ;
intellectual and intuitional, 95 ;
guides to the goal, 244 ;
Way of, 77, 82, 245, 321.
Known, to *be* is to be, 127.
LANGUAGE, difference between religions, only of, 60-66.
Laotsism. (See Taoism).
Law of, Action and Reaction, 162, 175.
Ambivalence. (See Duality).
Cause and Effect, 162, 175.
Conservation of Energy, 175.
Cyclicity, 219.
Duality, 72. (See Ambivalence).
Heredity, 472-474.
Indestructibility of Matter, 175.
Karma, 162-172, 349.
Mutation or Spontaneous Variation, 472-474.
Nature, God's Commandment as, 471.
Polarity. (See Duality).
Sacrifice, 72.
Unity, 72.
Law, Religion-inspired, an End of Life, 204.
League of Nations, 6, 15, 23; of Religions needed, 6, 15, 23, 484.
Legends, ré Founders and Reformers of Religions, exaggerated, 429.
Legislation, by only the Good and Wise, can establish the kingdom of heaven on earth, xxiii, 73, 552, 558-59. (See Self-government).
Letter vs. Spirit. (See Spirit).
Liberty, in non-essentials, 27; for the young, in education, how far desirable, 50, 51; meaning of individual, 51 ; in changing from one religion to another, 51.
the final, 204-205.
Liberty vs. Necessity, 170-172. (See Destiny).
Life, a perpetual choice between rival 'ills' and 'goods', 44 ;
endless Evolutionary Chain of Life, 203.
dual, sub-divided into quadruple, end, aim, goal, purpose, object, fundamental value, of Life, 203, 204, 362-366, 452. (See *Summum Bonum*) ;
three aspects of new regenerate, 207 ;
Elixir of, 386;
four stages of, 450, 451 ;
Meaning of 483-85 ;
repudiations of, 483.
Living beings, types of, xviii, 157, 176, 183-185. 442 ;
vast fraternity of all, 201.
Litanies, 437.
Logion, Logia, Logos-words, (Great Sayings), of the religions, xii, 90, 98-102.

Love, the beneficent Fatherly Power, 16 ;
and Hate, 36 ;
Divine and Human, 245 ;
as an aspect of the One Truth, 307 ;
the one way to know God, 350 ;
lower and higher, 351 ;
personal precedes, 359 ;
impersonal succeeds, 365 ;
physical, superphysical, Spiritual, 360 ;
perfect, casteth out fear, 515 ;
is God, 563.
Love-chase vs. love-capture, 234 ;
Lust, 25, 257 ;
and Hate, 301.
Macro-cosm, 186, 191-193, 463 ;
Triple, as Intellectus Mundi, Anima Mundi, and Corpus Mundi, 186, 187. (See Mundi).
Madness of the Nations, 540.
Magic, 185 ;
black, 485.
Ma-gokoro, (*Sh.*), the Japanese doctrine of the Middle Course or Moderation, 32.
Male and Female, duality of, 41.
Mammon, 85, 334.
Manias, the six chief, 540.
Man, God in, 30, 126, 135, 309-319, 530-31 ;
is Trinity-in-Unity, 50 ;
remembers himself into God, 85 ;
Satan in, 126 ;
Consciousness of, 127 ;
the crown of creation, why, 161 ;
is, in essence, God, 145-148 ;
becomes God, 206 ;
part beast, part angel, 296, 305-306 ;
the image of God, 530 ;
the, of God, 534, 558 ;
four types of, 450, 546 ;
the, of godly science, 559.
Mankind, all one, like organs of the same organism, 504, 506.
Marks, external, of religions, 442-443.
Marriage, one righteous aim, 269, 271 ;
the higher aim of, 271 ;
as Wish-to-Multiply, 298, 299 ;
purpose of Love, 318 ;
four kinds of, 451 ;
between persons of parity of temperament, 467 ;
right, promotive of racial health, 467.
Material Bread. (See Bread).
Maternity, 271. (See Motherhood).
Matter, 18, 145, 150 ;
and Spirit, 224, 262.
Māyā, two glamour-powers of, and their counteractives, 230, 237, 296, 301, 554.
Meaning, sameness of, beneath difference of words, 60-66 ;
of Life, (See Life).
Mean, the Golden, enjoined in all religions, 29-34 ; 74 ; 308.
Mechanism vs. Vitalism, 170-172.

Mediators, and Mediums, 360, 374-377 ;
prayers to, 397.
Meditation, aids to, 437.
Mercy, 171.
Merit, reward for, 165.
Memory, omniscient, eternal, of God, 117 ;
the source of all successive individual knowledge, 513.
panoramic, rapid, at death, 320 ;
Metaphysic, xvii, xix ;
concepts of, at the roots of all sciences, 9 ; 342.
Metempsychosis, 176-184.
Micro-cosm, 186, 192. (See Macro-cosm).
Middle course, the. (See Mean, the Golden).
Mind, creator and governor of Matter, 16-17 ;
the first and most direct thing in our experience, 18;
the Universal Reality, 20 ;
the Supreme, 21 ;
eminent physical scientists' views on, 16-21 ;
three functions of the, 37 ;
mind-force, 50 ;
child- and sage-, (see Child-mind, and Sage-mind) ;
good and bad, 124 ;
triad of Mind-Force-Matter, 241 ;
the Universal, 117, 149, 242, 513. (See Consciousness, and Macro-cosm).
Miracle, psychic, 88 ;
the eternal, 230.
Mis-education, 534-35, 537, 548.
Mis-employment, cause of Unemployment, 537, 538, 540, 542.
Mismanagement, gross, in Religion, Politics, Economics, Domestics, Pedagogics, Art, Recreation, all departments of Life, 540-543.
Missionary **vs.** Mercenary, 534.
Moderation (middle path) the one virtue, 30, 32, 36-39, 74. (See Excess).
Modern Science, and Religion, 22 ;
and psychical research, 182-183.
Monasteries, 444.
Monism, 221.
Monotony, 62.
Moral disarmament must precede physical, 26.
Moral Equivalent for War, 482.
Moral Principles, only two basic, 310.
Morals revolutioned, 541, 542.
Motherhood, 264-271 ;
mother-love is heaven, 265 ;
mother-image is guardian-angel, 265 ;
mother greater than father or teacher, 267 ;
woman created to be mother, 271 ;
is educator's function, while father-justice is ruler's, 346-347 ;
is Beauty-aspect of God, and Ministrant function of State, while father-justice is Majesty-aspect

of God and Constituent function of State, 366 ;
paradox of mother-love, 352, 365, 366 ;
worship of mother and babe, in all religions, 427.
Multiplicity, 11, 72, 116, 130, 133, 174, 475, 525. (See Unity, and Diver-sity).
Multi-tony, 62.
Mundi, anima, (intellectus, and corpus), xix ; 186-187.
Music in the soul, 211.
Mutation, law of, 472 ;
cause of, 473.
Mystery clears, when lower self is subdued, 385 ;
the Ultimate, 134, 149.
Mysteries in every religion, 69, 88-94 ;
Eleusinian, 69.
Mysticism, 77, 146, 174, 223, 359, 387, 428 ;
Kabir's, 493, 521.
Mystics, the Spiritual Race of, 387.
NAMES, of God, dual, 40-44 ;
in many Scriptures, 126-144, 150 ;
the Un-Uttered Name, 131 ;
indicate powers and attributes, 241-42 ;
the sweetest, 267-69.
Nationalism, 25, 530, 551.
Nations, rise and fall of, 307.
Nature, is God's Nature, 47, 83, 172 ;
as compeller, 172 ;
a continuity, 173 ;
kingdoms of, 154 ;
three attributes of God's, 473.
Necessity vs. Liberty, (See Destiny).
Negation, 225.
New Dawn and New Eve, 214.
Night and Day, the true, 516.
Nihilism, 489.
Non-extremism, 32.
Non-essentials change, 68.
Non-resistance, 254.
Not-Self, 100, 224.
Not-This, 111.
Numbers, 158.
OBJECTIONS, some, to teaching of Religion, 48-51.
Object-World, 100.
Obligatory and optional duties, 67.
Occupation, 51, 450, 477 ;
perverted into 'hereditary caste', 468.
Omni-potence, 240, 300.
Omni-presence, 45, 240. 300.
Omni-science, 240, 299, 513.
One, the, 1-5. (See Self).
Oneness, otherless, secondless, in thought, feeling, action, 513.
Opposites, pairs of, 43, 44, 124, 141-143, 144, 150, 342 ;
how transcended, 142. (See Duality).
Optional actions, 66.
Organisation, (See Social Organisation) ;
for Peace, the Permanent Problem, xxv, 435, 448, 480 ;
for War, passing problems, xxiv, 435, 480.
Orgic tendencies, 442.
Originality, craving for, xiv.
Original sin, 324.

Other-worldliness, of India, how far exaggerated, 10.
Oversoul, the, 15.
PAIN, 342-345. (See Pleasure).
Pairs of Opposites. (See Opposites.)
Palingenesis, 149.
Pantheism, 221.
Parables, 93.
Parents, Teachers, Elders, reverence due to, 264-271.
Paternity, 271.
Pastime, the World-Drama, 302.
Path, 3, 74-77 ;
eightfold, 74, 77 ;
the Middle, 31, 74 ;
the Threefold, 74, 246, 394 ;
the Left-hand, 485.
Peace, 12, 23-25, 36-37, 208, 226, 228, 257, 345, 525, 534 ;
the Eternal Fount of, 208 ;
beyond both Joy and Woe, 228 ;
the One Way to, 525 ;
Organisation for, xxv, 435, 448-449, 480.
Perfect, the de-fect-ive becomes, 220 ;
Men, 220.
Perfections, 253, 300.
Person, Logion in third, 90 ;
realisation in first, 90 ;
change from third to first, 123, 144.
Personality, meaning of, and how formed, 136.
Perversion of Hunger and Sex, 469 ;
of Motive, in all aspects of life, 539 ;
of Occupation into Caste, 468.
Philanthropic Associations, 6.
Philanthropy, 6, 72, 224, 393.
Philosophy, 50, 87.
Phylo-genesis, 149.
Pietism, 77.
Piety, 502.
Pilgrimage, Places of, as means of promoting Unity, 12, 423-427, 434 ;
real purpose of, 434 ;
symbolism of, 434-435 ;
the True, 515-16.
Planes, 177, 179, 187.
Plan, the Divine Eonic, xix.
Planning of the Individual Life, 447-448.
Planning, World-Wide, the Only Cure, 544-45
Play, the World-Drama, 61, 107, 144, 229, 302.
Pleasure, 342-345, 376 ;
and Pain, inseparable, 36, 37, 325, 343 ;
and pain, balancing of, 342-345 ;
and Duty, 351.
Plexuses, and yoga-disciplines, 359.
Politics, 541.
Polity, democratic and socialist, 446.
Powers higher, or superphysical, 182-183, 255-256, 321 ;
of God, indicated by names, 241 ;
psychic not to be coveted, 256 ;
Four main, of Science, of Arms, of Bread-and-Money, of Labor, 263
Practicalism, 77.

Practicality, false and true, 540-546.
Prayer, meaning of, 397-398 ;
opens up spiritual sight, 397 ;
congregational and solitary, 398 ;
the Un-uttered, 397 ;
self-displaying, 398 ;
benefits of, 411-413 ;
for the departed, 443 ;
ritualistic ; 443 ;
for right Will and Wisdom, in all religions, 1-5, 396-412, 443 ;
calls to, 443.
Pride goeth before destruction, 330
Priests, corrupt, 368, 372, 443, 466.
Priestcraft, 15 :
and kingcraft, 556
Priesthoods, merits and demerits of organised, 366-367.
Problem, the One, xvv, 446.
Property, an End of Life, 204 ;
focus of egoistic separatism, 254, 262, 298, 451.
Prophets, 243 ;
false, 370-372 ;
judge over all, the man in the street, 374 ;
true, must curb rulers, 557.
Psychic, Miracle, 88, 256 ;
Research, 22.
Psycho-analysis, 298, 360, 416-417.
Punishment, righteous, distinguished from Violence, 291. (See Sin).
Purity. (See Cleanliness).
QUESTIONS, the Final, 354.
R', the fourth, of Universal Religion. 47.
Rage, 286.
Real, the, 102. (See Unreal).
Rebirth, 149-184. ;
voluntary, 190 ;
involuntary, 219.
Reconciliation of all views by Philosophy, 11 ;
the principle of, 289.
Record, the Hidden Eternal, 513.
Recreation, 543.
Re-education, 416.
Reform movements in every religion, 493.
Regeneration, 416.
Reincarnation, 149-184 ;
Islamic views re, 161-162 ;
kinds of, 161.
Relations, all possible, between Spirit and Matter, 223
Religion, governing all life, in all communities, 7-8 ;
why, degenerates, 8, 435, 525-26 ;
and Civilisation, 14 ;
is one, 14-15 ;
and Science are one ; 16 ;
well-planned instruction in, potent instrument for Peace, 27 ;
indispensable, 29 ;
excess of, suicidal, 30 ;
Perfect Religion transcends, 45-46 ;
ineradicable need for, 45-47 ;
in fulness is the whole of Science, 47 ;

Universal, nature of, xxi-xxii, 47-48;
imperative Duty to teach, 48;
indefeasible power of soul to judge any, and change from it to any other, 49;
Agreement of all religions, proclaimed by all Founders of all, 51-59;
Meaning of, 50, 71;
All Founders only re-form and re-proclaim, say nothing new, 55-56, 59;
Nature of, 70-76;
threefold character, three interests, aspects, constituents, of, xiii, xxv, xli, 77-81, 393;
an End of Life, 203;
is that which secures Happiness, here and hereafter, 403;
and the Arts, 435;
Democratic and Socialist, 446;
Revolts and Reforms in, 493;
Righteous Action the end and aim of, 517;
Essential, 27, 474;
Evils of, 486-491;
need for graded series of text-books of Universal, ix;
comparative study of, xvii, xviii;
superphysical or occult side of, xliii-xliv 381.
Religions, Eleven Living, xxvi, 7, 8;
Parliaments of, 5;
Founders of, the greatest Educators, 27;
different, as root, stem, branches, foliage, flowers, fruits, of one tree, 64;
various, emphasise various aspects of the One Truth, 81;
and Temperaments 82;
horrors perpetrated in the name of, 338;
explanation of such horrors, 339;
four-fold source of religious law, 418;
a Disastrous Error common to all, 485-486;
distinguishing peculiarities of, 489;
have religions copied from one another ?, vii, xvii;
uniqueness of each, insisted on by some, xv-xviii, 379, 489;
degenerate, why, 8, 525-26;
all, gathered and represented in India, 526-28.
Religiosity, easy, is sin, 508.
Religious, Law, fourfold source of, in all religions, 418;
Science, 7, 14;
Wars, 490-491, 536.
Renunciants, the additional duties of, 252-257.
Renunciation, 227;
complete, of individualised existence, 255;
purpose of, 275, 311-321, 336, 358;
four stages of, 311.
Repentance, 413.
Rest, 235.
Resumé, 149, 245, 393, 446.
Revelation, 418.

Revolution, Cyclic, 150.
Reverence, 263.
Right Action, 245, 517.
Right Knowledge, 77-245.
Right Knowledge-Desire-Action, all indispensable, 245.
Right Love, 245-393.
Right Path, 5-6, 227.
Right Thought-Word-Act, 80.
Riots, communal, xxxiii, 531.
Rites and Ceremonies, 443.
Rishis, 5.
Rule, (See Golden Rule); simple, needs comment, 341.
Rule of Three, the, 83.
Russia, the Great Experiment in, its merits, and its great all-vitiating demerit, xxi-xxii ;
religion in, 403 ; 450-451, 546.
SACRAMENTS, 436.
Sacred Cities and Universities, 423.
Sacrifice, Law of, 72-73 ;
of the smaller, lower self, 72 ; 437-438 ;
of animals, 437-438 ;
all scriptures dis-approve of animal- ; 438-441 ;
all life, one long, of the Perfected Men and Women, 494-497 ; 496.
Safeguard, the One, 325.
Sage-mind. (See Child-mind).
Saints and Disciples, 538.
Saints and Sinners, 475.
Salvation, 76, 204, 245 ;
kinds and grades of, 221.
Same-sightedness, 191.
Sarmad, the swan-song of, 386-387.
Satan, God-ordained function, and joys and sorrows, of, 121-122, 126, 324, 489.
Sayings, Great, xii ; (See Logion).
Science, 10, 14, 47, 536-37, 570-573, 561 ;
odium theologicum in, 10 ;
is one, 14 ;
and Religion, reconciled in Philosophy, 10-11, 16, 22 ;
and Religion are one, 16,528;
physical, is partial and imperfect religion, 47 ;
Spirituo-Material, 447.
Scientific Materialism is dead, 126.
Scientific Religion, 14, 15, 23, 45, 73, 528.
Scientists, views of, ré Spirit and Mind governing Matter, 16-23.
conscience of, awakening, 534-35 ;
Disastrous Error of, 536,537,
confessions of, 535-37 ;
the heaviest Responsibility rests upon, 560.
Scriptures, in all religions, described by words having the same meaning, 417.
Season, a, for everything, 67, 483.
Sects, multifarious in each religion, 445, 485.
Seek, many, few find, 85.
Seeking, the Joyous Ache of, 233-236.
"Seek the Seeker", 432.
Self, or God, the Universal, Eternal, Infinite, Supreme,

All-pervading, All-binding, All-uniting One, 5, 563 ;
the Mysterious Something behind everything, 13 ;
the Science of the, the Final Synthesis of Philosophy, Science, Religion, 28 ;
the Larger, 72, 73 ;
Identity of the Individual with the Universal, 76, 83, 148, 353-354 ;
distinction between them, 146 ;
the 'I Al(l)-One', 94 ;
Self-luminous and also all-other-illuminating, 97. 104;
as God in the heart, 98 ;
basis of 'This', 'Not-Self', 100 ;
One, Not-a-Second, 102 ;
Changeless, Beginningless, Endless, 102-103 ;
and Ever-Full, 175;
Sensor of the Senses, Unknown to knower, 104-105 ;
yet most Knowable and Known, 105 ;
Known to the Ignorant, 106;
First and Last, 107, 134 ;
Not Being, nor Non-Being, nor Both, nor free from Both 109-118;
'Not-This', 'Not-This', 112 ;
Indescribable, but indefeasibly Self-known, 113;
as Universal Being and also minutest in-divisible Individual, 113 ;
Unique, Vaster than Vastest, Smaller than Smallest, 113;
All-Enveloping, 'I is All', 'All is I', 115;
Dual Names of, 40 ;
many names of the Self-Same, 127-134 ;
un-uttered Name of, 131, 386 ;
the Living Breath, the Great Ultimate, 132-133 ;
the Supreme, the Ultimate, Mystery, 134, 149, 430 ;
the Greatest Gain, the Summum Bonum, the Heart's Desire, of All, 136;
Most Beautiful, Most Terrible too, 138-145 ;
all moods belong to the, 141 ;
creates Good and also Evil, 143-144 ;
impossible to doubt, 145 ;
the Supreme and Final Judge, 148, 170, 171 ;
between religions, prophets, teachers, 374, 445 ;
the 'I' in all, 149 ;
the Friend, also the Enemy, 168-169 ;
the Inner, the Inescapable Witness and Judge, 171 ;
the One Sole Wearer of Countless Dresses, 176 ;
the Eternal Fount of Peace, 208, 212 ;
the One Goal, 208, 212 ;
Nature of the, described by conntless Negations, 224, 225 ;
Changelessness of the, simultaneously including and negating all possible Changes, 238;
Desire arose in, 239 ;
Trinity of Aspects in the

Unity of the Self, 240-241;
the One Sure Guide, 308;
the Higher, 305, 308-309, 334, 552;
the Friend *in* All, 327;
lower and Higher, xxiii, 385;
the One Lord and Master, 431;
the Small and the Great, 488;
Alone True-Beautiful-Good, 520. (See Consciousness, God, 1).
Self-Consciousness, 209-210;
-control, 258, 304, 481;
-deception, 121;
-denial, 358;
-effacement, 255;
-Government, the true, xxiii, xiii, 73, 552;
-Realisation, 76, 84, 90, 105-107, 161, 204-245, 302, 528;
-sacrifice, 72, 254-255, 438.
Selfishness, 24, 302, 358;
and self-less-ness or self-denial, 358.
Seng-Jen, (*C.*), 310-311.
Separatism, egoist, 254.
Sex, 59, 262, 298;
absence of, 324.
double, 324, 469;
horrors of, 469;
Punishment by Nature for Sins of, generation after generation, 170, 470.
Sheaths, 180, 187;
dense and subtile, 188.
Shīa-ism, 493.
Shintoism, xxvi, xxviii, 8, 64, 75-77. (Throughout).
Sikhism, xxvi, xxx-xxxi; 493. (Throughout).
Silence, Song of the, 386.
Simplexes, 298. (See Complexes).
Sinners-Saints, 475.
Sin, Original, 324;
punishment for, 163-172;
sexual, punished generation after generation, 170, 470, 518.
Sins, 142, 293-294, 470;
the Seven 'Deadly', 293;
single seed of two root-, 294.
Sleeping, the real Spiritual, 230-231, 516-17.
Slaves, self-sold, the Perfected Souls, 220, 243.
Socialism, 50, 346, 526, 546, 551.
Social Organisation, xxii-xxv, 13, 292, 366, 446-468, 475, 480, 482, 485, 531-559;
necessary to work Golden Rule, 292-293, 341, 537;
indispensable for Moral War, 482.
Society and Individual, 447-448.
Son of God, God and, 146-147, 207, 336.
Soul, three stages in the Progress of the, 143;
how separable from Body during Life, 189-190;
a piece of Divinity, 529.
Souls, two in each person, 43;
have no creed, caste, colour, race, sex, 59, 529-31;
all, desire 'mirrors', 62;
soul-education, 433;
-force compels sword-force, 558;

-repose, 256.
Speechless Discourse, 147.
Speed-lust vs. Soul-repose.
Spenta and Angra, (*Z*). 325.
Spirit-Matter, 18, 145, 224, 486.
Spirits, good and evil, of many types, planes, worlds, 183-185.
Spirit *versus* Letter, 49, 494, 510-512.
Spiritual, Bread, xxi, 13, (See Bread) ;
Entity, the universe, a, 17, 19 ;
Consciousness, 118, 262, 435, 446 ;
Education, 433 ;
Hierarchy, 5, 196-202 ;
relationship, 443 ;
Science, 73, 474, 526 ;
Will, 121 ;
Fire, 420.
Stages, in each life, four successive, 359, 450.
State, dual functions of, arising from the Golden Rule, 272 273.
States of Consciousness or moods of soul, 187.
Stoicism, 351, 352.
Strife, religious and politico-economic, 527 ;
the only Remedy for, 531-32.
Struggle for Existence, 298, 543.
Sūfī, kalema, logion, the real, 97 ;
meaning of the word, 225.
Sūfism, as reform in Islam, 493. (Throughout).
Summum Bonum, 135, 204-245, 357 ;
genus, 113 ;
or *parbum*, or *parbulum* or *minutum individuum*, 113.
Sunnism, 493.
Super-Men, 196-200, 218, 220.
Super-Mind, 118.
Supra-Conscious, the, 162.
Surrender, of the small self to the Great Self or God, 73, 349.
Sva-rāj, (Swa-rāj), 552. (See Self-government).
Sympathy, meaning of, 117.
Synthesis, the Final, of Philosophy, Science, Law, Art, Religion, by God-Science, xix-xxi, 28.
Tao, (*T*), 75, 76, 196, 310.
Taoism, xxvi, xxviii, 7. (Throughtout).
Tasawwuf, 8, 192, 225. (See Sufism).
Teachers, the Great, given to all races, 5, 197-199, 263-271.
Teachings, 'regard the, not the Teachers', 380.
Temperaments, Different, and Different kinds of Education and of Religious Practices for, 82, 393, 395, 450 ;
Testing of, 469 ;
and Vocational Classes, 122.
Temples, living, of God, 428.
Temple-towns, 423, 431.
Tests of intelligence devised in the west, not yet of temperaments, 82.

Tetrads, 450-463 ;
of human types, vocations, livelihoods, 450 ;
of stages of life, physical appetites, kinds of food, special possessions, marriages, 451 ;
of recreations, psychical appetites, 452 ;
of ends of life, social institutions, powers of state, sets of rights-and-duties, 452 ;
of duties, subordinate organisations, social debts, 453-454 ;
of repayments, 454 ;
of pathological temperaments, treatments, crimes and criminals, punishments, 455.
Texts, used in this book, Note on, xxvi-xiv ;
of Védism, xxvi-xxvii ;
Zoroastrianism, (xxvii), xlv;
Islam, xxvii ;
Shintoism, Taoism, and Confucianism, xxviii ;
Buddhism, xxviii-xxix ;
Jainism, xxix ;
Sikhism, xxx ;
Treasure-House of Living Religions by R. E. Hume; other works, xxxi-xlv.
Theo-pathy, Theo-pneusty, Theo-phany, 200.
Theosophical Society, the, 535.
'This', 'Other-than-I' the Object-World, 100.
This-worldliness, in India also, as well as the west, 8-9.
Thought, this World is, 86.
Three, Rule of, 83.
Tongue, control of, secret of all, 258-263 ;
what goeth in at, and out from, the, 259-260.
Theism, 221.
Total Body, Intelligence, Vitality, 186-187, 513.
Tragedy and Comedy, of the Universe, 237, 381.
Tranquillity, 346
Transmigration, 149-181 ;
views of, in Islam, 181.
Trinity in Unity, 83, 186-187, 240.
Triple Civilisation, 80-82.
Triplicity, 80-82, 207.
True, only the Changeless is the, 102, 520.
Truth, Impersonal, All-personal, 15,
always in the Mean between Extremes, 37 ;
all co-ordinating, 46, 84 ;
not easy to put in words, 147 ;
four noble Truths of Buddhism, 268.
of the One Self, Source of all Virtues, 301 ;
of the Oneness of all selves, 336 ;
helpful though harsh, 331 ;
hidden in Error, 486-489 ;
as Love, 307 ;
as non-egoism, 339.
Truth-Beauty-Goodness, 27, 241, 488.
Two souls in each person, 43-
Types, of living beings, xviii; 157, 181 ;
or temperaments, four, re-

cognised in different religions, 357, 450, 459-466.
ULTIMATE FACT, 132, 225, 240 ;
Mystery, 134, 149.
Unconscious, the, 162 ;
may become conscious by prayer, 396, 517.
Understanding is partial realisation, 309.
Unemployment, 542.
Unity, Invocation of the Supreme Spirit of, 1-5 ;
Spirit of, 5, 11-13 ;
in Multiplicity, 133 ;
in Trinity, 240.
Union, Divine, the One Cure for all sorrows, 355.
Unique, individually *vs.* universally, xiv.
Universalism, 23, 73, 118, 120, 126, 309, 504
Universe, 5, 17-19-21, 43 ;
meaning of the word, 149, 195, 269.
Universal Mind, xix, 39, 117, 242, 513.
Universal Religion, Test of, 52. (Throughout).
Universal Self. (See Self).
Universal, the, not to be undervalued, xiv, xvi.
Universities, should compile text-books of, and teach, Universal Religion, ix-x, xliii.
Unreal, the, 102, 302.
Unrest vs. Rest, 235.
Untruth, the First, 294 ;
as Hate, 307.
Urge, inner, to know the Self, 215,
VALUES of life, 204, 354-355, 366, 452.
Vanity of Vanities, 229, 231, 237.
Variation. (See Mutation).
Védānta-Ṭasawwuf, 50, 100.
Védism (or Hinduism), xxvi, 7 ;
many names of, and their meanings, 74 ;
systematises all life, 357, 362. (Throughout).
Views, hasty and one-sided, regarding East and West, 10 ;
of Scientists ré Mind and Matter, 15-22.
Vigils, 437.
Violence distinguished from righteous Punishment, 291.
Virtues, 32, 246-286, 293-94, 300-308, 328-329 ;
five principal, 246-247 ;
farther-reaching, of hermits, 252 ;
the practicality of, 342 ;
the single seed of all, 301.
Vision, 69, 422.
of God, the dazing glory of the, 69 ;
the Great, 384 ;
beautiful visions of sincere devotees, 420-422.
Vitalism vs. Mechanism, 170-173.
Vocation, 51, 450, 477-483.
WAHĀBISM, 493.
Waking, the true Spiritual, 231, 517.
War, xx-xxi, 12, 23, 25, 26, 307, 481-482, 490, 526, 534, 537 ;
unbearable burden of Expenditure on Preparation

for, 537.
Way of Devotion, 77, 245-393 ;
of Heaven, 166 ;
of Knowledge, 77-245, 321, 393 ;
of Works, 77, 245, 393-525.
Way, Truth, Life, 121, 240 ;
Three-fold, 393-395.
West and East, 7-12.
Wheel of Joy and Sorrow, 175.
Whisper, Sacred Knowledge conveyed in a, 87-88.
Will-and-Imagination, xix, 84, 229, 230-231, 233, 242, 302, 381.
Will-Life-Intelligence, 207.
Will, the Divine, of God, i. e., the Universal Self, how ascertain, 73, 357, 447-449.
Wisdom, the Sun of Scriptual, ever shining, xxiv ;
the Ancient, 91, 92-93 ;
is choosing the lesser evil, 367 ;
is Science plus Philanthropy, 539 ;
must guide Valour, 556-57.
Word and Meaning, to be distinguished, 491-494.
World-Fellowship of Faiths, 5, 535.
World-Process, 5, 37, 61, 100, 144, 149, 150, 227, 229, 338, 382 ;
an Interplay of Opposites, 144 ;
a Tragi-Comic Drama, 144.
Worlds, other than the physical, 177-190 ;
universal belief in, 178-179;
the soul's journey through many planes or, 179-180.
World-weariness, 118. (See Disgust).
Worship, Places of, 418, 443 ;
of Mother and Babe, 427.
Wrongs have ultimately to be righted by the People themselves, 368.
YEARNING, sweetness of, 236.
Yoga, or Sulūk, 190, 359-360, 385-386, 395, 520-24.
ZOROASTRIANISM, xxvi, lv, 7. (Throughout).

BLANK PAGES

A few pages are being left blank here (after p. 625), in order that readers may note down on them, references to pages on which occur any points which may strike them as specially worth noting, and which they would like to recur to, readily.

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