

sight of; but either short sight or inconvenient external surroundings, or inaccessibility to the light of knowledge that shines forth only in one place, and takes time to circulate to distant parts, drawbacks like these act materially in limiting the view of the Savants of the Non-Indian religions. The conclusion we wish to arrive at is embodied in the following all-comprehensive suggestion.

All religions essentially aim at a common goal. All their earnest teachers have a perfect universal sympathy, and wish therefore to guide the whole of humanity according to their light. If the followers of these seers meet at a common place of study in religious matters, a perfect mental understanding would result to the great benefit of mankind all over the world. A nucleus of the world's religious university is neither impossible nor impracticable, and it will not be too bold on our part if we suggest to all civilized nations of the world that they join in the organisation of such a world-comprehending institution for the promotion of religious thought, and the achievement of humanity's ultimate goal. As a crude conception of the practical side of this idea, we would suggest the formation of a Hall of World's Religions,\* supplied with the necessary appertenances, such as a complete Library, helpful to the comparative and scientific study of Religion and Philosophy. There should be opportunities of mutual exchange of thoughts and popular lectures contributing to the advancement of spirituality in the general

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\*The re-establishment of universal peace aimed at the conclusion of the World War could not be better commemorated by anything else than the establishment of this sort of institution by the joint co-operation of all civilized nations of the world. The Bharat Dharma Mahamandal has aptly suggested Benares as the seat of such a holy institution. India has been the time-honoured home of the Sanatana Dharma, which is the oldest Dharma, and the fountain head of all spiritual thought and practice all over the world. It would therefore be in the fitness of things to locate such an institution in this country. And as the very centre of holiness in this country, Benares is admitted on all hands to be the place in the world, best suited for such a holy institution and its holy work.



mass of mankind. Minor suggestions may also be made regarding the religious ideas peculiar to the representation of the various religions: Separate places of worship suited to the ideal of each, a common or special free kitchen for all earnest workers.\*

If after the comprehensive treatment of the liberal view about humanity's religious life given in the foregoing pages, a doubt should yet arise as to the possibility of the leading representatives of all the important religious meetings on a common platform of peace and holiness, we would quote the following reply *insubstantia* from the Upanishads to such doubt, and follow it up with quotations from the teachings of the Seers and holy men of great religions.

Says the Upanishad: Just as the ups and downs, hills and dales, planes and valleys, seas and rivers, the tall and the stunted, appear to the man walking on the earth's surface but that all such inequalities merge into one flat level in the eye of an observer up in the sky travelling in an air-boat; so insignificant, negligible differences in various religions vanish with the man who has got knowledge,† and who rises superior to the consciousness of the opposites.

We hold that the earnest seekers of truth in all religions will never differ from others. We will give an idea of some common thoughts realised by the Seers of the great religions of the world, and will show how the advanced Seers of each religion take one and the same view of some final truths :—

\*The realisation of the ideal has been in contemplation among the activities carried on by the Sri Bharat Dharma Mahamandal. The question is one of funds. The Mahamandal has made a small beginning for the realisation of this great object of the civilised world, but the whole idea requires a vastly larger stock if it is to be made real and lasting. It is not a question of one or two lacs which could have been collected by the ascetic organizer of the Mahamandal. Not less than 16 lacs would suffice to make a proper beginning. But if the whole world of civilised nations unite in the organization of this highest ideal the question of funds will be a minor one.

†Cf. also Jnani-Vimana-Nyayaज्ञानी विमान न्यायः; a Sanskrit proverb.





Corresponding to our divisions of Bhakti\* the following view of Bhakti of Muhammadan saints gives 11 phases:

"There are eleven stages of love, of which the first is *Mowafiqat*, the second *Maal*, the third *Mowanisat*, the fourth *Mowaddat*, the fifth *Hawa*, the sixth *Khullat*, the seventh *Muhabbat*, the eighth *Shagf*, the ninth *Haim*, the tenth *Welah*, the eleventh *Ishq*.

(1) "*Mowafiqat* is that in which the soul turns away from the self, the Satan and the world (which brings forgetfulness of the Beloved) and gets attached to the friends of the Beloved.

(2) *Maal* is that in which the spiritual heart inclines to the Beloved and shuns every thing other than the Beloved.

(3) *Mowanisat* is that in which we hanker after the Beloved gradually abstaining from all material things. Whoever has an attachment to God keeps aloof from all but God.

(4) *Mowaddat* is that in which the spiritual heart is attracted towards the Beloved through its purification by humble supplication in solitude.

(5) *Hawa* is that in which the heart is always in communication with the Beloved.

(6) *Khullat* is that in which the Being is filled with the love of the Beloved and is freed from the thoughts of any but the Beloved.

(7) *Muhabbat* is that in which the spiritual heart is freed of all evil qualities, and is fully possessed of Divine qualities.

(8) *Shagf* is that in which the veil of the Qualb or the Spiritual heart is entirely taken away, and in which all outward expressions of love are suppressed and are considered as a sort of blasphemy.

(9) *Haim* is that in which the lover becomes maddened with love for the Beloved.

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\*See Section on Bhakti.



(10) *Welah* is that in which the beauty of the Beloved is always reflected in the mirror of the heart, and in which the heart remains engrossed.

(11) *Ishq*, the last stage of love, is that in which one loses oneself and lives and moves in the Beloved.\*

The following five stages of spiritual perfection may be obtained by men according to Muhammadan saint. The reader might compare these with the 7 planes of knowledge mentioned in this book in a section of that name:—

(1) *Alam-e-Nasoot* is the stage when one remains entangled in temptations and desires.

(2) *Alam-e-Malkoot* is the stage when one is in a mood of constant contemplation of and thank-offering to God.

(3) *Alam-e-Jabroot* is the stage when one recognizes one's own self.

(4) *Alam-e-Lohoot* is the stage when one can assert his claim to Godhood, and has full knowledge of one's self.

(5) *Alam-e-Hakoot* is the stage when one is above the knowledge of his self and is fully absorbed in the divinity.†

The divinity in man is also recognized in Muhammdans:

"The possibility of such a realisation of divinity by man is what has been foreshadowed in the following Koranic verses: "I am with you, but you do not see Me ; " "We are nearer to him (men) than his principal vien ; " "I am the mystery of man, and man is the mystery of Me." When Sufis attain this truth they cease to perceive the distinction between different phenomena and behold only the Beloved God in the whole universe of phenomena. In this state of ecstasy they sometimes disclose the mysteries of unity and utter expressions like: 'I am the Truth,' 'I am the Beloved.'

\*See Reflections on Sufism, by Mr. Warsy, pp. 2-4.

†Ibid, pp. 26-27.





This was what brought upon Hussain the persecution of the laity and of the theologians.”\*

From the extracts given above, one will find that the Muhammadan seers also recognized the paths of Jñāna and Bhakti. They also recognize inspiration from the Occult world, as for example:

“When any man attains recognition of God he begins to receive inspirations from the spiritual world, and he ceases to have any thought save that of the Beloved—Hussain Munsoor’s saying.†

Although as a religion, it has been said that Judaism has no dogmas, but it is one of the most powerful and ancient religions of the world. The list of Jewish sects is indeed too long to be given here. In Judaism as in Islam there has arisen a controversy between the validity of traditions and the written law. But it is evident from its vast literature, that its thinkers have inclined to a belief in the Hindu idea of transmigration of souls. They believe that their two great teachers, who founded two distinct schools of thought, have sprung out of Adam, an idea identical with the Hindu philosophical idea of *Kula-Avatarā*. The Frankists, an off-shoot of the famous pseudomessiah of Smyrna, taught a trinity, the philosophy of which is something like a Hindu school of thought. The Chassid—the founder of a strong sect, acknowledged no Rabbi, but he regarded his Zaddik or righteous one, as an indispensable spiritual intermediary—precisely as the Moslem Murid regards his Pir or Hindu Brahmagnani regards his *Guru*. The Judaism adopted every rite known to emotional *Sadhanas*, the dance and motionless ecstasy, loud and silent prayer just like several Upasak sects of Hindus, based on *Mantra-Yoga* system.

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\*“The Martyr of Truth.” The life of Hussain Munsoor, by Mr. Warsy,



The doctrines of the famous prophet Zoroaster constituting the ancient Zoroastrian religion also breathe the same spirit as described above. These doctrines are noted in the old Iranian religion, of which we can form an approximate representation by comparison with the religion of the Vedas. The newly-discovered Hittite inscriptions have now thrown a welcome ray of light on the primitive Iranian creed. In these inscriptions Mitra, Varuna, Indra, etc., are mentioned as deities of the Iranian kings of Mitani. These are all the names with which we are familiar from the Hindu Pantheon. Worship was paid to popular divinities such as the war-god and dragon-slayer Indra, to natural forces and elements such as fire, water, etc., as the Aryans do on particular occasions in the shape of paying homage to the divine spirits presiding over the elements. On solemn occasions the inspiring drink Somá also ministered to the enjoyment of the devout as the Soma-rasa of the Hindus—the necessary accompaniment in Vaidic-yagnas. As regards the doctrine of Devas and Asuras there is also a striking coincidence of the Hindu religion with Zoroastrianism. They equally represent the intelligent guiding forces of good and evil differing only in the fact that the term Asura indicates the more sublime and awful divine character for which man entertains the greater reverence and fear, while the term Deva denotes the vulgar, sensuous and anthropomorphic deities. So the difference with the Hindu philosophy in this respect is only in term and not in spirit; i. e. the Devas of Hinduism are the Asuras of Zoroastrianism and *vice versa*. These two spirits are not idle. They carry on an eternal conflict and the history of this conflict is the history of the world. It also forms the factor of creative activity in this world. They do not always carry on the struggle in person. They leave it to be fought out by their respective creations and creatures they send into the world. The field of battle is the present world.\* In the centre of the battle is man. His soul is the object of the war. Man takes part in

\*See Section on Occult World.





this conflict by all his life and activity in the world. By a true confession of faith, by every good deed, word and thought, by continually keeping pure his body and soul, he impairs the power of the evil spirit and strengthens the might of the good spirit and thus establishes a claim for reward in the divine realm. By a false confession, by every evil deed, word and thought and defilement, he increases the power of the evil spirit and renders service to Satan. The student of philosophy can observe at a glance that all the above theories only produce a faithful echo of the Hindu doctrine of Deva-sura Sangram eternally obtaining in every human heart.

The six stages of spiritual progress described in the Zoroastrian religion exhibit signs of a large stride towards the Hindu doctrine of the seven planes of knowledge dealt with before. These are:—(1) Vahu Mano—good sense, *i.e.* the good principle, the idea of the good, the principle that works in man inclining him to what is good; (2) Ashem, afterwards is Ashem Vahisstem—the genius of truth and the embodiment of all, that is true, good and right; (3) \* Khshathrem—the power and kingdom of Ormazd, which have subsisted from the first, but not in integral completeness, the evil having crept in like tares among the wheat; the time is yet to come when it shall be fully manifested in all its unclouded majesty; (4) Armaiti—due reverence for the divine, Verecundia, spoken of as daughter of Ormazd and regarded as having her abode upon the earth; (5) Hourvatat—perfection; (6) Ameretat—immortality. Here is the goal of spiritual journey and the converging point of the diverse elements of all religions.

The lofty ideas and tenets contained in the Christian philosophy strike the same tune of harmony with the radical principles of Hinduism. The potential energy of the Almighty Father, His dormant Will stirring itself to unending activities and producing myriads of worlds out of the bosom of Pralaya, constitutes the fundamental theory of creation



according to the Hindu philosophy. The Rig-Veda solemnly declares that before the inception of the universe, eternal and awful silence reigned on all sides. Not an event stirred the ocean of time, not an object was to be seen on the vast ocean of space. Not a breath ruffled the serene bosom of the sleeping Infinity. Impenetrable darkness prevailed every where above and below, before and behind. The supreme Brahma wrapped up within Himself dwelt alone. But, anon, the scene changed, a mysterious voice was heard—"I am alone, let me multiply." Immediately after the revelation of this voice, the potential will-power assumed the kinetic form and out of this will-power sprang creation with its treasury of the sun, the moon and myriad stars in clusters strewn round the heaven. And do we not find an exact reflection of the above Hindu philosophy of creation in the solemn words of Jesus Christ, *viz.*, "It was darkness. God said, let there be light and there was light," and in the Gospels of St. John, *viz.*, "In the beginning was the word and the word was with God and the word was God."? Sir Isaac Newton in his greatest production, the Principia, declares his conviction that the whole diversity of natural things can have risen from nothing but the ideas and the will of one necessarily existing Being who is always and everywhere God, Supreme, Infinite, Omnipotent, Omniscient and absolutely perfect. This is the fundamental unity of the Hindu and Christian philosophies in the domain of creation, which the Hindu philosophy only can grasp and furnish a satisfactory explanation for.

The marvellous Trinity—the Father, the Son and the Holy Ghost making up as a blessed unity, the harmonious whole of the economy of creation, is another unique illustration of coincidence. The Father is the very God Jehovah—the supreme Brahma of the Vedas. Alone in His own eternal glory, He dwells. From Him comes down the Son in a direct line, as an emanation from Divinity. The Divine glory thus permeates every pore of the universe and what does the Holy Ghost do? He drags up regenerated humanity





to Himself. Divinity coming down to humanity is the Son. Divinity carrying up humanity to heaven is the Holy Spirit. This is the whole philosophy of salvation—the mysterious triangular figure of Trinity. God coming down and going up—how beautiful, how soul-satisfying. It strikes the keynote of the Hindu philosophy and sheds a flood of lustre on the theory of Avatar, the mercy of the Divine Father and the transcendental glory of creation and final beatitude.

In what supreme realm of the Vedant, the Divine Jesus was roaming when he exclaimed: "I in my Father and ye in Me," "Abide in me and I in you," "I and my Father are one." He pointed to the inner sphere where his disembodied spirit communed with the Eternal Spirit of life and beholding God in him and himself in God he exclaimed as above. But if he beheld His father in his soul, he also beheld his brethren in him and cried as such. And, finally, when the exclusiveness of the self ebbed away and heaven came pouring into his soul, he realised his identity with the supreme self and declared—I and My Father are one. There is no difference between Jiva and Brahman. "जीवो ब्रह्मैव नापरः" This is the faith of the Vedant doctrine. The Christian world has not as yet realised the beauty of this truth and this double harmony of the Divine Nature of Christ, *viz.*, his harmony with God and harmony with man and consequently the idea of identity of Jiva with Brahma still looms at a distance and sometimes appears as a Utopian idea. But the Hindus having a legacy of the wisdom of their illustrious sages of yore—the Gnani Maharshis can fully realise the truth of the life and teachings of the western prophet and invite the world to their lofty realm of self-realisation.

Here is the language of John Yepes, (St. John of the Cross) in which the self is identified with everything external as belonging to itself - an idea similar to the realisation of man in the fifth and sixth planes of knowledge as described hereinbefore:

"The heavens are mine, the earth is mine, and the nations are mine; mine are the just, and the sinners are mine; mine are the angels and the Mother of God; all things are mine, God Himself is mine and for me, because Christ is mine, and all for me. What dost thou then ask for, what dost thou seek for, O my soul? All is thine,—all is for thee. Do not take less, nor rest with the crumbs which fall from the table of thy father. Go forth and exult in thy glory, hide thyself in it, and rejoice, and thou shalt obtain all the desires of the heart."†

In the last three sorts of Bhakti as expressed in 'I am his,' 'He is mine,' and 'He and I are one,' as mentioned before in this work we find the last idea almost identical with the following idea occurring in the teaching of the same Christian Saint:

"As there is no way in which the soul can grow, but in becoming in a manner equal to Him, for this reason only is He pleased with our Love. It is the property of Love to place him who loves on an equality with the object of his love." Thus we have similarity of principles in the realm of Bhakti (love and devotion), in the domain of austerity, charity and manifold other branches of Dharma.

It is needless to multiply quotations. The earnest student will find that there is harmony in the thoughts and sayings of the saints of all lands. For, truth is one, and the essence of all religions is one. Indeed there is only One Eternal Religion in the world. There cannot be two religions. Where then is the cause of differences?

"Behold! How good and pleasant it is for brothers to dwell together in unity!" Let us therefore shake hands with each other with the utmost cordiality. Heaven demands reconciliation, let the earth obey. Let us avail ourselves of all opportunities which God's merciful providence vouchsafes unto us to cement the ties of international fellowship.

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† "The Living Flame of Love" by the aforesaid Saint.





May the Holy Spirit of Eternal Dharma pervade all humanity, and may the supreme Lord shower His blessings on all, bringing harmony, and peace, and good-will on earth!

Om—*Peace be to all Beings.*

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## GLOSSARY

- OF -

## THE SANSKRIT WORDS USED

*(No dictionary order is kept. Words will be found under initial letters.)*

## A

- Andaja—see pages 5 and 133.  
Adhama—lowest.  
Anandapada—see pages 110 and 112.  
Arya—another name of the followers of Varnasrama Dharma.  
Anuamaya Kosha—the first sheath which covers the individual soul; see pages 24 and 159.  
Andaja Srishti—egg-born creation; see page 9 and chapter XV.  
Anandmaya Kosha—The fifth sheath which covers the individual soul; see pages 24 and 159.  
Adharma—sin; see page 10.  
Apavarga—final liberation of the soul; see chapter XXI.  
Abhyudaya—material and spiritual prosperity; see page 13.  
Artha—material gain; see page 161 and chapter XXIII.  
Asadharana Dharma—one of the four divisions of Dharma; see page 17.  
Apaddharina—one of the four divisions of Dharma; see page 18.  
Abhaya Dan—see page 20.  
Artha Dan—see page 20.  
Adhyatma Karma—see page 21.  
Adhidaiva Karma—see page 21.  
Adhibhoota Karma—see page 21.  
Anga—see page 23.  
Aisha Karma—see chapter IV.  
Adhyatmika—spiritual; relating to Adhyatma; see page 43.  
Adhidaivika—Astral; occult; relating to Adhidaiva; see page 43.  
Adhibhautika—gross, material; relating to Adhibhoota; see page 43.  
Asuri—pertaining to Asuras.  
Aprakrita—see page 35.  
Asvabhavik—unnatural—see page 35.  
Annaprasana—see page 36.  
Agnayadhana—see page 36.  
Atma Guan—knowledge of Self.  
Avidya—see page 38.  
Akarma—see page 42.  
Ananda—see page 43.  
Antahkarana—see page 78.  
Avatar—incarnation—see page 49.  
Akash—one of the five primary elements—see page 121 and the Sankhya Philosophy.  
Ananta—see page 50.  
Arya Shastra—religious literature of the Hindus.  
Antar Shuddhi—see page 58.  
Asana—see page 58.  
Agni—see page 59.  
Achara—see page 59.  
Ambu—see page 59.  
Ahambatwa—see page 61.  
Asrama Dharma—see page 63 and chapter XVII.  
Adhikara—see page 63.  
Asan—see pages 65 and 72.  
Angira—one of the first seven Rishis. For Rishis—see chapter XIV.  
Aditya—see page 127.  
Aryama—one of the principal Pitris; see Pitris chapter XIV.



Adhmatra—see page 76.

Abankara—see page 72.

Aguna Bhumiis—planes of ignorance.

Asansakti—see page 87.

Anandapada—see pages 80 and 111.

Atina-Pratyaksha—see page 81.

Adbhoota—see page 108.

Asakti—see page 108.

Atma Nivedana—See page 108.

Adi-Kala—see page 115.

Adi-desh—see page 115.

Atyantik Pralaya—see page 129.

Amsha—see page 116.

Asura Rajya—see page 125.

Avayava—see page 145.

Atmagnana—see page 171.

Atithi—see page 203.

Amshavataras—see page 277.

Aveshavataras—see page 267.

## B

Bhishma—one of the great heroes of the Mahabharata.

Bauls—a sect of Vaishnavas in Bengal.

Bharat Dharma—Another name of Hindu religion; see chapters II and III.

Bhakti Yoga—the path of love and devotion; see chapter XI.

Brahma Dan—see page 20.

Bindu Dhyana—see page 71.

Brahma Dhyana—see page 61.

Bharata—another name of Arjuna; see Mahabharata.

Bharadwaja—the great Maharshi who discovered the first section of the Karma Mimamsa philosophy.

Bhutasanghas—The fourfold stages of creation; see page 34.

Brahmavrata—see page 36.

Brahman—see page 43.

Bhagavat Gita—the world-renowned book; a portion of Mahabharata.

Bhakta—Devotee.

Bija Mantras—see page 54.

Bhava Tattwa—see page 56.

Bhava—see page 57 and chapter XIX.

Brahma Rupini—personification of the omnipresent Brahma.

Bhittirekha—see page 59.

Bishikh—see page 59.

Bhava Yantra—see page 59.

Bibhuti—see page 59.

Bali—see page 59.

Brahmunda—Solar System; see page 67 and chapter XIII.

Brahma—see chapter XIII.

Brahma-Randhra—A point below the roof of the skull of man specially useful for Yoga practices.

Bahirmukhi—see page 70.

Baddhi—see page 77.

Bibhutipara—see page 80.

Bhavpara—see page 80.

Brahmasraya—see page 81.

Bhayana—see page 107.

Bibhatsa—see page 108.

Batsalya—see page 108.

Brahma-Sad Bhava—see page 108.

Bhubana—see page 117.

Bhokta—see Bhog, page 128.

Bipras—see page 169.

Baiji Srishti—see page 170.

Biprattwa—see page 170.

Brahmavadini—see page 184.

Brahmayajna—see page 199.

Bhoota Yajna—see page 202.

Bhayana—see page 209.

Brahmunda—see page 210.

Bindu—see page 211.

Bala-Brahmachari—see page 214.

## C

Chandala—the lowest caste in the Hindu social order.

Chijjadagranti—see pages 35, 119 and 137.



**Chanda Karma**—see page 36.  
**Chit**—conscious ; see page 43.  
**Chidakash**—reservoir of cosmic impulse—the seed of Karma.  
**Chitra**—see page 59.  
**Chittavritti**—see page 60.  
**Chit-Satta**—see page 68.  
**Chitta**—see page 78.  
**Chhala**—see page 146.  
**Chhandogya**—one of the 108 Upanishads ; see Upanishads.  
**Chaturvaruya**—see page 164.  
**Chetana-Prakriti**—see page 176.  
**Chhandas**—see page 213.

**D**

**Dharma**—another name of Raja Yudhisthira of Mahabharata.  
**Darshanas**—philosophy : see chapter XVI.  
**Daivi Mimansa**—the sixth system of Vedic Philosophy ; see page 153.  
**Dwesha-aversion**—see chapter XI.  
**Dan**—charity ; see page 20.  
**Draupadi**—the joint wife of the five Pandava brothers ; see Mahabharata.  
**Devata-devas**—superhuman beings inhabiting the seven upper worlds.  
**Dhriti**—see page 31.  
**Daivi**—pertaining to Devas.  
**Diksha**—see page 36.  
**Dwandwa**—unequal opposites ; see page 41.  
**Durga**—see page 57.  
**Dik Shuddhi**—see page 58.  
**Dhyana**—see pages 58, 65 and 72.  
**Dharana**—see page 59.  
**Divya Disha Sevana**—see page 59.  
**Dharana**—see page 72.  
**Dik-Bandha**—see page 98.  
**Dasya**—see page 108.  
**Dwapara Yuga**—see page 116.

**Dharma-Raj**—see page 126.  
**Drishtanta**—see page 145.  
**Dravya**—see page 146.  
**Damayanti**—see page 173.  
**Dravya**—see page 198.  
**Deva Yajna**—see page 200.  
**Devi-Bhagwata**—one of the Puranas.

**E**

**Ektattwa**—One-ness ; the highest practice in Yoga Santra for attaining Samadhi ; see Yoga Darshana.

**G**

**Gunaa**—attributes of nature (Prakriti) ; see pages 10, 26 and 146.  
**Garbhadhana**—see page 36.  
**Guru**—spiritual Preceptor.  
**Ganeshi**—one of the five aspects of Saguna Brahma ; see pages 49 and 50.  
**Ganapati**—see page 57.  
**Gandha**—see page 61.  
**Gunpara**—see page 80.  
**Guna Kirtan**—see page 108.  
**Ghatika**—see pages 115 and 116.  
**Gautama**—the great Maharshi who discovered the Nyaya System of Philosophy.  
**Gayatri**—see page 197.  
**Gatha**—see page 216.

**H**

**Hindu Sastra**—see chapter XXII.  
**Hatha Yoga**—see chapter VII.  
**Hriday**—see pages 58 and 59.  
**Havana**—see page 59.  
**Hasya**—See page 107.  
**Hetwabbhas**—see page 146.  
**Harivansa**—see page 215.  
**Harish Chandra**—a famous king of the Solar Dynasty ; see Devi Bhagwat.





## I

- Iswara—see page 43.  
Indra—see page 127.  
Indriyas—see page 77.  
Ida—a tubular vessel in the right side of the body used in the practice of Yoga.

## J

- Jnanada—see pages 110 and 112.  
Jiva—Individual soul; see chapters XIII and XV.  
Jarayuja Srishti—Sac-born creation; see pages 5, 9 and 134 and chapter XV.  
Jnana Yoga—the path of knowledge; see chapters XVI and IX.  
Jnan Yagna—see page 20.  
Jyotirdhyana—see page 66.  
Jaimini—the great Maharshi who discovered the second section of the Karma Mimansa Philosophy  
Jaiva Karma—see chapter IV.  
Jata Karma—see page 36.  
Jada—non-conscious.  
Jadatmika—void of consciousness.  
Japa—see page 58.  
Jati—see page 60.  
Jnanendriyas—see page 61.  
Jala—see page 61.  
Jyoti—light.  
Jiva—Deha—see page 68.  
Jyotishmati—see page 71.  
Jnana bhumis—planes of knowledge.  
Jnanada—see pages 80 and 110.  
Jivan-Mukta—see page 84.  
Janaka—the famous Rajarshi king of Mithila; the father-in-law of Bhagwan Ramchandra.  
Jnanendriya—see pages 90 and 150.  
Jiva-Yantric Pitha—see page 98.  
Jalpa—see page 145.  
Jati—see page 146.  
Jyotish—see page 213

## K

- Krishna—the eighth and the perfect incarnation of Vishnu; see Vishnu Bhagavata and Mahabharata.  
Kanada—the great Maharshi who discovered the Vaisheshic system of Vedic philosophy; see page 146.  
Karma yoga—The path of selfless work; see page 41.  
Kama—material desire—see page 161 and chapter XXIII.  
Karma yagna—see page 20.  
Kamyā Karma—see page 21.  
Kunti—the mother of the Pandavas; see Mahabharata.  
Kuru—one of the king, belonging to the Lunar Dynasty—see Mahabharata.  
Karma Mimansa—the fifth of the seven system of the Vedic Philosophy—see chapter XXI.  
Kaivalya—liberation—see chapter XXI.  
Kriyaman Karma—see chapter XXI.  
Kalas—Digits of Manifestation; see page 49.  
Karya—action.  
Kampan—vibration.  
Karttikeya—see page 57.  
Kavacha—See page 58.  
Kumari—unmarried girl.  
Karmendriyas—see page 61.  
Kula Kundalini—see page 70.  
Kriyaman—see page 83.  
Karmashaya—see page 83.  
Karmendriya—see pages 90 and 150.  
Karma—see page 107.  
Kanta—see page 108.  
Kala—see page 115.  
Kashtha—see page 115.  
Kshana—see page 116.  
Kali Yuga—see page 116.  
Karta—doer.



Krishna Gati—see pages 130 and 131.  
Karma—see page 140.  
Kriya—see page 198.  
Kalavataras—see page 207.  
Kalpa—see page 213.

## L

Lanka—the famous Island mentioned in Ramayan, most probably the modern Ceylon.  
Lilonmukti—see pages 110 and 112.  
Laya Yoga—see chapter VIII.  
Lakshmi—see page 50.  
Linga—see page 59.  
Lila Vighraha—play image; see page 67.  
Laya Kriya—see page 73.  
Lilonmukti—see pages 80 and 110.  
Linga Sarira—see page 152.  
Laukika Bhasha—see page 216.

## M

Madhyama—middle; see page 76.  
Manomaya Kosha—the third sheath which covers the individual soul; see pages 94 and 159.  
Moksha—final liberation of the soul; see chapter XXI.  
Mukti—final liberation of the soul; see chapter XXI.  
Manasik Japa—see page 20.  
Mantra Yoga—see chapter VI.  
Mantras—see pages 54 and 55.  
Manana—see page 22.  
Mahayajna—see pages 23, 197 and chapter XX.  
Mahavarata—see page 36.  
Mukta—liberated.  
Maya—a mysterious power; see Prakriti and Vedant philosophy.  
Murti—images.  
Maha-vishnu—the name of Saguna Brahma; see page 50.  
Manasik—see page 55.

Mahamaya—see Prakriti and Maya.  
Mandala—see page 59.  
Murdha—see page 59.  
Mahattatwa—see page 61.  
Mahabhava—see page 60.  
Mahabodh—see pages 64 and 66.  
Mudra—see pages 59, 65, and 72.  
Maheswara—rudra; see chapter XIII.  
Mahakash—the absolute space. The reservoir of collective impulse of the virat containing innumerable solar systems.  
Maharshi Patanjali—a great Maharshi who discovered the Yoga philosophy.  
Muladhar chakra—see page 69.  
Moha—allurement.  
Mahalaya—see page 73.  
Mridu—see page 76.  
Mahat—see page 77.  
Mahapurusha—great man.  
Moorchhana—see page 107.  
Malin Rasa—see page 103.  
Mahakala—see page 115.  
Maha-Yoga—see page 116.  
Manu—see page 116.  
Manwantara—see page 116.  
Mahapralaya—see page 117.  
Manushyatwa—the state of man.  
Mithya jnana—see page 145.  
Manasi Srishti—see page 178.  
Murti Puja—see chapter XIX.  
Mandapa—see page 198.  
Muktiprada—see page 208.

## N

Naraka—hell; see its position in occult world in page 125.  
Non-Arya—those who do not follow Varnasramadharma.  
Narayan-Upanishat—one of the revealed books in the Upanishad section of the Vedas.



Nisreyasa—final liberation of the soul; see chapter XXI.

Nirvana—final liberation of the soul; see chapter XXI.

Nirlipta—see page 61.

Nandi—a great Hindu sage who attained Devatahood and reached the occult plane by the power of extraordinary yoga in his life time; see Purana.

Nitya Karma—see page 20.

Naimittik Karma—see page 21.

Nididhyasana—see page 22.

Nirguna—void of attributes.

Nivritti—the stage of renunciation.

Nama Karana—see page 36.

Nivritti poshak—see page 36.

Nastik—atheist.

Nirvikalpa Samadhi—see page 44 and Raja Yoga.

Nam-rupatmak—see page 53.

Nam-rup—name and form.

Nitya yantra—see page 59.

Nabhi—see page 59.

Nyas—see page 59.

Nari dharma—see page 63 and chapter XVIII.

Niyama—see page 72.

Nada—primal sounds.

Namrata—see page 80.

Nirvichar Samadhi—see page 81.

Nishkriya Bhava—see page 82.

Nishtha—see page 103.

Nimesh—see page 115.

Naimittic Pralaya—see page 117.

Nirnaya—see page 145.

Nigraha-asthan—see page 146.

Nriyajna—see page 202.

Nada—see page 211.

Nirukta—see page 212.

## P

Puranas—see chapter XXII.

Pitriloka—see page 125.

Paratpara—see pages 110 and 112.

Pralaya—Destruction of creation; the Hindu philosophy recognised several kinds of. Pralayas—see page 117.

Pranamaya Kosha—the second sheath which covers the individual soul; see pages 94 and 159.

Punya—virtue; see page 11.

Papa—sin; see page 11.

Panchopasana—see page 21.

Pitris—one of the three classes of superhuman beings; see chapter XIV.

Partha—another name of Arjuna; see Mahabharata.

Purusartha—see page 31.

Pravritti—the stage of worldly desire.

Purva Mimansa Darshan—another name of Karma Mimansa philosophy.

Prakrita—see page 35.

Punsavan—see page 36.

Pravritti rodhak—see page 36.

Prakritik Sanskara—see page 36.

Pret—see chapter XIV.

Prarabdha Karma—see chapter XXI.

Prasthanaya trayā—see page 44.

Prana—see pages 47 and 95.

Para Bhakti—see pages 48 and 108.

Purua—full.

Pranava Dhvani—see page 54.

Panchang Sevan—see page 58.

Prana kriya—see page 59.

Prakritik Jagat—see page 61.

Purusha—see page 150.

Pani—see page 61.

Pad—see page 61.

Payu—see page 61.

Pritivi—see page 61.

Pratyahar—see pages 65 and 72.

Pranayam—see pages 65 and 72.

Pran-vayu—see page 65.

Pinda—the individual entity; see page 68.



**Paramātma**—another name of Brah-  
ma void of attributes.

**Prasupta**—see page 70.

**Pīngalā**—One of the three subtle chan-  
nels of energy. *Idā* is on the left  
side, *Pīngalā* is on the right.

**Para**—see page 76.

**Pradhān**—principal.

**Padārthabhavana**—see page 80.

**Paratpara**—see pages 80 and 111.

**Prakṛiti Asraya**—see page 80.

**Pramāṇa**—see page 83.

**Parama Tattva Jñāni**—see page 84.

**Pītha**—see chapter X.

**Parthiva Pītha**—see page 97.

**Prema**—see chapter XI. and page 105

**Prakṛiti**—primordial energy; nature,  
the root-cause of creation. In  
the various Darśhanas it is called  
*Māyā*, *Mulaprakṛiti*, *Avyakta*, &c

In the Hindu cosmogony according  
to the Sāṅkhya system, to which  
the term *Prakṛiti* belongs, the  
Universe is reduced to two ulti-  
mate elements or entities:—

- (1) *Puruṣa*, the Soul or Spirit ele-  
ment, and (2) *Prakṛiti*, the element  
representing both Force and Matter  
of modern physics. Matter and  
Force according to this system,  
are results of the action and  
interaction of the three principles  
or *gunas* which *Prakṛiti* consists  
of, *viz.* *Sattva*, *Rajas* and *Tamas*,  
leading to what is known as *Evo-*  
*lution*. *Tamasic* evolution pro-  
duces Matter, *Rajasik* evolution  
produces Force and *Sattwic* evolu-  
tion produces Intelligence or  
Reason (*Buddhi*). All these three  
come within Energy. Soul is a  
thing quite apart, whose contact  
with Energy produces the di-  
versified phenomena of creation  
without itself taking any active  
part in it. *Buddhi* (Intelligence or  
reason) is in popular language  
represented as reflecting the light  
of the Soul (which is a conscious  
element, while Energy is blind),  
and thus illuminating the whole of  
creation with what in European  
philosophy is called Mind, and in  
Hindu philosophy *chitta*

**Pita**—father.

**Par**—see page 115.

**Paṭala Loka**—see page 125.

**Pretatva**—state of Preta.

**Padārtha vada**—see page 143.

**Pramāṇa**—see page 145.

**Prameya**—see page 145.

**Prayojana**—see page 145.

**Padārtha**—see page 146.

**Prajapatis**—see page 169.

**Pitri Yajña**—see page 201.

**Pinda**—see page 210.

**Parvatī**—same as *Mahāmāyā* or *Prā-*  
*kṛiti*.

**Parakīya bhāṣa**—see page 216.

## R

**Rama**—the seventh incarnation of  
*Vishnu*; see *Rāmāyana*.

**Rishis**—the deities presiding over  
the plane of knowledge; see  
chapters XIV. and XXII.

**Rajas**—one of the attributes of nature  
(*Prakṛiti*)—see pages 10 and 26.

**Raga**—attachment—see chapter XI.

**Rāja Yoga**—see chapter IX.

**Rajasik**—belonging to *Rajo guna*; see  
*Rajas* and *guna*.

**Rakta vija**—see footnote page 47.

**Rāgamika**—see pages 47, 107 and 108.

**Rup**—see page 61.

**Ras**—see page 61.

**Reta**—*Dharaṇa*—see page 64.

**Rudra**—see page 127.

**Rupapara**—see page 80.

**Rājārshi**—one of the several classes  
of *Rishis*

**Rasa**—see page 107.

**Raudra**—see page 107.

**Rashi**—see page 116.

**Rochaka**—see page 209.

**Richs**—see page 211.



**Rasa-Lila**—a special ceremony originated by Sri Krishna at Brindaban; See Vishnu Bhagwat. Allegorical description of the finer forces of nature and their connection with the supreme self; see Devi Bhagwat.

## S

**Smritis**—see chapter XXII.

**Swarga**—heaven, see the position of the seven swarga lokas including the Pitri loka in page 125.

**Sannyasada**—see pages 110 and 112.

**Satpada**—see pages 110 and 112.

**Sakti**—see page 7. Prakriti, Mula-prakriti, Maya, Pradhan, Avyakta are synonymous—see Prakriti.

**Swedaja Srishti**—germ creation; see page 9 and chapter XV.

**Sattwa**—one of the attributes of nature (Prakriti)—see pages 10 and 26.

**Sadachara**—physical actions conducive to dharma; see chapter XVII. and page 171

**Sayujya**—final liberation of the soul; see chapter XXI.

**Sankhya**—one of the seven systems of Vedic philosophy; see page 149.

**Sadharana Dharma**—one of the four divisions of Dharma; see page 19.

**Saunyas**—one belonging to the fourth or last of the stages of Hindu life prescribed in the Hindu Sastras; see chapter XVII.

**Shavirik Tapa**—see page 20.

**Sthula Dhyana**—see page 57.

**Shravana**—see page 22.

**Saguna**—invested with attributes.

**Smriti Sastras**—see chapter XXII.

**Sattwic**—belonging to Sattwa guna; see Sattwa, and guna

**Sanskara**—see page 33.

**Sahaja Karma**—see chapter IV.

**Swabhavik**—natural; see page 35.

**Simantonnayana**—see page 36.

**Samavartana**—see page 36.

**Sati Dharma**—the special Dharma of Hindu womanhood—see chapter XVIII.

**Swarga**—see chapter XIV.

**Sanchita Karma**—see chapter XXI.

**Sat**—see page 43.

**Surya**—one of the five aspects of Saguna Brahma; see pages 49 and 50.

**Sakti**—one of the five aspects of Saguna Brahma; see pages 49, and 50.

**Shiva**—one of the five aspects of Saguna Brahma; see pages 49 and 50

**Sadhan**—see page 53.

**Samya-avastha**—see page 54.

**Samadhi**—final beatitude—see chapters on Mantra Yoga, Hatha Yoga, Laya Yoga, Raja Yoga.

**Satya**—real.

**Saraswati**—see page 57.

**Shuddhi**—see page 58.

**Sthan Shuddhi**—see page 58.

**Sharir Shuddhi**—see page 58.

**Stotras**—see page 58.

**Swarup**—see page 60.

**Sparsa**—see page 61.

**Shabda**—see page 61.

**Shat Karma**—see page 64.

**Sthula vayu**—see page 65.

**Sat-Satta**—see page 68.

**Samashti**—macrocosm.

**Sahasradal**—see page 69.

**Sachchidanandamaya**—invested with the attributes Sat, Chit and Anand.

**Shat-chakra**—The six dynamic centres in the body, viz., Muladhara, Swadhisthana, Manipura, Anahata, Vishuddha and Ajna.

**Sahasrar**—The topmost Padma or lotus hanging from the Brahma-randhra i.e., the region of the first cause.

**Sukshma**—see page 70.

**Sthula Kriya**—see page 72.

**Sukshma Kriya**—see page 72.

**Swarodeya**—see page 72.

**Sushumna**—The subtle channel of energy interlacing Ida and Pingala.



Siddhi—perfection.

Siddha—perfect.

Savikalpa Samadhi—the primary stage of Samadhi named Savij; see Yoga Darshan of Patanjali.

Shubheccha—see page 80.

Satwipatti—see page 80.

Saktipara—see page 81.

Swatuppara—see page 80.

Sannyasada—see pages 80 and 110.

Satpada—see pages 80 and 110.

Sanchit—see page 83.

Sthula Yantric Pitha—see page 98.

Shava-Sadhana—see page 98.

Sneha—see chapter XI. and page 102.

Shraddha—see chapter XI. and 13.

Shringara—see page 117.

Shaota—see page 108.

Sakhya—see page 108.

Satya Yuga—see page 116.

Sahaja Pinda—see page 118.

Sthula Prapancha—see page 125.

Samipya—see page 127.

Salokya—see page 127.

Sarupya—see page 127.

Saynjya—see page 127 and 131.

Shraddha—special ceremony for departed souls in Hindu Sastra—see page 130.

Shukla Gati—see pages 130 and 131.

Saptasati Gita—one of the sacred books of the Hindus generally called Durga or Chandī.

Sankhya Pravachana—see page 143.

Samsaya—see page 145.

Siddhanta—see page 145.

Samanya—see page 146.

Samavaya—see page 146.

Sita—see page 173.

Savitri—see pages 173 and 197.

Sadachari—follower of Achara; see Achara.

Stritwa—womanhood.

Saraswati—see page 197.

Shabda—see page 211.

Shiksha—see page 212.

Sam-gana—see page 212.

Samadhi Bhasha—see page 216.

Shiva-linga—the physical symbol of the Divinity and His power; see Linga-Purana and Shambhu Gita.

Satyavan—the husband of Savitri; see Mahabharat.

## T

Tamas—one of the attributes of nature (Prakriti)—see pages 10 and 26.

Tapas—austerity—see page 20.

Tamasic—belonging to Tamas-guna; see Tamas and guna.

Tantra—see chapter XXII.

Tattvas—elements; see pages 50, 121 and the Sankhya philosophy.

Tarpana—see page 59.

Tej—see page 61.

Tanumanasa—see page 80.

Turyaga—see page 80.

Tattwa-jnan—see page 84.

Tanmatras—see pages 61, 90 and 150.

Tanmaya—see page 108.

Trutis—see page 115.

Treta Yuga—see page 116.

Trimurti—see page 129.

Tarka—see page 145.

Taramati—see page 173.

Tapa-pradhana—see page 180.

## U

Udbhijja—see pages 5 and 133.

Uttama—highest.

Upanishad—the section of the Vedas dealing with the knowledge of self.

Upasana Yajna—see page 20.

Upaayana—see page 36.

Udvaha—see page 36.

Upashu—see page 55.

Upastha—see page 61.



Upa-pradhan—subordinate.  
Upasana Pittha—see page 97.  
Upa-vedas—see page 211.

## V

Vedic—pertaining to Vedas, Vedas see chapter XXII.  
Vyasa—the great Maharshi, author of Mahabharata, several other Puranas and the aphorisms on Vedant philosophy.  
Vaidic Dharma—one name of the Hindu religion—see chapters II and III.  
Vijnanamaya Kosha—the fourth sheath which covers the individual soul—see pages 94 and 159.  
Vaisheshic—one of the seven systems of Vedic philosophy—see page 146.  
Vedanta—one of the seven systems of Vedic philosophy—see page 155.  
Vishesh Dharma—one of the four divisions of Dharma—see page 17.  
Viswamitra—the great Maharshi who attained Brahmachood from Kshatriya life through the extraordinary power of tapas—see Mahabharata.  
Vachanic Tapa—see page 20.  
Vedavrata—see page 36.  
Varnashrama—special Dharma of the Hindus—see chapter XVII.  
Vidya—see page 38.  
Virat Purnsha—see page 43.  
Vedanta Sutras—aphorisms of the Vedanta philosophy.  
Vaidhi—see pages 47 and 107.  
Vishnu—one of the five aspects of Saguna Brahma—see pages 49 and 50.  
Vayu—one of the five primary elements; see page 121 and the Sankhya philosophy.  
Vaishamya Avastha—see page 54.  
Vachanik—see page 55.  
Vedi—see page 59.  
Vak—see page 61.

Virya—see page 64.  
Vayu Dharana—see page 64.  
Vayn-nirodh—see page 64.  
Vishnu—see chapter XIII.  
Vasishtha—one of the first seven Rishis; for Rishis see chapter XIV.  
Vasu—see page 127.  
Vyashti—Microcosm.  
Vairagya—see page 76.  
Vichar—see pages 79 and 81.  
Vyakarana—see page 213.  
Vyathritis—special Vedic mantras representing the seven upper Lokas.  
Vicharana—see page 80.  
Vira—see page 107.  
Vibhooti—see page 115.  
Vikala—see page 116.  
Vaishnava—see page 143.  
Vada—see page 146.  
Vitanda—see page 146.  
Vishesh—see page 146.

## Y

Yogada—see pages 110 and 112.  
Yonis—narrow gates of rebirth; see chapter XV.  
Yagna—sacrifice; see page 20.  
Yudhisthira—the eldest of the five Pandava brothers—see Mahabharata.  
Yoga Samhitas—books dealing with practical yoga.  
Yoga Praveshika—one of the five works dealing with practical yoga—see page 59.  
Yama—see page 72.  
Yoga Sutras—aphorisms on the Yoga philosophy.  
Yogada—see pages 80 and 110.  
Yajna-pradhana—see page 180.  
Yati—see page 213.  
Yathartha—see page 202.  
Yoga-Vashistha—see page 215.



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## THE SHRI ARYA MAHILA HIT KARINI MAHAPARISHAT.

This All-India Society is also a registered Association under Act XXI of 1860 like that of the Bharat Dharma Mahamandal and it may be described Ladies' Mahamandal. Its General Secretary is Bharat Dharmalakshmi Maharani Surath Kumari Devi, O. B. E., of Khairigarh and Joint General Secretary, Dharmasavitri Maharani Shiva Kumari Devi of Narsingarh. Among the objects of the Society are :—

(1) The protecting of the real interests of Hindu women by (a) helping, as occasion arises, helpless *zenana* ladies who would otherwise continue to suffer ; (b) endeavouring to reform un-Shastrik local practices or customs harmful to the cause of women ; (c) by providing for religious education of girls ; (d) by arranging for the dissemination of religious knowledge among *zenana* ladies and by adopting such measures as will keep off un-Hindu influences from Hindu homes.

(2) The promoting of educational, social, religious and philanthropic work through the Hindu women by (a) the establishment and maintenance of a Central Widow Home and Ladies College and other academies affiliated to it, (b) giving them Dharmik and spiritual education according to the Varnasrama Dharma along with secular higher education, (c) training them to be useful social instruments for promotion of the Hindu ideas.

Membership is open to all classes of men and women of the Hindu Society, special facility being given to the womanhood.

For particulars please apply to—

THE MANAGER,

ARYA MAHILA HIT KARINI MAHAPARISHAT OFFICE,

Jagatgunj, Benares.

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### THE "ARYA MAHILA".

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THE MANAGER,  
ARYA MAHILA MAHAMANDAL BUILDINGS,  
Benares.

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## THE ARYA MAHILA MAHAVIDYALAYA.

The Ladies College and Widows Home under the style of Sri Arya Mahila Mahavidyalaya provides widows of high caste with free lodging and boarding, etc. and train them as teachers, preachers, and governesses.

The Institution has been established in the Peace Celebration week as Peace Memorial by several distinguished Ranis and Maharanis. For particulars please correspond with

*Principal,*  
ARYA MAHILA MAHAVIDYALAYA,  
*Jagatgunj, Benares.*

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## HINDU RELIGIOUS UNIVERSITY.

(SRI SARADA MANDAL)

No effort for the moral and material advancement of a nationality can succeed unless it is based on Dharma. The main cause of the prevailing defects and shortcomings, individual and social, of the Hindus that stand in the way of their advancement, is the ignorant indifference towards the dictates of their ancestral faith. Remove that ignorance and all the inertness and the miseries born of it, together with the discontent due to the miserable conditions, will spontaneously vanish.

All the duties in life of the Hindu are based on religion. In religion is the motive principle of every act of the Hindu. All his domestic, social, and political relations are guided and governed by religion. Religion in short is all in all to the





Hindu. This being the case, no effort for progress in any direction can have the least effect in India if measures are not taken to dispel the present ignorance of the Hindu regarding his religion. Make the Hindu well-grounded in his Dharma, strengthen the basis of his belief in his Dharma, and all the gloom will disappear from his horizon, giving place to joy and brightness.

The recent war in Europe has conclusively proved to the whole world the bitter effect of godless science and materialism. Materialism, looking as it does only to worldly power and gain, gives free play to the brute in man and develops his original savage, lawless propensities. In a society, as in a Government, the working of materialism drags downward leading to the chaos of Bolshevism and anarchism and ultimate extinction of the spirituality in man.

Every believing Hindu will view with great concern the danger of hot-headed heterodox "reformers" bearing Hindu names, who having no knowledge of the Hindu Sastra take advantage of their newly-gotten powers as members of Legislative Councils, and exert themselves to have such laws enacted as would subvert our Sanatan Social Institutions.

The eternal vitality, the eternal renewal of the youth of Sanatan Hindu Society, is due to the special institutions of Hindu society, to the distinguishing features of Hindu society, and to the other-worldliness of the Hindus. If the Hindus were to attain to political advancement but at the expense of Varnasrama Dharma, at the expense of their faith in the Shastras, and at the expense of their spirituality, would it not be like losing the birthright for a mess of pottage? If Hindus lost their Hindu impress and Hindu character, would not they cease to be Hindus and come to the level of other indeterminate peoples of the world? A little reflection will show what terrible risk there is of losing the Hindu spirit and the Hindu point of view in the blind pursuit of the political objects. If Hindus cease to be Hindus in the struggle to gain political



conception it would be the end of Hindus. Let Hindus advance politically but as Hindus.

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It is only the India-wide efforts of the Mahamandal to establish a Hindu Religious University with its Headquarters at Benares which is, the spiritual centre of Hinduism and the Headquarters of the All-India-Society that can sufficiently cope with the above situation and enable the Hindu nation to keep true to the Hindu ideals and thus save the Hindu community from the catastrophe. To materialise the above scheme, the leaders of the movement have decided to establish the following academies and organisations.

- (a) A Hindu College of Divinity in Benares adjoining the Headquarters of the Society for training Hindu religious teachers and preachers—both *Sadhus* and *Grihasthas*.
- (b) A Hall of all Religions adjoining the above College consisting of the places of worship of different faiths and a library containing books of all religions and philosophies of the world—as a Research Institute for the comparative study of religion and philosophy.
- (c) A College for Hindu Ladies and an attached Widow Home for training Hindu widows as religious teachers, preachers, and governesses.
- (d) The establishment of different centres in all important places of India for imparting religious training in schools and colleges with a competent staff for inspection and control for which the sanction of the Imperial Government and several Provincial Governments has been already secured.
- (e) Preparation and publication of religious text books and all kinds of religious literature to meet the necessity.

It is earnestly hoped that all the Hindus including the heads and the leaders of the community whom Sri Vishwanath has given the heart and the means will come forward to





cordially and liberally support the Mahamandal in this important movement.

RAVANESWAR PRASAD SINGH,

MAHARAJA OF GIDHOUR,

*President,*

The Mahamandal Council.

## THE MAHAMANDAL PUBLICATION DEPARTMENT.

(INCLUDING THE RESEARCH DEPARTMENT.)

Sri Bharat Dharma Mahamandal, as representative association of the Hindus, has laid special stress upon this department and under the direct supervision of its ascetic organiser and with the help of his selfless ascetic disciples and learned scholars specially engaged for the purpose has done unique work within the last few years in the Research Department for searching out unpublished and lost-sight-of Hindu religious and philosophical works. The Department has succeeded in bringing out a good number of publications of the above description as well as other books dealing with Hindu religion. We give below an outline of the nature of work that is being done by the Department.

### (Hindu Philosophy.)

It hardly needs explaining to the educated readers that the Darshan Shastras are as necessary for the knowledge of the sukshma (super-physical) world as the eyes are for seeing the things of the physical world. The Shastra which explains the real condition and laws of the sukshma world is Darshan Shastra. The physical science and arts, however important they may be for physical well-being and progress, relate to the outer and evanescent phenomena. It is Darshan Shastra



Stone, which is the pole star to guide us to the limitless and timeless ocean which permeates, encompasses, binds together and vivifies all, but whose wondrous variety and potency is beyond the reach of our physical senses. Darshan literally means seeing. And it is literally true of our Darshan-systems of superphysical philosophy—that our Rishi seers clearly saw with their inner eyes what they propounded in the form of Sutras, concentrated aphorisms, for the good of humanity. And herein lies the vital difference in our Darshan, and the schools of philosophy developed by other civilised races of the earth. The philosophers of the nations have sought to open the portals of the inner world with the help of knowledge picked up of the outer. Our holy sages, on the other hand, first acquired the power of inner or superphysical vision by means of tapa and yoga, and having purified and obtained mastery over their antahkaran (mind), actually visualised and gained full knowledge of the inner world. And the knowledge thus revealed to them has been set forth in seven systems which combine to form one perfect and harmonious whole.

It can be realised how difficult it is for the readers who have been educated wholly on modern lines to follow the systems of the Vaidic Philosophy. Perhaps it will help them to a clearer understanding if they recall the difference between the analytical and synthetical methods in chemistry. Our inspired Teachers developed the power of seeing the inner, super-sensual world and its workings, plainly with the help of tapa and yoga. So they had only to analyse and put down what lay clear before their inner eye. Those not having that power, but convinced of the reality of the intangible and everlasting world above matter, are endeavouring by putting this, that and the other things of the visible material world together to get some knowledge by means of inference, etc., of the world within. That is to say, with the help of synthesis they are groping their way inwards without the indispensable light of Darshan to guide them. It can be easily imagined therefore that if our Darshan Shastras were properly put together and explained, not only the followers of Sanatan





Dharma but the whole civilised world would derive incalculable benefit therefrom.

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The scarcity of works on Darshan and the absence of Darshanik teaching are responsible for the low ebb to which Sanatan Dharma has fallen. Want of belief in our own faith, tendency to follow other faiths, falling away from the life of sadachar, ridiculing the injunctions of Rishis, losing of respect for the Vedas and Puranas, sectarian differences, scepticism regarding the unseen world, indifference towards life after death, doubting the existence of gods and goddesses, Rishis and Pitras, looking with contempt on Varnashram Dharma and the other shortcomings in our people, are all due to want of knowledge of the Vaidik Darshan. The dissemination of Darshan, therefore, we have placed in the forefront of programme. The uphill nature of the work will be shown by the following brief sketch of the present condition :—

Nyaya is very imperfectly taught now-a-days. The old Naya has been almost wholly replaced by New Nyaya.

Vaisheshik is studied very little, if at all, for want of suitable arsha (Rishi-made) commentaries.

Yoga is not only an extremely difficult Darshan, but its teacher must be a Yogi himself to impart practical instruction. So the study of Yoga has almost disappeared.

Sankhya, alas ! has become the object of various doubts and speculations. Some regard it as a new system, some look down on it as full of interpolations and some again proclaim it as an atheistic Darshana ! No arsha commentary on the system is available, and the only commentary in vogue is the work of a Jaina savant Vijnan Bhikshu—hence the differences and difficulties. It is incontestably evident that Vijnan Bhikshu was a Jain. The manner in which he has irrelevantly assailed Vaidik hinsa, has taken recourse to reasoning based on assumption in discussing proofs of Godhead, altering demonstrable scientific evidence, laukik and alaukik, to suit



his purpose, and has gone out of his way to assail the gods of the Shastras, clearly shows that he was an Acharya of a sect opposed to Sanatan Dharma.

Mimansa is in no better plight. Of the three divisions of this Darshan *viz.*, Karma, Daivi (*i. e.*, Madhya or Bhakti) and Brahma Mimansa—let us first notice the great Karma Mimansa of Jaimini. This big work deals only with the Karma-Kanda, (*i. e.* ritualism) of the Vedas, and though perfect in its way it is of little use in the present times when Vedic Yags and Yajnas are rarely performed. There is nothing in it of what is really wanted now-a-days, *viz.*, scientific explanation of Karma and its laws. The real object of Karma Mimansa is to enlighten humanity on such vitally important question as—What is Dharma? What is the distinction between special and general Dharma? What is the special distinctive Dharma of Varnashram, Purusha, Nari, respectively? What is the scientific explanation of transmigration? What is experienced in the next world as a sequence of life in this? What is the secret of Sanskara? What is the significance of the sixteen Sanskaras? How purity of Sanskara causes the purity of Kriya? How Jiva progresses upwards from vegetable to man? How man developes and attains to Nishreyasha (salvation) by virtuous acts? How many classes there are of Karma? How purity of Kriya leads to salvation and so forth. These are the momentous questions of practical import to man the solution of which should be found in Karma Mimansa, but Jaimini's work leaves them alone. We have great pleasure to announce that by the merciful help of the Almighty Father a large Sutra Grantha (Book of Aphorisms) has been discovered which fully supplies the desideratum. Its detailed commentary is being published in Sanskrit.

In Jaimini's work we had at least one text-book on Karma Mimansa, but there was no book at all on Daivi Mimansa, also called Madhya or Bhakti Mimansa. This want too has been removed by the providential coming to light of an autho-





ritative work which had been lost to sight for many centuries. This is also being brought out with exhaustive Sanskrit commentaries. The scope of this invaluable work will be evident from the following rough list of contents :—What is Bhakti, what are the distinctive types of Bhakti, how can salvation be won by Bhakti, what is the ananda-mai (all-happiness) form of God, what are the distinctive features of the three conceptions of God, *vis.*, Brahma, Ishwara, and Virat, what are according to Rishi Teachers the chief Bhavas (exciting sentiments) of Bhakti, what is the secret of creation, what is adhyatmic creation, adhibhautic creation and adhidaivik creation, what is signified by the term Rishi, what are gods and goddesses, what are pitris, what is the world's connection with them, how God incarnates, how many kinds of avatar there are, how can Bhakti lead to salvation, what are the features of the four kinds of Yogas and what are the different forms of worship, how can salvation be gained by means of Bhakti and worship, what are the respective aims of Karma, Daivi and Brahma Mimansa, and so on.

It can be said without hesitation that much of the religious degradations of, and religious recriminations among the Hindus is due to the standard works on the aforesaid systems of Mimansa Darshan having disappeared for hundreds of years. The prevailing sectarianism and scepticism, the downfall of sects of worshippers (Upasak Sampradaya), the prevalence of erroneous views regarding the ultimate identity of aim of Yoga and Upasana even among the learned, are all mainly due to the same cause. Had not the Madhya or Bhakti Mimansa been lost the hard and fast differentiation between Dvaita and Advaita would have never occurred. The final Darshan of the seventh or highest plane of knowledge is Brahma Mimansa or Vedanta. Bhagwan Shankaracharya's commentary on Vedanta is beyond praise, but much difficulty has arisen in forming a true conception of the Vedanta philosophy owing to Daivi Mimansa being lost to sight and the Upasak sects trying to transform advaitabad into dvaitabad.



More need not be said to show how vast and far-reaching ought to be the effect for good on Hindu Society of the dissemination of Darshan, by publishing in a thorough and complete manner the texts and commentaries of the seven systems.

Exhaustive commentaries (Bhashya) on all the Darshanas are in hand. Both Hindi and Sanskrit editions of these as well as English translations are going to be published in regular series.

*(Systems of Practical Yoga.)*

Yoga forms the foundation of Upasana, (worship) and its methods of practice are divided into four kinds—Mantra, Hath, Laya and Raj Yoga. The mode of practice depending on "name" and "form" (nam-rup) is Mantra Yoga. It has sixteen Angas (*i. e.* parts, and its dhyān is called sthūla dhyān. The method of controlling the mind through the means of the physical body is called Hath Yoga. It is divided into seven angas (parts) and its Dhyān is named Jyotirdhyān. A still higher form of practice of Yoga is that of Laya. In this system the universal creative force, the Kulakundalini, which is present in everyone's body, is awakened in accordance with the directions of the Guru and merged in the Sahasrar, power being thereby acquired of exercising control over the mind. Laya Yoga has nine angas and its dhyān is styled Bindudhyān. The highest form of Yoga is the Raj Yoga, and all those who practise the three preceding methods of Yoga have to take its help when they have reached an advanced stage. The controlling of the mind through the exercise of the reasoning faculty is termed Raj Yoga. It has sixteen angas and its dhyān is called Brahmadhyān. The Samādhi of Raj Yoga alone is designated Nirbikalpa Samādhi, that of the other three being Sabikalpa.

References to the angas and upangas-parts and sub-parts of the four types of Yoga are found scattered in many places in the Vedas, Arsha Samhitas, Purans and Tantras. But the processes of the four kinds are nowhere met with methodi-





cally arranged in separate systems suited to respective natures and capacities. In ancient times there was no need of such arrangement, as instruction was not only theoretical but practical and the teacher and the taught were on a higher level. But the absence of separate authoritative works dealing specially and distinctively with the four kinds of Yoga has caused much disturbance amongst Yogis and sects of worshippers.

It should therefore, be a matter of supreme satisfaction to the world of philosophy and letters that we have secured four authoritative works respectively on Mantra Yoga Sanhita, Hath Yoga Sanhita, Laya Yoga Sanhita, and Raja Yoga Sanhita.

In these the principles and methods of practice are beautifully and exhaustively set forth. In addition to these there is a fifth work in which directions are given on the practical methods of teaching Yoga, styled "Yoga Pravesika," to help teachers of the four systems. Practitioners of all Hindu sects as well as seekers of Truth of all the creeds of the world will derive help from all these five works. These are being translated in English, Hindi, and other vernaculars and published.

*(The Gita Sastra.)*

"Of the two forms of worship, *i. e.*, worship through a material medium (saguna) and worship without any material aid or tangible symbol of a Divine Attribute (nirguna), the latter is not permissible to average people. Nirguna worship is the worship of the formless, of that which is beyond the reach of feeling and perception, beyond the power of expression and beyond the range of intellect. It is in fact the worship of the absolute self. Nirguna worship, therefore, is only for those who have attained to self-knowledge and have won liberation from the bonds of flesh. Saguna Upasana, therefore, has been prescribed by the all-wise Seers for the generality of mankind, as suited for them. And with a view



to meeting the requirements of men of different capacities and temperaments conceived as five in correspondence with the five elements, the Holy Teachers have laid down five systems or sects of Saguna worship. These are : -

1. Vaishnava, Worshippers of Vishnu ;
2. Soura, worshippers of the Sun ;
3. Shakta, worshippers of Sakti ;
4. Ganapatya, Worshippers of Ganesa, and
5. Saiva, worshippers of Siva.

" Each of these schools of worship has its own authorised works, own inspired authorities, own liturgies, and its own Gita. The Gitas being respectively : (1) Vishnu Gita, (2) Surya Gita, (3) Sakti Gita, (4) Ganesh (also called Dheesh) Gita, and (5) Sambhu Gita. Up to now, not one of these scriptures was to be met within a complete form. The Publication Department of the Mahamandal has the great privilege of bringing to light the complete texts. These Gitas give a true insight into Vedic philosophy, throw light on subtle and esoteric meaning of the apparently incomprehensible tenets of the Sanatan Dharma, explain the profound truths taught by the sages, expound the mysteries of Nirguna worship, elucidate the scientific significance and pre-eminent efficacy of Saguna worship, unfold the meaning of the Karma Kand (ritualism) Upasana Kand (worship), and Jnan Kand (philosophy) of the vedas ; in short, impart a clear knowledge of the teachings of the Shastras relating to material super-material and spiritual worlds. In one word, the five Gitas embody the essence of the Upanishadas.

All the five Gitas have been translated into Hindi and are being rendered into English. The Hindi editions have already been published.

These Gitas, by showing that the various sects were like different roads, followed by different travellers according to





their taste and circumstances, leading but to one and the same goal, should make sectarian bickerings (which stand in the way of national solidarity) things of the past. It is the duty of every lover of Sanatan Dharm, of every well-wisher of India, to help in giving the widest circulation to the sacred books which have come to light in such a wonderful manner.

The following are the headings of all the chapters of the five Gitas, which will show the all-embracing range of the subjects treated.

The headings of the chapters in Surya Gita.

1. The secrets of the spiritual world.
2. The five methods of Saguna worship and their scientific explanation.
3. Karmik Law.
4. Classification of Karma.
5. Cosmic Genesis with relation to Self.
6. God as Cosmos and the science of Yoga.
7. The attributes of those liberated in the flesh.

The headings of the chapters in Sakti Gita.

- 1 Identity of God's Power and God.
2. Secrets of manifestation of Universal Consciousness.
3. The basic principles of three divisions of Vedas and their philosophy.
4. The Science of Mantra or Mystic Articulations.
5. The Science of Karmic Law of Creation.
6. The Science of Knowledge.
7. Cosmic Manifestation of God.



The headings of the chapters in Vishnu Gita.

1. Renunciation and Yoga.
2. Creation and its Sustainer.
3. Philosophy of three Gunas and three Bhavas.
4. Philosophy of Karma Yoga.
5. Philosophy of Bhakti Yoga.
6. Philosophy of Jnana Yoga.
7. Cosmic Manifestation of God. (It may be noted that a chapter on a subject is different in each Gita and is treated from its own special standpoint.

The headings of chapters in Dheesh Gita.

1. Self and its knowledge.
2. Miraculous power and its philosophy.
3. Different spheres of knowledge.
4. Science of Dharma.
5. The Vedanta.
6. The goal of Vedanta.
7. God as Cosmos.

The headings of chapters in Shambhu Gita.

1. Dharma Universal.
2. Microcosmic Creation.
3. Sanctifying of Chakra and Peetha.
4. Super-physical World.





5. Spiritual Knowledge.
6. God and His lovers.
7. Cosmic emblem of Siva, *i. e.* God as Cosmos.

This department of the Mahamandal has already published several important works of the above nature in Sankrit, Hindi and Bengali, several text-books for religious and Moral Teaching in Schools and Colleges and several tracts for the dissemination of the truths of Sanatan Dharma, in several languages, besides the Encyclopaedia of Sanatan Dharma in Hindi, the description of which has already been given in the previous pages.

It is intended to publish English Editions of all the above works. A book under the title of—"The world's Eternal Truth" is under preparation which will be the next work like "The world's Eternal Religion."

MANAGER,  
NIGAMAGAM BOOK DEPOT,  
*Mahamandal Buildings, Benares.*