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अप्रियस्य च पथस्यवक्ता श्रोताच दुर्लभः

तारकं सर्वविषयं सर्वथाविषयमक्रमं

चेति विवेकज्ञं ज्ञानं (Patanjali III. 54.)

अनन्तपारं किलशब्दशास्त्रम्

अल्पं तदायुर्वहवश्च विनाः ।

सारं ततो प्राद्यं अपास्यफलम्

दृश्यैर्यथा क्षीरमिवांबुमध्यात् ।

नानुध्यायाद्बहून्शब्दान्वाचोविग्लापनं हितम्

# THE SCIENCE OF LIFE

BY

C. A. SUBRAHMANYA AIYER, B.A.

(Author of the Origin of Aryan Literature)

ara II within

“Whether the reader has understood all the previous  
aras in detail or not, it does not matter much. It is  
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**CARPENTERS**

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## THE SCIENCE OF LIFE.

VOL I

BOOKLET No. 2.

1. My first Booklet has attracted attention and has created an impression as expected. But some of the readers hitherto accustomed to read translations do complain, that I do not offer translations immediately below my Sanskrit quotations. If such readers do sincerely wish to have a clear and lucid exposition of the subject, they must implicitly leave the discretion entirely to me and must not begin to complain as they do. The quotations are cited only for authority. The subject is intelligible even without such quotations. Such quotations, though not translated now, will be explained at length, in due course. Till then the readers will, if they like, do well to commit the quotations to memory, as they form the pith and marrow of the Upanishads. One of the readers who admires my Essay most has already remarked, that the whole Aryan Literature has been focussed in the Sanskrit quotations and that my first Essay is complete by itself and future Booklets must be only explanations, amplifications and repetitions of the matter already focussed. His observation is perfectly true and he has appreciated the Essay best. But I cannot expect every reader to make a similar appreciation. The knowledge of the East which hitherto found its way to the West has not proceeded from proper custodians or desirable exponents and for various reasons it has been coloured, mutilated and distorted. The object of the present series is to correct both the misrepresented East and the illinformed West. Each Booklet will be intended to present, in a nut-

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shell, the sacred treasures enshrined in Sanskrit Literature and to appeal to the minds of the Reading Public, in a most convincing form. Translation, to my mind at any rate, is the worst form of presentation of the subject. Each Booklet will be written in simple style and the subject matter will be condensed, as much as possible. Conciseness and clearness will both be maintained and the nicest accuracy of expression will be aimed at, as far as possible. No pains will be spared to make each Booklet both amusing and instructive. The series must also bring home conviction, all over the world, to men and women alike, irrespective of caste, creed, sect, race or colour and whether such reader be theistic, atheistic or agnostic in thought. The present Booklet is therefore expected to create a sensation and the next one must then create a revolution in the ideas of the thinking world.

2. The Aryan Literature in general and the Upanishads and Bhagavad Gita in particular are already seriously influencing the minds of the Western savants. The Western Thinkers begin to realize the greatness of Ancient India, even when such Literature has been presented to them in a mutilated and distorted fashion. The Aryan Literature cannot possibly be rightly understood and appreciated, except with the hearty co-operation of a Nonsectarian and Orthodox Brahmin who is himself a master both of the Science and Art of the Aryan Religion. The real key to the Literature is held by a man who actually practices the Religion and such key is withheld from the public. I have been placed in life under peculiar circumstances and conditions, the like of which could not be possible within the ordinary experiences of men in Society. I owe a debt of gratitude to those who have put me in possession of my

present knowledge and in my turn, I am prompted by a motive to discharge my debt, by making my knowledge public, for the benefit of the truth enquiring men now living and for the benefit of the unborn generations *in futuro*. Posterity at least may truly judge of the value of my contribution to Society, if my Essays are just now to be appreciated only by the intelligent minority, one here and one there in society. The intelligent students and teachers in schools may in all probability grasp me quick ; and if such an expectation is realized there will be a consolation in my heart at my death, that the Ancient Religion can possibly be revived, at least at the end of the next generation, if I am denied the opportunity of doing more to society at present.

3. Without more introduction I quote as follows :—

मनोहि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च  
 अशुद्धं कामसैकल्पं शुद्धं कामविवर्जितं ॥  
 मन एव मनुष्याणां कारणं बन्धमोक्षयोः  
 बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतं ॥  
 यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते  
 तस्मान्निर्विषयं नित्यं मनःकार्यं मुमुक्षुणा ॥  
 निरस्तविषयासंगं सन्निरुद्धं मनो हृदि ।  
 यदायात्युन्मनीभावं तदातत् परमं पदं ॥  
 तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयं ।  
 एतज्ज्ञानं च मोक्षं च अतो न्योऽग्रन्थविस्तरः ॥

These five slokas have been quoted from Brahma Bindu Upanishad. A similar passage with very slight modification

of words but conveying the same meaning recurs in Tripura Tapini also. The object of the present Booklet is to give out the meaning of the above passage, as clearly as possible.

4. In the first place, the word "manas" has to be explained; manas cannot and must not be translated into the English word mind. Manas is explained in Maha Upanishad (126-135). I refrain from quoting the passage, as it will cover one full page. I Sloka describes that manas is of 2 kinds (1) Pure and (2) Impure. Pure manas is not attached to the senses and is free from any Kamasankalpa. Therefore, it leads to and ends in Mukti. Compare also Gita X. 22. Impure manas is attached to the senses through Kama and effects bondage. II Sloka explains that the action of Manas is to bind and to loose. The word Vishaya, self-explanatory in Sanskrit, cannot adequately be rendered into English. 'Vi' in, Sanskrit denotes Jivatma and Paramatma and 'Shing' means to bind. Therefore Vishaya denotes "that which brings into existence the idea of Jivatma and Paramatma and holds one in bondage." III Sloka advises a Mumukshu to take proper steps to keep his manas unattached to the senses. IV Sloka explains that, when Manas is thoroughly detached from the senses the cardiac action is properly and effectively brought under complete control and Uumani is the result. The Yogi then realizes communion with God. V Sloka proceeds further to lay down, that when such cardiac action is controlled, Life is maintained in such a state of rest, without reviving the physiological functions of the human body; this state reached is Jngana and this is also called Mukti. Such in short is the Mukti Sastra dealt with in all the Upanishads. Any further dealing with subject is only an explanation and amplification of this



same idea. The Slokas have now been satisfactorily rendered into English, to convey their meaning. But considering the importance of the subject and for clearness of exposition to young minds, I state it once again, in my own words, so that there may not be any doubt as to the position taken by the Upanishads. Manas is (1) Pure (2) Impure. Pure when devoid of Sankalpa, Impure when Sankalpas are present. Manas therefore is the means, to bind and to loose. Bound when attached and loosened when detached. Since detachment confers Mukti, a Mumukshu must take proper steps to effect freedom. Sloka 3 refers to Abhyasa and 4 to Vyragya leading to Uumani. 5th Sloka describes Mukti where realization is complete and return to human consciousness and Limitations becomes unnecessary.

5. "Much reading is weariness of the flesh" Bacon has said. You can find similar ideas in Annapurna Upanishad 38, Varaha Sloka 33 and Sathyayani Sloka 23. The Beauty of the Upanishad Religion is that it is a practical Religion. A sane man must not, according to its teachings, waste time in unnecessary reading, but must begin as early as possible, to realize practically. Revelation is the means to Mukti, when the yogi does not attach himself to Siddhis witnessed on the Path. Open the Mukti Upanishad at Sloka 63. One is advised not to ruminate over wide range of knowledge obtained second-hand. Realized knowledge alone is first hand. Every other knowledge is hearsay and not of value. A wise man must therefore search for the Light within. Where is the good of studying the 4 Vedas and mastering all shastras, if realisation is not the end? Such a person is compared to a Spoon (a wooden spoon) whereby dishes are served. Such wooden spoons cannot claim any sense of taste and can possibly serve others

without tasting for themselves. Realisation is possible only by a control over (1) Sameerana (2) Pranaspanda and (3) Vasana. These words occur in most Upanishads Manas coexists with these three. We have to study these terms before knowing what Realization means. Slokas (29—41) Mukti Upanishad explains the terms (1) Achittata (2) Amanasta (3) Jngapti (4) Sarupa or Jivan Mukti and (5) Arupa or Videha Mukti. We shall study these terms as we proceed. The knowledge aimed at by the Upanishads is Realized Revealed Knowledge, as distinguished from knowledge established by discussion (Vide Pasupata Brahma Upanishad Slokas 16—18). Voluntary control over the cardiac action is a condition precedent to such Realization (Vide 32 and 74—84 of Annapurna Upd.). In Paramahansa Parivrajaka Upanishad, Adinarayana says to Brahma “ A Paramahansa Parivrajaka is very rare in the world. He cannot ordinarily be met with. He is the Veda Purusha, he is a Mahapurusha. I am he.” This Upanishad lays down, how Brahma Pranava is realisable and how it leads to Brahmajngana and Videhamukti. The portion of Yoga Sikha (48—61) has well to be studied before one can think of understanding what the term Yogi means. No amount of discussion or reading or muttering of prayers can lead you to the desired end. Pranajaya is a condition precedent to realisation. No other means is possible. Sameerajaya and Saktichalana are a condition precedent (Vide Yoga Kundali). Varaha Upanishad Sloka 56 warns against discussions. Realization is possible only in seclusion. Not merely a Physical Seclusion but a complete mental oneness (Vide Skanda; sloka 12). One intent on securing Realisation must stick to seclusion (Vide Narad Upanishad Sloka 60). A Bikshu must be all

alone. Company of another is ample disturbance. Assembly of 3 Bhikshus constitutes a Grama and more a Nagara. The Upanishads therefore warn against discussions, enjoin strict seclusion and advise mental oneness. I have collected materials from the several Upanishads and can make more references but space forbids. All the Upanishads are agreed in revealing the same facts leading to the same truth.

6. In the last para of my previous Essay, I have observed, that all the Vedas, the Puranas, the Itihasas, the Sutras, and the 6 Darsanas do confine themselves to the function of revealing the Mukti Marga and do not in the least transgress their jurisdiction. The purpose of the whole Literature therefore is to reveal the Mukti Marga. For the better exposition of the term Mukti I here make a free English rendering of a portion of the Yogasikha Upanishad:—“ Mukti according to Revealed Sanskrit Literature cannot be reached without Jngana. Jngana is used in 2 senses (1) Sabda Jngana and (2) Realized Jngana. Realized Jngana is not possible without yoga. Such yoga is not possible without proper initiation by a Guru who is himself a yogi. The student who wants initiation will be initiated, only when he is found to be an adhikari or a fit person. The fitness comes only after a sound understanding of the Jnganasastras in general and of the Upanishads in particular. Ordinarily, a person may have to pass through a cycle of births, before he comes in contact with a yogi who can initiate him in the Science of Life. Though it takes innumerable births before getting into company with a yogi, yet after initiation, he can attain Mukti in that same Janma. He need not have any more birth to pass through.” The same Upanishad a little lower down emphatically

makes the statement that Kaivalya Mukti is possible only through Siddhi Marga, as expounded by this Upanishad and in no other way. Siddhi Marga is Yoga Marga. The Upanishad proceeds to impress that Jiva and Iswara are one in essence. In the stillness of Iswara, there came a vibration and it created motion. That motion gave rise to Ahankara. From this Ahankara the Panchatma Pinda came into existence. Then came the body with the 7 Dhatus. Then came the Gunas. Jiva has attractions and repulsions and is therefore under Limitations. When these qualities cease to exist, he can become one with Iswara. But when attractions and repulsions do continue to exist, he has to undergo all human experiences. Ahankara or the primary vibration is therefore, the original cause and every other effect flowed from it afterwards. The only remedy available to eradicate the evil is yoga, and no other remedy can do the same. Note the use of the word Pakwa used in the Upanishad. Pakwi is one who has attained Pranajaya. Jngana is not possible unless the person be a Pakwi or Yogi. Yogi is a person who has controlled Prana. Yogis are of 2 kinds (1) Rajayogi and (2) Hathayogi. To clear the ground we shall recapitulate as follows:—Without a grounding in the Vedas and Sastras, the Upanishads are not reachable. Without Upanishad Jngana no initiation is possible. After initiation control over breath has to be practised and is a condition precedent to reach Yoga. This is Hatha Yoga. Without such Hathayoga, Rajayoga is not possible, except in the case of a favoured few who acquire such capacity at birth, by virtue of Samskaras in a previous birth. Without Rajayoga Realized Jngana is not possible. Without such Realization Mukti is not possible. The function of the whole field of Sanskrit Literature (I impress once again

is to provide us with the means to the attainment of such Mukti. Sidhis are by-products and not the end.

7. Having in para 5 gathered materials from a sufficient number of Upanishads that Yoga is a condition precedent to Jngana and having clearly explained in detail that Mukti is not possible without Yoga, by a reference to the contents of the Yogasikha Upanishad and by giving a free rendering of the same in English, it has now become our duty to study the Yoga Sastra first. But a critical study of the Yoga Sastra is out of place in the present Essay and must be reserved for a separate treatise. At any rate a complete analysis and a general outline of the subject are now a *sine qua non*. Otherwise, the Science of Life must remain unintelligible. In this Essay I am giving the Upanishadic Exposition of what Mukti means. The present Essay may chance to fall into the hands of a person who identifies himself exclusively with the Badarayana School, simply because he has committed to memory in a parrot like fashion, the Vyasa Sutras and the Sankara Bhashya and has done nothing more. Such people ignorantly believe and in some cases perniciously preach that such verbal knowledge alone constitutes Brahma Jngana, the goal intended by the Upanishads. The world owes a debt of gratitude for the labours of the orthodox people who have been the cause of the preservation of the verbal knowledge through all these benighted days. With all due and profound respect which they and their predecessors deserve at my hands and at the hands of the public, I have to pity the mental condition of some credulous and confounded fools. Such people are gradually forgetting the practical portion of the Religion. Most of them are incapable of

approaching the very first Sutra of Vyasa. *Vide Sankara Bashya* to follow my meaning. It is not my object to deal severely with them, but such people are daily increasing in number and begin to give false expositions to people who have no knowledge in Sanskrit. The better informed men will not commit themselves to such errors. They know well enough that **Karmayoga** must lead to **Jngana**. I have to warn the public against the dangerous teachings of ignorant exponents and to remove the prejudices of the Scholastics of the Badarayana School. Such of the Scholastics who do not understand the real import of the Badarayana Sutra in the Brahma Sutra begin to raise a preliminary objection and begin to condemn the Patanjali Sastra wholesale. Vyasa condemned in his Sutra, only the Prakriti Swatantriya of the Patanjali School, but did not condemn the Bhavana Yoga described by Patanjali. Jngana is not possible without Bhavana. Bhavana Yoga is described in most of the Upanishads and in particular, in the Upanishad known by the name of 'Bhavana, 2 hours and 24 minutes' practice a day is enjoined by the Upanishad, for Bhavana leading to Jivanmukta State. Several passages can be quoted from Gita to explain Bhavana Yoga. Vyasa therefore in his condemnation must be taken to be condemning and did really condemn, only the Prakriti Swatantriya of the Patanjala School. He has adopted the Bhavana Yoga of Patanjali fully and to the end. Vyasa has not merely done this but has also written a commentary to the Patanjali Yogasastra. Here again I have to remove the prejudices of certain people who would hold that Vyasa the commentator to the Patanjali Sutras is not Badarayana Vyasa the author of the Brahasutras. I cannot afford to waste my pages for settling the unprofitable controversy.

I have only to point out that the author of the Brahmasutras and the commentator to the Patanjali Sutras are one and the same person.

8. Having given the reader a clear idea that Yoga is the means and the only means available to reach Jngana, I shall now explain what Yoga means. The word Yoga may be derived from 2 distinct roots, Yuja (Samadhau) and Yujir (Yogé). I do not wish unnecessarily to bewilder the mind of the reader. The first root relates to the means and the second to the end itself. It is a peculiarity of the Sanskrit Language and a root has been chosen, signifying both the means and the end and implying that the means when followed will necessarily lead you to the end. The end is the communion itself. Such state confers indescribable Bliss. Nothing has to be taught to a person who has reached Bliss. So Patanjali Sastra confines itself to describing the means which in due course will reward the practitioner with the fruit of communion with God. Such Yoga is defined by Patanjali in Sutra I. 2 as a Nirodha of the Vrittis. Other people have translated Nirodha as restraint. I do not choose to do so. It is not really a restraint of the Vrittis; but the Nirodha is effected as the spontaneous and necessary result of a course of practice. The course of practice is the cause and nirodha or cessation is the necessary effect produced by such course of practice. So I have to use the Sanskrit word to preserve clearness of thought. There are 5 Yoga Bhumis (1) Kshipta (2) Mudha (3) Vikshipta (4) Ekagra and (5) Niruddha. The first three are of no practical value. So Yoga must mean Ekagra or Niruddha. Ekagra is Hatha Yoga, called also Samprajngata and Sabija. Niruddha is Rajayoga, called also Asamprajngata.

and Nirbija. There are 5 Vrittis (1) Pramana (2) Viparyaya (3) Vikalpa (4) Nidra and (5) Smriti, Vide Sutra 5. How these Vrittis can be prevented is dealt with in Sutra 12 and referred to in Gita VI 35 and 36. Note the significance of the last word in Sloka 36 read with Sutra 20. The proof is conclusive. Abhyasa is defined in S. 13 ; that it must be a continued course of long practice attended with the attitude of the mind is explained in S. 14. Vyragya of the two kinds is explained in 15 and 16. Samprajngata and Asamprajngata Samadhis are treated in 17 and 18. Savitarka and Nirvitarka are dealt with in 42 and 43. Savichara and Nirvichara in 44. Abhyasa ending in Ananda S. 45. All this relates to Sabija S. 46. Vysaradya confers Prasada and completes Madhumati, S. 47. S. 48 refers to Madhupratika conferring Vikhari Sakti mentioned in the previous Essay page 10. S. 49 describes the nature of the knowledge arrived at by the Revelation method. S. 50 explains Visoka and Jyotishmati alternating S. 51 is the limit of Ekagra Jyotishmati, ending in Nirbija Samadhi. The reader need not get bewildered and consider that I am rushing hastily without explaining. I have to present the outline of the most difficult and practical science, in a form in which it will, in due course, become self-explained by the method in which it is presented. Have patience please. This Booklet will marshall all the facts necessary and the next Booklet will become self explanatory, will bring home conviction to the reader and will even revolutionize the existing ideas.

9. So long as there is Vikshepa no Samadhi is possible. (Vide Bhashya under Sutra 1). Chittavritti Nirodha can be attained only in Ekagra. Sarvavritti Nirodha leads to Asamprajngata Samadhi. (Vide Bhashya lower down in



the same Sutra) Chitta Vritti Nirodha described here is the same as Achittata referred to in para 5. Sarvavritti Nirodha described here is the same as Amanasta referred to there. It is the Sarvavritti Nirodha alone that can possibly confer the Jngana spoken of in the several Upanishads. Even Achittata is not possible so long as Vikshepa is present and Vikshepa lasts. so long as any one of the circumstances detailed in S. 30 lasts. The 5 indexes to the existence of Vikshepa are mentioned in S. 31. The reader has therefore to note for the present, only the last two words of S. 31. The two words of the Sutra do point out that so long as inspiratory and expiratory acts are being performed by the lungs, Vikshepa continues to exist. So if Vikshepa is to cease, the lungs must come to a state of rest by Voluntary control. So, now, it is completely perceived that a state of Samadhi is possible, only after a complete control over the action of the Lungs by voluntary effort is effected without the slightest peril to life.

10. I know I am taxing the patience of the reader now ; but he will be duly rewarded with a clear exposition of the knowledge revealed by the several Upanishads when he has carefully studied the 18 small pages of this Booklet. Such knowledge cannot possibly be obtained by poring over 18000 pages of the so-called well-written works of the West. Though the facts that I am going to detail may now at first sight seem to be strange and fantastic, I have to completely state all the facts related in the Upanishads, before I can begin to discuss the possibility of the truth of such facts, on a physiological basis. The reader will note the following table. 12 Pranayamas make one Pratyahara. 12 Pratyaharas make one Dharana. 12 Dharanas make one Dhyana and 12 Dhyanas make one Samadhi. (*Vide* Yoga-

chudamani Upanishad). The reader on a reference to Yoga Tatwa will note that Samadhi is reached only by a breathless state continued through a period of 12 days at a stretch. So Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi respectively, occupy (1) 50 seconds (2) 10 minutes (3) 2 hours (4) one day and (5) 12 days. Such Dhyana-yogis alone can reach Samadhi and Mukti (*Vide* Kaivalya Upanishad). It is of such a person, mention is made in Gita XVIII 52, 53. Gita VI 29, 30 VIII (10—12) XI 12, 13 XIII 13, 14 all do refer to Yoga Dharana, explaining the Pindanda-Brahmanda Eaikya Jngana mentioned in Adwaya Taraka. At the end of a breathless state continued at a stretch for a period of 12 days, a person becomes a Jivan Mukta. Videha Mukti which is the Mukti as explained by the Upanishads can be reached only after passing through the stage of Jivan Mukti. Such Videha Mukta does not die and has no material body to leave behind (*Vide* Yoga Tatwa Upanishad at Sloka 108.)

11. I have now collected all the important facts on the subject from the Upanishads, sufficient for our present purpose. Three terms (1) Sameerana (2) Vasana and (3) Pranaspanda referred to in para 5 have yet to be explained. Sameerana is only the respiratory action. Pranaspanda is the cardiac action. Vasana is the effect of the respiratory and the cardiac actions upon the brain, supplemented by the action of the afferent and efferent nerves (known also as sensory and motor nerves) affecting the ganglia of the Special senses. Whether the reader has understood all the previous paras in detail or not, it does not matter much. It is sufficient if the reader has followed the Argument and understands that all the involuntary Physiological actions now being performed in the human system have to

be completely and voluntarily brought under perfect control, before the state of Samadhi predicated in the Upanishads is capable of Realization. Is such a state of existence within the human experience of men under Western civilization or of those now under the influence of Western civilization? It is the object of this Booklet to present to the Modern World that the Aryan Rishis were in possession of such Science of Life in actual Realization. The reminiscence of such a knowledge is now possible from the scattered facts secreted in the several Upanishads. Such Rishis, the Upanishads reveal, were face to face with Truth and Infinite knowledge and that such knowledge was obtained by the Vykhari Sakti (*Vide* para 9 of the preceding Essay). The same is mentioned, in Patanjali Sutra I 48. We shall therefore now proceed to acquaint ourselves with the means by which they are said to have reached such a state.

12. Asanas, Pranayama, Dasamudras and Nadanu Sandhana were the means they used to reach the end. This information may be culled from the several Upanishads. Padmasana, Jalandhira Bandha, Odyana Bandha and Moola Bandha are the most important ones we shall have to discuss from a physiological stand point. Saktichalana must not be nakedly explained and I reserve it for explanation by the Guru at the time of initiation. Shanmukhi, Khechhari, Vaishnavi and Sambhavi are completely secured and mysteriously screened in the several pages of the Upanishads and are intimately connected with each other. The 4 represent the four stages reached. Saktichalana and the 4 stages are the pith and marrow of the practical portion of the science of life. If for the present, I bring home conviction of the truth of the Physiological effects of Padmasana and the 3 Bandhas, the further knowledge of the

Science of Life will be left for the Guru to explain to the Sishya, at the time of initiation.

13. All Education may be summed up in the word attention. A burning desire and a thirst after knowledge surely bring it about. A zealous, close, steady and constant application is the road to knowledge. The Westerner now knows only the method of letting in knowledge, through the senses ; such knowledge is based on experience. Under the Empirical method, Future is unknowable. The Revelation Method promises knowledge of past, present and future (Vide Patanjali III 16). We shall therefore prepare ourselves for the study of the Science of Life from a Physiological stand point and perceive how Samadhi is still scientifically possible. Letting in the knowledge is the ordinary empirical Method. Letting out the darkness is the Revelation Method. For better memory I shall give a story. One day an Irishman was just opening his window. John then asked him. "Well Mr. O. Connel what are you doing there." The Irishman replied "I am just now letting out the darkness by the window as it intruded upon me last night and would not leave the room." In the words of the Irish humorist "Letting out the darkness" is the Revelation Method. In a short time to come, it may become the only remaining means available, considering the political situation and the impoverished and benighted condition of the educated Indians. In the Struggle for existence and the Survival of the fittest the Indian finds it difficult to get on in the world. Nature lavished plenty once. Then you had to seek it in forests. You had then to work for it. Then you had to earn it. Now you have to win it. Bread was till now at stake. Hereafter the chances are, that there may not be bread at all available. Surely this

is the progressive civilization we are now pursuing. Men are surely now divided into beasts of burden and beasts of prey. No business can now be done, unless you arm yourself with the power to buy. Society is becoming complex. The idler is better fed. The working man is starved. Surely such civilization is the road to ruin. The poor man must struggle for ever and perish. Every door is barred by gold and opens but to golden keys. Cursed be the gold that gilds the straitened forehead of the fool.

14. Aping the conduct of men in power without rhyme or reason, uneven distribution of wealth, unsympathetic hard-heartedness of mind, and non-enquiry into the vicious means by which men get their status in society, these are the main sources of Adharma prevailing all over. Hoarding wealth and blind selfishness without looking farsighted into communal happiness, can neither improve the security of a country nor promote the health of men in society. The time is approaching when the revival of the practice of the Aryan Science of Life will become a necessity to every one in the world. If one wants immunity from all disease, yoga is the means. The farsighted Rishi has already predicted the scare of Cholera, Plague, Influenza and all Epidemical diseases in the opening pages of Adhyatma Ramayana. The warning was hitherto unheeded; it is now to bear practical fruit. The Indian can, at least revive the practice of the Science of Life if he is not fit for anything else.

15. The practice of Yoga will not merely give you immunity from disease, it will spread Dharma in the land make men happy on Earth and confer Mukti also. You have been taught in Schools and Colleges that Harvey immortalized his name by first discovering the circulation

of blood only in 1616. If this allegation be true, circulation of blood could not have been known to the world before the time of Harvey. But if the Science of Life proves conclusively that the ancient Aryans were complete masters of the subject, the world will have to bow down in reverence to the memory of the Ancient Rishis and withdraw such false allegations. We shall therefore be prepared to discuss how Jalandhara Bandha, Odyana Bandha and Moola Bandha were completely understood and put into actual practice and how Sameera P~~h~~raspanda and Vasana were really overcome. The realization of the Ancients is described as :—

दृष्टिस्स्थिरा यस्य विना सदृश्यं ।  
 वायुस्स्थिरो यस्य विना प्रयत्नं ॥  
 चित्तं स्थिरं यस्य विनावलंबं ।  
 सब्रह्मतारांतरनादरूपः ॥

Quotation from Nada Bindhu Upanishad.

16. Will the present Essay make any impression upon the degenerate descendants of the Ancient Aryan Rishis? I shall duly wait to see what turns out.

ओं तत् सत्.

C. A. SUBRAHMANYAN.

8th February, 1919.

3/1 Vadagoor Selvavinayagar Kovil Street, Mylapore,

**MADRAS.**

# LECTURE DELIVERED

BEFORE THE

Sanskrit Association, Presidency College, Madras

WITH

MR. GOPALAKRISHNAMMA, M.A., L.T.,

IN THE CHAIR.

SUBJECT.

“ The study of Nature by the East and the West ” or  
“ the (Indian) Aryan culture versus the Western Culture ”  
Mr. Chairman and Gentlemen.

1. This is the first time in my life that I stand on my legs to deliver my public utterance. Though the gathering is small, I have the benefit of addressing a Sanskrit Association. As an old student of this College, I am happy to think that my first Lecture should be addressed to an assembly of intelligent students. You may be treated as young men by other persons. But to my mind you seem to be different. Old men are now becoming unimpressionable and at this stage of Indian Society, they cannot easily be reformed. The Western civilization has had a pernicious effect upon them. They constitute of course many thousands of individuals who have risen and are arising above barbarism in the words of Mr. William Archer, to which allusion will be made presently. It is

therefore a pleasure to me to have an opportunity to address an assembly of impressionable Sanskrit-knowing audience however small the gathering may be. The subject of to-day's Lecture is upon the most momentous question of the day viz "The Study of Nature by the East and the West". We may as well call it (Indian) Aryan Culture versus the Western culture. I shall try to make the Lecture as interesting as possible and convey to your young minds the Sacred treasures of the Upanishads within the space of seventy five minutes which are now placed at my disposal. Though you are young to-day, you may happen to be the Leaders of Society tomorrow, when you are leaving your College. If I am able to create the most favourable impression upon your pliant brains to-day in the most impressionable period of your life, I shall have the satisfaction of having delivered out my heart to the best people who alone can earnestly try to understand, appreciate and then have also an opportunity to put into practice the knowledge conveyed by my first utterance. Some of you, I believe may have already read the Patanjali Yoga Sutras. In these days, it is hard to find good exponents of the Patanjali Sutras. When you have heard me attentively, there will be enough food for your reflection for all time to come. If it be the Will of God that you are the chosen elect for hearing my first public utterance, you in your turn, may have the occasions for addressing bigger audiences and be the instruments of God, to spread his Divine Wisdom, throughout the length and breadth not merely of India alone, but of foreign lands also. I shall therefore begin to light the torch of knowledge before this gathering and dispel the darkness from the minds of my first hearers. If I am able to sow the seed today, I shall



duly wait to see the day when I can expect to gather the fruit. I shall therefore instil into your young minds the knowledge of the Divine Science of the Ancient Aryans. You may in due time begin to have Realisation of the same in practice, when you bestow the necessary attention. India can no more continue to remain religiously benighted as she has done for the last several centuries. You must have your right place among the nations of mankind. So I shall begin the subject without further introduction.

2. "Barbarian, Barbarism Barbarous,—I am sorry to harp so much on these words. But they express the essence of the situation.....There are of course many thousands of individuals who have risen and are arising above it (barbarism), but the plain truth concerning the mass of the (Indian) population—and not the poorer classes alone,—is that they are not civilized people!" This is the quotation from "India and the Future" by Mr. William Archer as given by Sir John Woodroffe in his Book entitled "Is India civilized." Mr. Woodroffe's Book must be specially interesting to an Aryan descendant, as it proceeds from an enlightened Englishman and is directed against the criticism of a brother Englishman upon the subject of the Aryan culture. When an Englishman does so much, I shall try to do my duty by delivering the following lines. To facilitate my work, I shall quote the opening words of Mr. Woodroffe's Book in the Foreword portion "The question which forms the title of this book ("Is India civilized") is of course absurd. Even the most antipathic or ignorant would admit that India has a civilization (as he would say) "of sorts" There is an acute difference as to the value of it. The question however is not mine but is raised by

Mr. William Archer, a literary and dramatic critic of note, in his recent book "India and the Future". He finds India as a whole, to be in a state of "barbarism." "What does it matter, if he does say so" said an Indian to me adding "this is only the last of a long list of misunderstanding works abusive of our country and its culture" That is so, though the number is increasing now-a-days of those who respect both. Yet this indifferent attitude is a mistake. India cannot at the present moment allow any charges against her to go unanswered" I think Mr. Woodroffe is right in expressing this opinion; and the word "last" used by the Indian in his reply is perhaps prophetic. I wish it is to be so. The subject of to-day's Lecture will be an answer to Mr. William Archer's Book so far as it criticises the Aryan culture. I hope therefore that the question will now be finally set at rest and need not be opened up once again by any person in the world. If after reading this Lecture, any Englishman or Westerner still continues to stigmatize us with the appellations of "Barbarian, Barbarism and Barbarous" I and my brethren can afford to continue to firmly stick to our Barbarism and I do not want the Western civilization to be forced upon me and men of my way of thinking, against our will.

3. The invitation to accept this Lecture came to me as a surprise and I had no time to write out the whole Lecture as I wished to do. But fortunately I had written my two Booklets on Aryan Literature, which give me facilities to proceed with the Lecture. These Booklets were written in ignorance of Mr. Woodroffe's Publication "Is India civilized" and I had an occasion to go through his book, only after I had sent my 2nd Booklet to the press.

I therefore now take up the earliest opportunity, to give a complete answer to Mr. Archer's Book so far as it relates to (Indian) Aryan culture, by addressing my Lecture to the present Assembly.

4. Booklet 2 gives in the smallest compass a view of the Aryan culture as contained in the several Upanishads and Yoga Literature. So Booklet No 2 was read out in answer to Mr. Archer's criticism on (Indian) Aryan culture. Booklet No 1 was also read out first, as introduction to Booklet No 2 and to bring out in relief the difference between the method of Revelation and the Empirical method.

5. Portions of the Foreword portion and the concluding chapter of Mr. Woodroffie's Book "Is India civilized" were also read out.

6. The Lecture was concluded as follows:—I have sufficiently answered Mr. William Archer and if he has any shafts left to aim, he may cloose to ventilate his energies in other spheres, but he has no business to intrude rudely into the subject of Indian culture which he is not competent to understand. Finally, I have to warn you my hearers, that the Aryan Science cannot be really understood by any amount of reading and hearing alone. It can only be realised after years of patient practice. There is not one dogma in the whole Sceiuce. Every statement can be realized subjectively by the practitioner and can even be demonstrated to others, only when he becomes an Adept and not before. You will therefore never forget that

the 'panishad Religion is a practical Religion founded on the Will of God and capable of verification at every step.

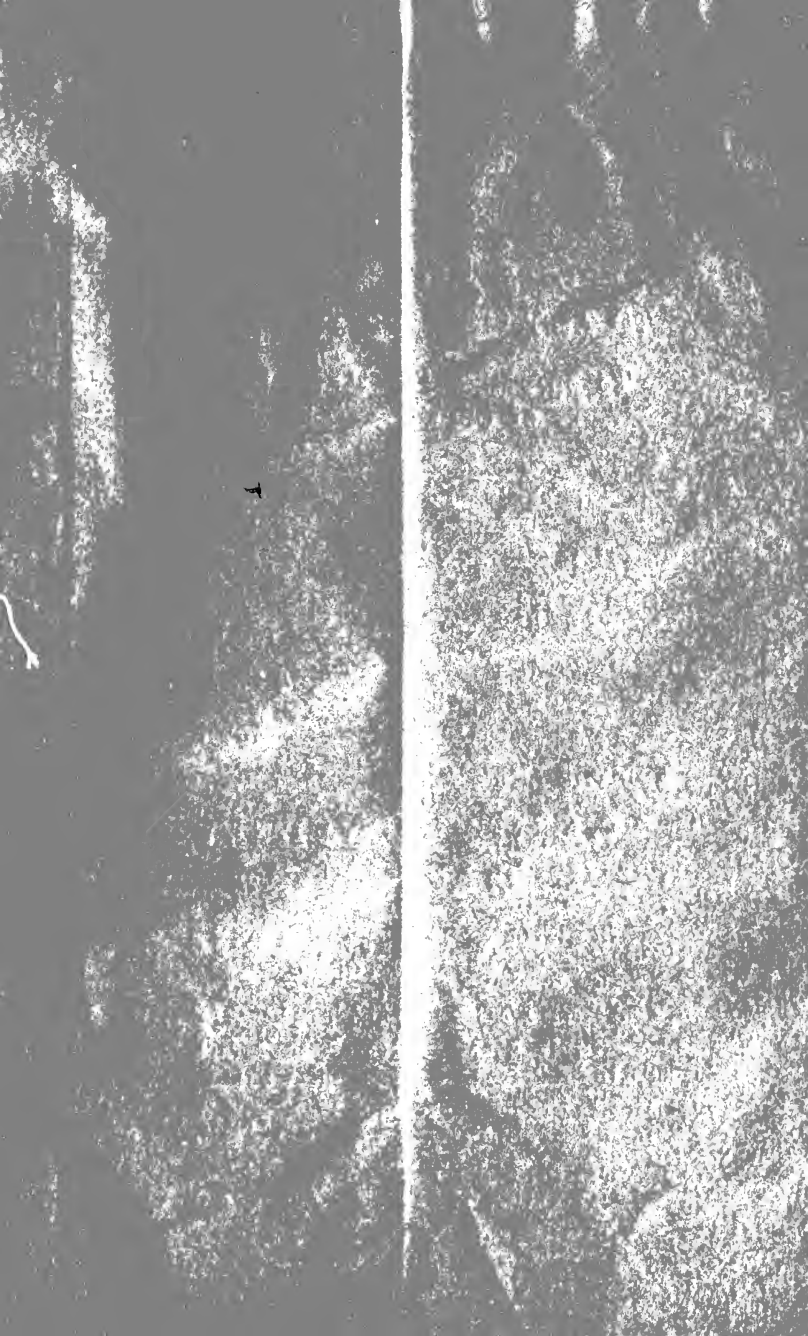
C. A. SUBRAHMANYAN

*Lecturer.*

The Lecture occupied one hour and thirty minutes and concluded with a vote of thanks to the Lecturer and the chair. The Lecture began on 4-15 P. M. & closed at 5-45. P. M.

C. A. SUBRAMANYAN,

21—2—19.



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