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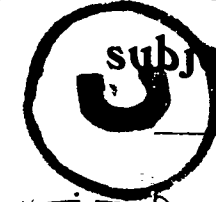
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THE
BRAHMAVADIN

a Monthly Magazine of
on Philosophy and allied
subjects.



“एकं सत् विप्रा बहुधा वदन्ति”

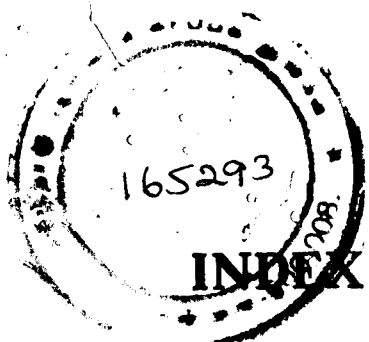
“That which exists is one : sages call it variously.”

—*Rig-veda*, I. 164-46

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THE BRAHMAVĀDIN

“एकं सद्विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda. I. 164-46.

VOL. XVI.]

JANUARY, 1911.

[No. I.]

THE DOCTRINE OF KARMAYOGA

I

We have written more than once about some of the aspects of this doctrine in our columns. But the doctrine is so very important and its cardinal tenets so very difficult to understand by the students of Vedanta that we have ventured to revert to the subject once more.

In the *Karmakanda* of the Vedas, *Karma* connotes sacrificial rituals. In the *Gnānakāndas* or the Upanishads it is either *Gnāna* on its intellectual side, or *Bhakti* on its emotional side. In the early days when sacrificial worship formed the religion of all castes and orders there was no scope for Vedantic scholars to expound *Karma* in its widest application, except that the same was hinted at here and there in connection with the teachings of the fully recognised religious culture of the time. By the time of the Mahabharata war the ancient Aryan civilization had spread over a larger area and the ritualistic religion of the Vedas had undergone considerable

development and changes. The Bhagavad Gita which contains the cream of the Vedantic ethics as was in vogue at the time of the Mahabharata is, therefore, the first treatise in Vedantic literature to deal with the problems of practical religion in all its phases by emphasising on the basic principles of religion. In the Mahabharata itself we are often told of a Vaishnava school Vedantins, called the *Vaikhyanasas*. According to the teachings of these devotion formed the important element of worship. Provided this element was strictly observed, the rituals may be varied according to circumstances. The attempt of Sri Ramanuja to combine the above and such other teachings in his commentary on the Bhagavadgita made him recognise the wider significance of *karma* intended by the teachings of Sri Krishna. The meaning of *Karma* as forming a limb of *Gnāna* and *Bhakti* could only mean, according to him, *Kārma* assuming the shape of *Gnāna* and *Bhakti*. This is possible only when *Karma*, *Gnāna* and *Bhakti* are the different manifestations of one and the same force or in essence the same. If this is so then, *Gnāna* and *Bhakti* may as well take the form of *Karma* and become the limbs of *Karmayoga*. Thus he recognised the importance of *Karmayoga* in its larger sense as a means to salvation by easily leading one to the higher aspects of *Gnāna* and *Bhakti*. But even his definition of *Karmayoga* as that involving within itself *Gnāna* and taking the form of divine worship may be said to be limited and not expressive of the universality of the Lord's teaching. The influence of the supremely ethical Religion of Buddha on the ancient ritualistic religion of the Vedas, demanded a wider interpretation of many of the teachings of Vedantic religion in order to reconcile the doctrines of this old religion with the practical religions of the Post-Buddhist masses of India. It was given by

that great disciple of Bhagavan Sri Ramakrishna, the soul of modern Religions, whose only mission on earth was to fuse into one harmonious whole, the apparently contradictory religions of the present India and reconcile their divergent forms of rituals;—it was given only to him to bring into prominence the universality of the significance of *karma* and lay bare the hidden beauties of the teachings of the great Divine Song.

According to the teachings of this Master, *Karmayoga* in its lower aspect is an accessory to *Gnāna*, and *Bhakti*. But in its higher aspect it is both the end and the means within itself. He once said that he happened to ask a great sage to teach him the secret of *Karmayoga* and he was told that to make the end and the means the same was the highest secret of the *yoga*. His attempt was, therefore, to raise *Karma* to the pedestal of equality with the other two *yogas*. With him non-*Karma* was not the cessation of *Karma* or inactivity, but it was the highest kind of activity. That this is the real gist of the whole teachings of Sri Krishna in the Bhagavadgita will become apparent when we consider the central theme of the Mahabharata of which the Bhagavadgita is merely an episode. The cardinal teachings of the history of the great war is to reconcile *Dharma* with *Karma*. After the destructive war was over a sort of reaction set in in Yudhishthira for having killed his own Kith and Kin whose happiness consisted in his own, for having especially slain his own elder brother, *Karna*, and whose the Kingdom should have been but for his ignorance of the fact and for having sacrificed the hope of his own family, Abhimanyu and other heroic children of their own and for having destroyed the flower of Rājānya. The great sages, Vyasa, Narada and others meet him in turn and teach him the glory of *Karmayoga* by pointing out that true *Karma* could never clash with

Dharma. All their teachings were of no avail. At last Sri Krishna directs him to go to Bhishma who was lying on a bed of arrows. This venerable sire of the Pandavas, who combined within himself the greatest man of activity and worldly wisdom and a saint of high renunciation and whose knowledge of the traditions of the Kshatriyas and of the science of Government was unsurpassed—this ancestor of Yudhishtira, though exhausted by loss of blood, inspired and invigorated by Sri Krishna discoursed to Yudhishtira on the secrets of *Karmayoga* and the duties of a true Kshatriya and on the science of polity. After listening to his teaching, Yudhishtira makes up his mind to rule the Kingdom in the interest of the people and in accordance with their wishes. Thus it will be seen that the battle which was prelude by a short discourse on the philosophy of action to Arjuna from no less a person than the Lord Himself is aptly closed with the teachings of *Sānti* and *Anuśānika* parvas which contain a series of discourses on the philosophy of action in its relation to all other branches of knowledge and form as it were a commentary on the brief teachings of Sri Krishna in the *Bhagavadgita*. From all this it is clear that *Karma* is to be understood in its widest sense, to indicate all kinds of activity whether conscious, unconscious, as taught in the *Bhagavadgita*.

Philosophy has analysed this phenomenal universe of ours into the three ultimate factors of Matter, Soul and God. Whatever may be the nature of the ultimate unity, human mind cannot go lower than this. Religion whose function is to bring the conclusions of philosophy within the region of practical experience has, therefore, consistently with philosophy, postulated three fundamental paths to salvation, or the three *yogas*. The *Brahman* who manifests himself into this tri-factored phenomenal universe, is possible to reach only through any one of his

forms. The realisation of Him through His material manifestation which constitutes the medium of activity is the *Karmayoga* of religion. The realisation through soul which is the seat of intelligence is *Gnanayoga*: The same when done through *Isvara*, the sublime and the universal, is *Bhaktiyoga*. Just as in philosophy none of the three fundamental factors of existence, referred to above, could be conceived without reference to one another, so also in religion none of the three paths of realisation mentioned could dispense independently of others. Each of them is a sufficient means within itself only where in its higher aspect it becomes identical with others. This will be seen to be fully borne out by the teachings of the *Bhagavadgita*.

The *Bhagavadgita* which begins by defining the nature of the soul, goes on to describe the *Karmayoga* which would lead to the knowledge of this soul or *gnana*. It then describes the next higher ideal of *Isvara* and the *Gnanayoga* through which the knowledge of this *Isvara* is to be attained. And finally it teaches that *Bhakti* or love into which both the *Karmayoga* and the *Gnanayoga* get merged leading to the beatific vision of the Supreme *Isvara*. In the last six chapters an analysis of the whole teaching from the standpoint of one who has realised *Isvara* is given. Here it will be seen that at first *Prakriti* is defined and then its path of *Karmayoga*, then the *Purusha* or soul followed by its path of *Aksharayoga* and finally the *Purushottama* or the Supreme Person accompanied by His path of *Bhakti*. The Book closes with the exposition of *Tyaga* or renunciation and self-surrender which forms the essence of all the three *yogas*. This clearly shows that *karma yoga* is the basis on which the religion of realisation, is built. It is also the end, for renunciation when understood properly consists not in

inaction but in highest activities or *Karma*, in the sense that non-resistance is the highest resistance; it is not the giving up of action but the giving up of the selfish motive for action.

One other point we have to note in this connection. According to Indian psychology, the internal organ of perception, *Antahkarana*, is made of three factors, *Manas* or the organ of internal sensation, *Buddhi* or the organ of reason and discrimination and *Ahankāra* or the organ of egotism. All the products of this *Antahkarana*, all our concepts, cannot but be characterised by this threefold nature of *Antahkarana*. The phenomenal universe can appear to the philosophic mind only as made of the threefold inseparable factors of Matter, Soul and God. The Brahman can best be conceived only as possessed of the threefold characteristics of existence, Knowledge and Bliss. The cosmic force which moves all the beings of this universe towards their goal and determines their struggle for existence and freedom, can also appear to us only in the threefold forms of *Karma*, *Gnāna* and *Bhakti*; so also the vital force which manifests itself through an individual's *Antahkarana*. Similarly each of the above three manifestations, when made an independent object of study by itself, resolves itself into three aspects corresponding to the three organs of the *Antahkarana*. This we should fully bear in mind in order that we may clearly understand the doctrine of *Karmayoga* in all its bearings and applications.

The one ideal of Vedantic religion is to help every one to attain freedom from the bondages of *Samsāra*, or the worldly life of birth and death. Everything in this universe, from the smallest particle of insentient matter to the highest existence on earth, the human soul, is struggling towards this freedom. The whole universe may

be seen to be the result of this struggle for freedom. It is under the impulse of this tendency every particle tries to go its own way; the planets try to fly away from the sun but are held in check by others; the saint prays and the sinner sins. The way in which freedom is sought by a thing depends upon how it conceives that freedom and feels the want and upon the circumstances under which that freedom is sought. Some think that they are the body and seek after physical freedom. Some have no conception of what they are but find that they are oppressed and prevented from going their own way and try to get rid of the oppression. Others feel that the very life on this earth is a bondage and misery and worship God to be free from it. Thus it will be seen that freedom in one form or another is the goal of every one. Religion comes in and says that every kind of freedom other than the absolute one in God is relative and is, therefore, incapable of bringing permanent happiness. Take for instance physical freedom. It means selfish attachment to physical comforts and worldly objects. And any action done for a selfish purpose forgets one more link in the chain of bondage and retards the doer from reaching the ultimate goal of human existence. So also is the case with all kinds of relative freedom. All actions done to secure relative freedom can serve only to perpetuate relativity. Absolute freedom is, therefore, what religions aspire to teach. *Karmayoga* is the method of attaining this freedom by detaching *Buddhi*, which supplies the motive power to the lower as well as higher organs of external and internal activities, from these and absorbing it in the Lord of Absolute Freedom and Eternal Bliss. Hence it is also the basis of morality and a system of ethics.

BHAGAVAD GITA—AN ESSAY.

(Continued from page 513).

XI

In chapters three and four Sri Krishna has been adducing reason after reason as to why Karma Yôga is to be preferred to Gnana-yôga. Very naturally, therefore, a doubt arose in the mind of Arjuna as to which of these two (Gnana yôga or Karma yôga) is better. Hence his question with which the fifth chapter opens.

संन्यासं कर्मणां कुप्प पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि मुनिश्चितम् ॥

“On renoucal of works (Gnana yôga), Krishna ! and again on yoga (Karma yôga), Thou praisest. Tell me conclusively which of the two is better.” The Lord replies :—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥

“Renunciation (Gnâna yôga) and Karma-yôga, both lead to the highest bliss. Of these two, Karma yôga is better than karma-renoucal (Gnâna yôga).”

Having made a solemn statement in answer to Arjuna's query, Krishna proceeds to give one more reason as to why Karma yôga is to be preferred to Gnâna yôga.

Sixth Reason.

संन्यासस्तु महाबाहो दुःखमाप्तमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरंणाधिगच्छति ॥

“Renoucal (Gnâna yôga), without Karma yôga,

The Bhagavad Gita—An Essay

Oh mighty armed, is hard to attain ; but a muni equipped with Karma yôga soon attains Brahman.”

We shall now recapitulate the six reasons for the better understanding of the importance of karma yôga.

Here is an unambiguous statement :—

कर्मसंन्यासात्कर्मयोगो विशिष्यते ।

“Karma yôga is better than Gnâna yôga .

Six Reasons have been given to substantiate the statement. They are :—

I. Karma alone supports the bodily existence.

II. Karma alone is the means whereby to reciprocate the services of the Devas.

III. Karma alone steers clear of the evil consequences which the wheel of the world will otherwise bring in.

IV. Karma alone sets an example to the unwise world and prevents the mind of the unlearned from being unsettled.

V. Gnâna yôga is hard to achieve without Karma Yôga.

VI. Karma yôga is easy to attain and leads to Gnâna Yôga.

Having thus with weighty reasons demonstrated the proposition,

कर्म न्यायोदकर्मणः :

i. e. “Action is superior to inaction, or Karma yôga is superior to Gnâna yôga, the Lord proceeds to dilate still upon the wisdom-aspect of Karma yôga.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्नकारयन् ॥

"Renouncing all actions by thought, the embodied one, self-controlled, rests happily in the nine-gated city, neither acting nor causing to act."

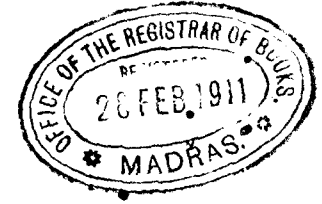
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।

सुखदं सर्वभूतानां ज्ञात्वा मां शान्तिमश्नुते ॥

"Knowing Me to be the Acceptor of sacrifices and penances, the Great Lord of all worlds and the Friend of all beings, one goes to Peace."

Here the fifth chapter ends.

(To be Continued.)



BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

The question of the place occupied by Bhāmaha as a Sanskrit Rhetorician and of his time in the history of Sanskrit literature has for some time engaged our attention since Professor Rangacharyar secured an incomplete and incorrect copy of Bhamaha's *Alankara* for the Madras Oriental Library : Ere this I had only known of this ancient author through stray quotations made from him by some of the well known authors, on *Alankara śāstra* that wrote subsequent to him. However many may be the authors that refer to Bhamaha, none of them could give us material help to enable us to correct any of the errors to be found in the manuscripts available at present. Of the several works that I had occasion to consult only the commentary, *Lochana*, may be said to be of some use in this direction. In it the authority of Bhāmaha is serially cited for most of the *Alaṅkāras*. A stanza is quoted for Sankara *alankāra*. Whether this *alankāra* was not recognised by Bhāmaha and the stanza quoted in *Lochana* is from some other authority or whether this portion is lost in the manuscripts transmitted to us and is preserved in *Lochana* is very difficult to say. Jayamaṅgala the commentator of Bhāṭṭi, also quotes regularly from Bhāmaha. But his quotations are interspersed with those from other authors and commentators of *Alaṅkāraśāstra* and are consequently misleading. The stray quotations to be found in most of the other

writers on alāṅkāra and commentators are so very perfunctory and unacknowledged that we are led to believe that a few of them at least, are indirect quotations through and from others who have either cited or made use of Bhāmaha's words. For instance, the commentators on *Kāvya-prakāśa* have betrayed their utter ignorance of Bhāmaha's original work by misinterpreting some of the passages quoted by Mammaṭa in the text. Others go even further and ascribe some of the passages of Bhāmaha to other writers in whose works these might have probably come across the passages for the first time. It is only the author of *Lochana* that makes whole quotations under the name of the author and gives variations in reading, thereby furnishing us with some sort of clue for a comparative study of the original. *Sarasvatikanthā-bhārana* of King Bhoja also contains citations from Bhamaha.

What may be called internal evidence is therefore, the only reliable help that will be of use in judging about Bhamaha's age his literary merits and other characteristics. A close and intelligent study of Bhamaha's work itself is suggestive of many things which throw a flood of light on the contemporary events of Bhamaha's time the environments which contributed to make him and the nature of his literary attainments. Before we take up the question of his age we propose to consider briefly a few points regarding him noticeable from the nature of language and thoughts. Recent skindeep critics of Bhamaha have tried to make capital out of a few of Bhamaha's casual words without taking a consistent view of the whole. I shall reserve my answer to these to the end until one is placed in a position to form a fair judgment of the author.

Bhamaha's Religion:—In chapter V in treating

about authorities (*pramānas*) he discusses the authority of direct perception (*pratyakṣa-pramāna*). Here he clearly shows that he is in favour of the *Paramarthaika* or *Sat Khyati* or theory of perception. He is a believer in the reality of nature and its modifications (*Tattva vritti*) and upholds that what is perceivable is the reality of existence (*Satgrahyam*). Accordingly his notion of knowledge is what arises of things as being endowed with attributes (*Savikalpaka jñānam*). Again in chapter VI while defining the power of words (*Śabda-sakti*), he has a fling at the ancient *Śphoṭavāda* or the doctrine of basic sound and strongly repudiates the negative and illusory doctrines of the Buddhist *Apoha* and *Vivartavādins*. He ascribes this power to *Jati* Guna and such other attributes inherent in the nature of things. Through out the discussion he shows great familiarity with the doctrines of the early schools of the *Mīmāṃsaka*s, *Naiyāyikas* and other scientists. His intimacy with the *Itihasas* and *Puranas* and other Hindu religious works is notable. His masterly summary of the contents of *Rāmāyana* and *Mahābhārata* giving prominence to the salient features in them, the reverence with which he approaches the legends about the Vedic gods, the knowledge of their intricacies, the ease and familiarity with which he uses them on occasions,—from these and many other references available in the text, we are irresistably lead to believe that he is an orthodox Hindu follower of the realistic school of *Vedānta*. Though he shows to have flourished in the age that followed the birth of Buddha, he gives us to understand clearly that he is opposed to the doctrines of the Buddhists that were in currency at his time and is an upholder of the earlier doctrines of Vedic theology which Buddhism tried to subvert.

• *His Caste*:—We have also sufficient grounds for maintaining that he was an orthodox Brahmin by caste and profession. His father's name is given as one Rakrila Gomi. The termination 'Gomi' is explained by Naighanṭukas as a contraction of *Goswāmin*. 'Goswāmin' is a caste designation added at the end of a Brahmins name in Cashmere, generally throughout Northern India at present, and corresponds to the South Indian Āchārya. We often meet with such names as Chandra Gomi, etc., Chandra Gomi being the name of an ancient author from whom Jalhana quotes in his *Suktimuktavali*. This fact is amply borne by Bhāmaha's writings. In passages such as *Bhūbhritām pīta somānam*(iv-47) occurring in chapter IV he gives a high place to the performers of Soma sacrifice. In chapter III he is again found to say, "This person studies the Vedas like a borne Dwija." In another context he says that a true born Dwija bachelor should never hold the relation of man and wife with any women without undergoing the proper samaskāra of marriage, and he should always marry a woman younger than himself. That Bhāmaha was an orthodox Vaidiki Brahmin by profession and that he had nothing to do with Buddhism is also sufficiently borne by his constant references to Hindu heroes and incidents pertaining to them. In chapter V he describes the four classes of vows (*pratigṇas*) in both their positive and negative aspects as *Dharma*, *Artha*, *Kāma* and *Krodha*. In exemplification of them he has only incidents from the lives of Itihāsic and Purānic heroes to recite. He has no striking incidents to select from the life of Buddha, the great apostle and king of Dharma, or other Buddhistic heroes. On the other hand he speaks of the Hindu Scriptures as the Seers of truth. The whole body of the book bristles with references either to Śiva, or to Vishnu, or to both.

It will not be out of place to say here a few words about the interpretation of the words *Sāvaṇ* and *Sarvagṇam* used by our author in his benedictory verse, and the attempt made by some of his modern Indian reviewers to make a Buddhist of him. The word *Savarjṇa* is, no doubt, given by Amarasimha as one of the names of Buddha. But the same authority has not forgotten to mention it as a name of Śiva also. Anybody who cared to read the book through would not have hesitated to recognise this word as the earlier Vedic epithet of Śiva purposely used by our author with a high sense of poetic taste in him. What strikes us most is that a Hindu critic born and bred up amidst Hindu traditions and environments should have had the perversity to pitch at first sight on the Buddha meaning of the word. If it were to be said in defence that the preceeding word *Sāvaṇ* might have suggested the sense, we have only to point out that the application of the word to Buddha is only in a remote sense of the term and that the nearest sense, as pointed out by the author himself in what follows a few lines below, (VI-54) is one who is beneficent or kind to all, and also that our author could not have chosen a better word for auspicious use in his opening benedictory stanza. The existence of the word *Sarvam* instead of *Sārvam* in some of the manuscripts, we would only take to indicate that older students of this work had a clearer sense (to note that by *Savarjṇa* the author intended to invoke Śiva and not Buddha in his opening verse)—the author who is not only Vedic in his culture but is highly Purānic in all his references. His geography would but make him speak of Śesha as supporting the moving earth.

His time:—Of the several works on Alankara in which reference to Bhāmaha's treatise are to be found, Dhvanyāloka of Ānandavardhana is the earliest extant.

Oriental scholars place this author in the ninth century A. D. Ānandavardhana quotes also from one Udbhata who was a recognised author and commentator of Bhāmaha and lived prior to Ānandavardhana. This Udbhata is known to often quote Bhāmaha in his own original works as an approved authority on Alankārasāstra. Neither Ānandavardhana and Udbhata, nor Udbhata and Bhāmaha could be taken to have been contemporary writers. For all the three are known to be Cashmeri authors of reputation. It is very unlikely that an author of great repute will quote a contemporary as an authority unless these two belong to rival schools of thought and quote each other with a view to criticise. Even in exceptional cases where a commentary is written on a contemporary's work no Hindu author would do so unless the commented happen to be the commentator's Guru or a member of his Guruparampara. None of these relations is pointable between these authors. And for an author to become well known and a recognised authority it would take at least a century. If we take Udbhata to be a century earlier than Ānandavardhana and Bhāmaha to be similarly earlier than Udbhata, we will have to ascribe to Bhāmaha the close or the middle of the 7th century A.D.

The close of the 7th century is also the period ascribed by some to Vāmana, the reputed author of Alankara Sutra. In sutra 38 Adh. V of the treatise, the author discusses the meaning of words which are formed by the addition of *Urach pratyaya* at the end, such as, Bhidura. To exemplify the use of such terms by great writers he cites the passage, मतङ्गं मानसिकम्. This passage as evidenced by south Indian manuscripts of the book as also the want of sense in the above reading is undoubtedly a Nagari misreading of the clear quotation from our

Bhāmaha of the words मतङ्गं मानसिकम् (II. 27). He also quotes a stanza of Sakaviddhi which is to be found nowhere else than in Bhāmaha's work. If Vamana's date is really the close of the 7th century A.D., then Bhāmaha whom this Vamana quotes should have lived at least some time earlier than Vamana, at about the beginning of the 7th century if not earlier. Apart from this Bhāmaha himself in describing the utility of Prakṛita and other Apabhramsa languages for writing Kavyas, characterises these as fit for writing popular stories and folk lore. (I. 28). In similar contexts other writers on Alankāra known to us have not missed to refer to the Prakṛita Mahakavya—the Setubandha of Pravarasena who is supposed to have lived in the 5th century if not earlier and Gaudavaho of Vakpati and others of later date. Bhāmaha by not referring to these but by referring to stories for the writing of which alone these languages should have been made use of before his time, leaves room for the inference that Bhāmaha at his time should have been familiar only with such earlier works as the Paisachi narration of the Brihatkathā of Gunadya and the like, and that the glorious products in the Prakṛita language like the Setubandha of Pravarasena should have come into existence after his time. That Bhāmaha was conversant with something more than the contents of the Brihatkathā of Gunadya and such other ancient works and knew them better than many others of his time is also borne out by the fact that he deals with some of the incidents of these Kathas with a new zest so as to indicate his acquaintance with a much earlier and fuller source of them. In reviewing the incidents of the life of King Vatsa the 7th in descent from Arjuna of the Pandavas, he censures the narrators of those incidents for their inaccuracy and want of sense to catch the propriety of that story. Bhatti who is made

VEDĀRTHASĀNGRAHA

(EPITOME OF VEDIC TEACHINGS.)

By *Bhagavān Rāmānuja*.

(Continued from page 504.)

It may again be asked : "What is the use of all this display? the objection raised above yet remains unanswered." (To this) it is replied as follows:--we accept (the object and means of knowledge) as (stated) above; we say that even the natural intelligence which forms the attribute of the individual self undergoes by means of its *karma* (or 'fruits of work') contraction and expansion which are both real; in our view (therefore) the whole of this (objection) is avoided. In your view, however, luminosity (or intelligence) is itself the essence (of the individual self) and hence luminosity is no attribute (of it); the contraction or expansion of that (luminosity), does not find acceptance; *Karma* (or the fruits of work) &c. which form the concealment bring about the non-production itself of luminosity which is nothing but spreading; if ignorance (or *avidyā*) be concealment, then by means of itself which forms the concealment there results the destruction of the luminosity which constitutes the essential nature (of the individual self) as has been already stated above; in our view, however, there is this peculiarity, that by means of the *Karmas* (or the results of works) which have the same nature as *avidyā*, the luminosity of intelligence which forms the eternal attribute of the 'Essence' (or self) gets contracted; by means of such (contraction) there occurs the identification of the self with the material embodiments known as gods, &c. To the same effect is given the passage:—"Another named *avidyā* (ignorance) and *Karma* is said to be the third power, by which, O king, the all-pervading power known as the

kshetrajña is completely enveloped. The power known as the *kshetrajña* acquires, on account of its being covered by that (*avidyā* or *Karma*) all the ever-recurring miseries belonging to the circuit of mundane existence and exists in all beings in different degrees, O thou, protector of the earth." This shows that the contraction and expansion of the intelligence which forms the characteristic attribute of the intelligent selves results from the ignorance (*avidyā*) named *Karma* (or 'fruits of work').

Again, the *avidyā* (or ignorance) that conceals (the *Brahma*) is by reason of scriptural passages and on the strength of the teachings of the oneness (of the *Brahman*) with the world accepted (by you, the *advaitins*) to be an evil which is the cause of the concealment of the essential nature of the *Brahman*; and as that (*avidyā*) has the nature of unreality it does like the world stand in need of another evil as the (real) cause of knowing it (to be false) and so it cannot itself be such an evil as is the (real) cause of false knowledge; therefore the *Brahman* Himself has to be the cause of false knowledge. Even if it be taken to be beginningless, since it has the nature of unreality itself, its beginninglessness can solely be due to its being an object of knowledge to the *Brahman*; and a real error as the cause of knowledge is not accepted (by you): for these reasons the *Brahman* Himself becomes the cause of the knowledge of that (*avidyā*); as He is eternal, there is certainly no final release (from the bondage of evil).

For this very reason this view is also set aside,—that only one body is possessed of the individual self and that all other bodies are not possessed of the individual self; as, for instance, the various kinds of bodies experienced in dreams are not possessed of individual selves;

thus in the condition of dreams, only one body, that is, of the person experiencing dreams is possessed of the individual self, and the varied and infinite bodies which form the objects of that person's knowledge at the time of dreams are, assuredly, devoid of individual selves, and since they are all manufactured by that one (self) only all the individual selves are unreal. The production of the condition of the individual self as distinct from the essential nature of Him (i.e. of the *Brahman*) as well as the production of all the bodies are due to the *Brahman*; therefore the existence of the individual self even in one body has like that body the character of unreality; hence all the bodies have an unreal character, and the existence of the individual selves therein has also an unreal character: thus there is no difference between a body and the existence of the individual self in that (body). In our view, however, there is in the condition of waking no stultification either of the body of the person experiencing (dreams) in the dreaming state of the existence of the individual self in that (body in the same state), and there is (in that same condition of waking) the stultification of all other bodies and of all the individual selves associated with those (bodies): for these reasons, all those (bodies and selves) have no real existence, and his own body which is one only, and the existence of the individual self in that (body) have the character of reality; this is the peculiarity (in regard to our view).

Again, it has to be discriminated by what means the cessation of *avidya* (or ignorance) results, and of what nature that (cessation) is. If it be said that the knowledge of the unity (of the Self and the world) is the means of the cessation (that ignorance) and (such) cessation has the character of being the opposite of indescribability then the opposite of indescribability has

to be explained fully. And this (opposite of indescribability) is either real or unreal or both real and unreal, there is no other alternative found to exist. If it be accepted as being distinct from the *Brahman*, then ignorance (or *avidya*) still remains unremoved. If the *Brahman* Himself is (taken to be the nature of the) cessation (of ignorance), then, in as much as He is originally devoid of attributes, (such) cessation results anterior to the acquisition of the knowledge of *Vedānta*, and your *darsana* that the knowledge of the unity (of the self and the world) causes the cessation (of ignorance) and that *samsāra* (or the circuit of mundane existence) results from the absence of that (knowledge) gets stultified.

Again, as the knowledge causing the cessation (of *avidya*) has also the character of unreality, it has to be stated by what means the cessation of that (knowledge) results. If it be said that the knowledge causing the cessation (of ignorance) removes all distinctions other than itself, and that as it has momentary existence, it perishes of itself like the forest fire, and another (subsequent) poison killing an (anterior) poison, it is replied that it is not right to say so. As the knowledge causing the cessation (of *avidya*) is distinct from the *Brahman*, its essential nature (or existence) its origination and destruction have all the character of unreality, therefore the *avidya* (or ignorance) which possesses the characteristic of being destroyed by that (knowledge) undoubtedly exists; hence the cause of the cessation of the perception of the destruction of that (*avidya*) has certainly to be stated. In the case of the forest fire and other things also a succession of modifications destructive of earlier conditions is surely difficult to avoid.

Again, what is that *knower* of the knowledge relating to the negation of all things other than the *Brahman*

Who is pure intelligence? If it be said that it is of the nature of an illusory superimposition, it is replied that it is not right to say so. As it has the character of being negated to exist, it has to be the object of the knowledge causing the cessation (of ignorance) and therefore it is not appropriate for it to be the subject of the predication of that (knowledge). If it be said that it is the same as the essential nature of the *Brahman*, it is replied that it is not right to say so. Does the *knowership* of the *Brahman* in relation to the knowledge causing the cessation (of ignorance) belong to His essential nature or is it (merely) a superimposition? If it be an illusory superimposition then this superimposition, and another *avidyā* (of ignorance) which is the cause of it exist, surely, owing to their not being the objects of the knowledge causing the cessation (of ignorance); and if another knowledge as the cause of the cessation (of that other *avidyā*) be accepted, then as that (knowledge) also has three characteristics¹, there will result (here) the fallacy of a *regressus infinitum*². Indeed, if every knowledge be devoid of (these) three characteristics it will cease to be knowledge itself; because it has the character of being a mode (or proof) for some person or other in regard to a certain particular thing. If knowledge be devoid of its three characteristics, then, according to your view, the knowledge causing the cessation (of ignorance) ceases, like the knowledge constituting the essence (of the *Brahman* Himself), to be no cause of the cessation (of ignorance). If the essential nature itself of the *Brahman* be accepted to be the *knower*, then our own view will

1. The Knower, knowledge and the object of knowledge.
2. That is, as each subsequent knowledge postulated has the same three characteristics.

come to have been accepted (by you). The statement that the quality of being the *knower*, which has the character of the knowledge causing the cessation (of ignorance), is included among the things which are liable to be destroyed by it is as ridiculous as the statement that in relation to the very action of cutting referred to in the sentence—'All that is other than the ground is cut by Devadatta'—among the things cut (by Devadatta) there is the inclusion of that act of cutting and of the cutter as well.

Again, by what means is this knowledge of the unity (of the Self and the world) which is the cause of the cessation of all distinctions produced? If it be said that (it is produced) by means of the revealed scripture itself, it is replied that it is not right to say so; (for) that (scripture) is other than the *Brahman* and is manufactured by *avidyā* (or ignorance); therefore it is impossible for it to possess the character of being the means of producing the knowledge which is stultifying of the world; and it is thus: although the knowledge of the snake (falsely perceived) in the rope is produced by means of an erroneous cause, yet it is not stultified by means of the knowledge which is produced by an erroneous cause and is to the effect 'This is a rope not a snake' as long as the knowledge and the fear which arise from the false perception of the snake in the rope exist (in one), so long even though the statement 'This is a rope, not a snake' made by another person who was once under an illusion: as the knowledge—"This person (who makes such a statement) is under an illusion",—persists (in the former) his (i.e. the latter's) statement (or speech) does not stultify (in the person addressed) the knowledge of the snake (falsely perceived) in the rope and the fear (above-mentioned) does not cease to be; because to a person

who is possessed of knowledge useful for making inferences it is *only* at the time of 'his hearing' (the scripture) that it is known that even the scripture owing to its being other than the *Brahman* is based upon error. Again if it be said that owing to their being other than the *Brahman* there is stultification of the knowledge causing the cessation (or ignorance), of the knower and of the scripture which forms the material for that (knowledge), then, indeed there befalls unreality to the cessation of the (knowledge of the) universe and so the universe comes to have a real character, like the reality of the existence of sons, &c, which results from the unreality of the death of sons, &c, as learnt from the speech of persons seen in the condition of dreams.

Further the sentence 'That thou art', &c, do not stultify the world, because they are based upon illusion, like the sentence which is used by a person under illusion, as stultificatory of the serpent (falsely perceived) in the rope. It may, however, be said that when there is a certain fear in the condition of dreams, if it be known even in that very condition of dreams, that it is all a dream, then the cessation of the fear first (experienced) is seen to occur, and that the same thing occurs here also (in the case of the scriptural sentence under reference). It is replied that it is not so. Even at the time of dreams although it is known that it (*viz.*) (fear) is also a dream, only no cessation of the fear again is seen to occur; thus there is no difference (between the first or stultified dream and the second or stultifying dream). It has been already stated above that at the time of 'hearing' (the scripture) also it is surely known that it is all a dream.

Again what has been already stated above to the effect that the scripture, although, owing to its being manufactured by illusion, it is unreal, yet it teaches

that the *Brahman* is 'existence without a second', and that as that knowledge of the *Brahman* who is existence, and the subject-matter thereof is not seen to have a subsequent stultification, the *Brahman* is certainly well-established (by it),—that is improper; because by means of the sentence 'nothingness alone is the reality', there results stultification even to Him also. If it be said that this (sentence) is based upon illusion then (it is replied that) it has been already stated by you that the sentence 'Existence without a second is the *Brahman*' is also based upon illusion. It is only in the case of the sentence relating to the nothingness of all things that any subsequent stultification is not seen to exist; this is the peculiarity (of that sentence). In the case of him who maintains the nothingness of all things and also in the case of him who upholds the unreality of all things other than the *Brahman*, the reality of any authoritative means of knowledge to prove their own views is not admitted; therefore it has been declared by venerable and authoritative persons that they (*i.e.* those two persons) have no right at all to enter upon discussions; as in the following passage:—Owing to the absence of any (authoritative) means (of knowledge) no right of discussion exists in the case of one who maintains the nothingness (of all things)."

Again, by what means is the unreality of the world arrived at by direct perception proved? If it be said that as direct perception is based upon error, there happens to it the character of a secondary (or remote proof) and therefore the faultless scripture, proved to be the primary (and immediate means) stultifies scripture, then it has to be stated through what error is direct perception produced and has infinite distinctions for its objects. If it be said that direct perception is

produced by means of, the error known as the innate impression of beginningless distinctions, then, indeed, the scripture also is produced by means of this very error; hence in-as-much as they are based upon the same error, there does not result the relation of the stultified and the stultifier between direct perception and the scripture. Direct perception cognises things conditioned by the configuration of man which are associated with the elements of spatial ether, air, &c. and with their effects such as the qualities of sound and touch, &c. The scripture, on the other hand, deals with the *Brahman* who is incapable of being apprehended by direct perception and the other (means of knowledge) and who is associated with an infinite number of attributes like that of being the infernal self of all things; (it deals also) with self-devotion unto Him; with the particular result (of salvation) obtainable through His grace after attaining unto Him; with the particular destruction of the source of the act which is not pleasing to Him: thus there is no contradiction between the scripture and direct perception. By him who holds that the *śāstras* which are associated with various qualities such as the quality of being an unbroken recitation and tradition having no beginning and no end, the reality of direct perception has to be necessarily upheld. So far let us have done with thus blowing away the cotton of the collection of the fallacious reasoning of short sighted men, who are tossed to and fro by the velocity of the wind of the widespread branches of hundreds of scriptures. Here let us stop.

(To be continued)

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SPERO MELIORA

OR

THE PRACTICE OF RELIGION

AND

THE RATIONALE OF MORALITY.

PART I

Religion has been variously defined, but its inner meaning or *Lakṣhyartha* is the same. It means and indicates the eternal force or law (call it what you will,) which binds or traces back Man to God, or Thought to Consciousness. It is not a doctrine or dogma; but a turning process which goes on eternally from moment to moment, hour to hour, day to day, year to year, cycle to cycle, *kalpa* to *kalpa ad infinitum* until Eternity is reached and anon the whole process begins over again.

"From the undefined all things defined take shape at Dawn of Cosmic Day,

But, come Nightfall, they melt back all to that same 'chaos' undefined."

"This self-same swarm of creature-shapes from state to state evolved, melts back,

O Partha, helpless, when Night falls, and takes new shape at Dawn of Day."

—*Bhagavad Gita VIII-iv. 18-19.*

This continuous process of Evolution and Involution is going on, as the Lord says "helplessly." None can prevent it, not even the Lord! Not that the Lord is *op* that account the less omnipotent; but it simply means that the Wheel of Law rotates ceaselessly, endlessly and helplessly. It is all one onrush of omnipotent energy forward and backward, evolving and

involving without rest or respite. This is the Law of Life, the Great Law of Evolution which implies a corresponding Involution at the same time. From Spirit to Matter and again from Matter to Spirit, it is all one continuous motion—a ceaseless, heartless rotation of the Wheel of Law! And the centre of all this motion, the axis of the Wheel, so to speak, is *Consciousness*.

This Consciousness in its unmanifest all-existent state is represented by Unity—which is the Law of God. It is fixed for all time to come and is all embracing. It is infinite in extent and eternal in existence. It is precedent to the origin of Time, Space and Causation and survives their destruction or disappearance. *It is*—unaffected by time, space and causation! If Consciousness then is unaffected and ever *at rest*, what then is it which is affected by the ceaseless whirl of the Wheel of Law? The answer to it is clear: it is the *unit*, the number one (not unity), which is affected. It increases and decreases, multiplies itself or divides itself into infinite gradations of multiples or parts, creating a difference in the degree of its manifestation. This number One, the unit that is thus affected by the wheel of Law, is what we call the universe.

We now have three definite things to arrest our attention and absorb our whole thought. Set me recapitulate them for convenience sake and fix them indelibly in the readers conscious Life. They are:—

- (1) The Unit or Number, the Law of the Universe, which being whirled from change to change.
- (2) The Law of Life or Evolutionary Progress, which is whirling round and round unceasingly, "helplessly" as the *Gita* puts it.
- (3) And Consciousness or Unity (the Law of God) which is the standing witness of both the above, itself unaffected by either.

These three by themselves, though they arrest our attention cannot stand or fill all space without a unifying factor to connect them all. That factor is "pervasiveness" which has been rightly called "the fourth dimension of space." But of this we will speak anon.

PART II

Now what has man to do with the three definite entities we have enunciated above. The answer to this question will give the clue to the question "What is Religion?" which is in every one's lips, without anyone who is of the world worldly, fully grasping or comprehending its meaning.

In closing the previous section of our thesis we called attention to what has been defined as "the fourth dimension of space." We will deal with the first three well recognised dimensions of space and see what the spiritual values attaching to them are. First of all we have *Length*. This is "motion in a direct line. The mathematical definition of "line" is as we all know, "length without breadth." So we will identify *Length* the first dimension of *Space* with motion which is the same thing as *Time* in the abstract. Next we have *Breadth*. This nothing but the *extension* of a line of definite length across space and we can easily identify this with "*Extension*" which gives us the idea of superficial area or plane. This is the same as *Place* in the abstract.

The third dimension of space we have to take into consideration is *Depth*. This is nothing else but the intensity of *area*. A number of planes (superficial areas) placed one above the other in *intensity of contact* gives the idea of depth or thickness. We can therefore identify this third dimension of space (depth or thickness) with *intensity*, which again is nothing but the causing of one layer to lie intensely in contact with and over another. Therefore intensity is the same thing as *causation* in the abstract.

Our conception of space will not be complete with the putting together of these three dimensions. There is a

cohesiveness and unity in space which is beyond the influence of these three dimensions or their Spiritual counter parts which we have seen are ; (1) Time, (2) Place and (3) Causation in the abstract. There is a concentric force which keeps the whole together, making them move round a central force or point, which for convenience sake, we will describe as "the centre of influence" or the magnetic centre. This is the same force which makes the planets go round in their orbits, with the sun as the magnetic centre of influence. And the energy of this sun is all-pervasive within the sphere of its influence. This all-pervasiveness of the sun's Energy it is which makes the Solar system possible. It unifies and harmonises the whole. It makes "system" i.e., makes the movements of the planets *systematic*, obeying certain laws which are eternal and immutable. It is this obedience to the eternal and immutable laws which gives unity and permanence (comparative though) to the conglomeration of different planets and makes them resolve into what we call the solar system or the sun's universe.

This all-pervasiveness of the Sun's Energy then is the most important factor in the existence of the solar system in space! And a right conception of the solar system will be incomplete without the conception of the "all-pervasive Sun's Energy" which is what we are going to identify with the fourth dimension of space." "The all-pervasive Sun's Energy" in the abstract will be mere "Pervasiveness". It is this which acts as the binding force and unifying factor of apparently distant and disconnected bodies, which however are interrelated to each other as length, breadth and depth of a solid body are.

(To be Continued.)

BUDDHISM IN ITS RELATION TO HINDUISM.

BY RAI JADU NATH MOZUMDAR SAHAJUR.

The following are extracts from a paper read at the Convention of Religions:--

Gentlemen—We are all proud of Buddha 'the greatest, wisest and best of the Hindus,' as Rhys David has said. 'Buddha,' as the same author has said, 'was born and brought up and lived and died a Hindu.' He was born at a time when the ceremonial religion of the Vedas was giving way to the transcendental doctrines of the Upanishads. Though sacrificial fires still burned in the Hindu Homes priests still chanted the Vedic hymns, and animals were still sacrificed before the altars, they seemed to have lost their hold at least on the educated classes of the people. The Vedas, meaning thereby that portion which relates to Karma Kanda came to be held in secondary importance while the Upanishads or the Science of Brahma began to draw around it the best intellects of the day. Inferior are the Rig, the Yaju, the Sama, the Atharva ; inferior are the sciences of accentuation, ritual, grammar, glossary, prosody and astronomy. Superior is the science by which the indestructible is comprehended. Such is the language used in the Upanishads in regard to the ceremonial portion of the Vedas. It is needless here to add that the Upanishads form the Juana Khanda portion of the Vedas. It is only after the complete renunciation of the world that one was allowed the study of the transcendental religion as inculcated in the Upanishads, while the Sammhita and the ceremonial Brahman were considered sufficient for the householder. Some modern disciples of Buddha hold that Buddha denied

the existence of self as it was commonly understood in his time. They say that he denied Atman, the mysterious ego entity in the sense of soul monad which the Vedantists suppose to reside behind man's physical activity as a kind of thing-in-itself.

I think the time has arrived when we should by the study of the original Pali scriptures see for ourselves whether this assertion of theirs is borne out by Buddha's sayings. In doing it we should remember the fact that Buddha himself was well versed in Sanskrit and some of his disciples were the most learned men of the time. When he was discoursing on religion and philosophy, we should presume that he was using all his words in their accepted sense unless he was expressly using them in a particular or qualified sense. We should also remember that Vedantism does not believe in the reality of the lower self of Jivatma, and man cannot according to Vedanta, attain moksha, unless he had been able to destroy his lower self. This lower self according to Vedanta is nothing but the highest self, hemmed in by Upadhis or limitations. If we cannot charge Vedantism with the doctrine of negation of self on account of its denying the existence of the apparently real lower self, we cannot also accuse Buddha of nihilism on account of its denunciation against the clinging to this lower self.

Buddha in explaining Atman in the *Vitaya* texts may be said to have repeated the very words of the Vedanta. 'The body is not Atman. Sensation is not Atman. Perception is not Atman. Samskars, not the Atman and so on. Is not Brahman also designated by 'not this' 'not, this' 'neti' 'neti' in the Upanishads? The absolute can be mentioned only by negation. Has not Buddha also said that 'self is the refuge of self' and is he not referring to the higher and the lower self thereby?

The Atmanagga of Dhammapada refers to the lower self only. When Buddha says:—'Thy heart, O Brahman! is still clinging to self, Thou art anxious about heaven, but thou seekest the pleasures of self in heaven and thou canst not see bliss or truth and the immortality of truth,' he denounces the clinging to the lower self, which the Vedanta also exhorts every one to destroy. When Buddha used to denounce was the notion of separate existence which the Vedanta alike condemns. 'Learning is a good thing' says Buddha, 'but it avileth not. True Wisdom can be acquired by practise only. Practise the truth that thy father is the same as you. Walk in the noble path of righteousness and thou wilt understand that while there is death in self there is immortality in truth.' Here we also find him condemning the idea of separateness. As is well known, the Vedanta enumerates five selfs or rather the five sheaths of self. They are the self consisting of food, the self consisting of vital airs, the self consisting mind, the self consisting of understanding and the self consisting of bliss. Though the body, the vital airs, the mind and the understanding are but the other garments of self, yet we are in the habit of identifying it with them. The fifth self, the self consisting of bliss, is the real self. The individual self is nothing but the highest *plus* certain limitations. Break the vessel of personality and there is but the infinite self. Ignorant men are terrified at the idea of losing their personalities of littlenesses, as if littleness means existence and the infinite means annihilation. Even in the ordinary affairs of life men appreciate wide sympathies and broad views while they condemn their opposites. Break your little self and take shelter in truth, the highest self. Your personal truth is brittle, it breaks so easily but truth never breaks. Take your stand on that. All your fears

are due to your littleness. Be one with the universal harmony and there is no fear nor sorrow. It is eternal bliss which knows no breaks. That is the preaching of Vedanta and that also is the preachings of Buddha. The difference between Buddhism and Vedantism does not lie in the fact that one admits self and the other denies it but in the fact that while Vedantism suffered the truth that all self to lie as a speculative doctrine only, to be admired from a distance, Buddhism showed that it was capable of being practised in life.

As we knew, Vedantism teaches the oneness of all beings. It teaches that Atman is self; Brahman or truth is in all beings, all beings are in Atman, 'Self, Brahman or Truth the inner ruler, as the Brihat Aranyaka says. It teaches that individual self is nothing. That what we call Jivatama or individual self is nothing but Paramatma nor universal self with limitations or Upadhis. It recognises self as the only reality, everything else being unreal. When everything except Brahman is called unreal, the existence of the phenomenal world is not denied. According to the Vedanta, the phenomenon is only relatively real, while the noumenon is absolutely real. The effect is real but is unreal with regard to its cause. The jar is real but when it is broken and dissolved into earth, it is unreal; and similarly the earth is unreal with regard to its cause; and so everything is unreal except the final cause, which is called Brahma, Atman, Self or Truth and which must be assumed in order to avoid an endless chain of effects and cause.

Buddhism is again being studied in the land of its birth, and the more the Buddhists study the Hindu scriptures, the better will be the understanding between them. Daughter of Hinduism, Buddhism has been the instrument of spreading the Santana Dharma of the Rishis over the

whole Eastern peninsula, China, Corea, Japan, Thibet, Central Asia, Siberia and Lapland, and proofs are forthcoming that Buddhism penetrated even into America.

Buddha preached the same doctrines which the Rishis before him preached and the Buddhist scriptures are but an echo of the Hindu scriptures with the personality of Buddha impressed upon them, who had in him the tenderness of a mother's heart, the intellect of a sage, and the earnestness of a martyr.

The revival of Buddhism in India is full of potentialities. We are indebted to Western and Eastern scholars for the publication of the Buddhist texts which are throwing a flood of light upon Indian history in all its various branches such as Religion, Society Philosophy, Archaeology, Medicine, etc. The Buddhist period of Indian History is one of those periods of which we can be justly proud, and the name of Dharm, Asoka stands even to-day as the first Chakravartie of the vast country, who showed for the first time that India could be united under one banner and that the word "Indian Nation" was not a myth.

Hinduism and Buddhism will alike be benefited by an alliance. Hinduism will gain a new life by the return to her bosom of the tender, holy and beneficent personality of Buddha, and Buddhism will be all the better by being able to invigorate herself by the inexhaustible flow of the spiritual streams with which holy Bharatvarsha abounds.

Salutation to Lord Buddha who tried to purify the Dharma by the abolition of animal sacrifices which the ignorant people used to have recourse to through a misunderstanding of the Vedic texts.

THE SECOND CONVENTION OF RELIGIONS.

The Second Convention of Religions met on Monday in Mayo Hall, Allahabad, at 3.30 p. m. The attendance was very large, the entire Hall being full, and the galleries also well-occupied. The Maharaja of Kasim Bazaar, Raja Mahendra Partab Singh of Bindraban, Mr. Sarada Charan Mitra, Mr. Bhupendra Kumar Bose, Rai Bahadur Lala Baijnath and Major B. D. Basu, the Secretaries of the Convention Committee, Swami Achyutanand the well-known disciple of Swami Vivekanand Babu Jogendra Nath Chaudhri, Pandit Gokaran Nath Misra of Lucknow, Babu Surendra Nath Sen, Pandit Devratnaji, Secretary of the Deva Samaj, Mr. J. G. Jennings, the Rev. Mr. Holland, Mahamahopadhyaya Dr. Ganga Nath Jha, Pandit Devi Prasad Shukla of Cawnpore, and Babu Shiva Prasad Gupta of Benares were among those present. Mrs. Sarala Devi Chaudhrani with many other ladies also occupied seats on the dais. The assembly included most of the *élite* of Allahabad, the members of the bar, the professors of the local colleges, and many distinguished visitors from outside, besides the representatives of various religions.

The Maharaja of Durbhunga who arrived punctually, was escorted by the office-bearers of the Convention who led him to the dais, where he was met by Mr. Sarada Charan Mitra, the Chairman of the Central Committee of the convention. The Convention as is well-known was first held under the auspices of the Vivekanand Society with which the idea of its foundation originated. Mr. K. B. Sen, the Honorary Secretary of the Society had come here to help the local Convention Committee in arranging

the holding of the Convention, and had directed the volunteers who were composed mostly of local people.

Proceedings began by the beautiful and opposite Vedic hymn *शंभो भवतु, शं मित्रः शंनो मतांसि जयतम्* sung by Mrs. Sarala Devi Chaudhrani at the piano accompanied by Miss Ryce on the violin and a sweet chorus of children. A special Sanskrit prayer composed for the occasion was next recited by Pandit Hari Narayan Jha, the Pandit of the Maharaja of Durbanga, which was followed by a Christian prayer.

Mr. Sarada Charan Mitra then welcomed all present in a felicitous speech, Sir George Knox, being absent. Mr. Mitra, after he had read the letter of Sir George Knox, explained the reasons of his inability to attend and observed that they were all parts of the same common humanity, sons of the same Divine Father; and that their mission was to encourage love, peace and harmony. He then declared the Convention open.

The Hon. Maharaja Bahadur of Kassim Bazaar next proposed the election of the Maharaja of Durbanga as President—and he was seconded by Raja Mahendra Partap Singh of Bindraban. The Maharaja was elected amidst cheers.

Mr. Mitra then announced that the Gaekwar had wired from Baroda that he would be very happy if he could arrive on the dates of the Convention, but he was afraid he would be late on account of other pressing engagements. The Maharaja of Durbanga then delivered the Presidential address.

After the Presidential address the following papers were read by the gentlemen named:—

1. Saivism by Mr. J. M. Nallaswami Pillai of Madras.
2. Judaism by Mr. Isaac of Calcutta.

3. Modern Buddhism by Babu Nagendra Nath Basu of Calcutta.

4. Vaishnavism by Mr. Padmanath Bhattacharya Vidyabhushan of Gauhati.

5. The Message of Christ by the Rev. Mr. Burn Lucas. (In the absence of the writer the paper was read by the Rev. W. E. S. Holland.)

6. Shaktism by Mr. Kasi Nath Sahay Behar.

7. Islam by Maulvi Khwaja Kamaluddin of Lahore. The Convention was then adjourned.

The Convention again met on Tuesday when the Hon'ble Justice Sir George Knox, as President of the Convention Reception Committee delivered his address of welcome which he concluded thus.

Six-seventh of my life has been spent in India. I love her in all her sons. I recognize and trust how very much she has done for me, how widely she has broadened my views of life, and I would fain give her the best of my hopes, energies and aspirations. I love her language the perfect Sanskrit, philosophy and I have given to it not a little study. Never shall I forget the eager interest with which I first read the beautiful idylls of Kalidasa, the Meghaduta and the Ritu-Samhara. I was filled with delight in going through the Sacuntala. I admired the broad legal mind of Manu. But with all this love still I am a Christian. My Christianity would be a poor thing if I did not try to make those whom I love partakers of my knowledge, leaving it for them to make the choice whether they will be partakers of my belief.

For myself and for them, my prayer is that contained in the noble and practical Hymn of the robust man Thomas Hughes,

'Oh God of Truth whose living word

Upholds whatever hath breath,

Look down on Thy creation Lord,
Enslave by sin and death.
Set up Thy standard, Lord, that they,
Who claim a heavenly birth,
May march with Thee to smite the lies
That vex thy ransomed Earth.

Then God of Truth for whom we long
Thou who will hear our prayer
Do Thine own battle in our hearts,
And stay the falsehood there.
Yea, some I then, tried as in the fire
From every lie set free

Thy perfect truth shall dwell in us,
And we shall live in Thee.

With this prayer on my lips for them and for myself I again brothers bid you welcome.

The following papers were then read.

1. Israelitism—Mr. N. E. David (taken as read).
2. Islam read by M. Mahamad Ali, M. A. L. L. B.
3. A rational teaching of Zoroastrianism—Mr. B. F. Auklesaria (taken as read).
4. Zoroastrianism, a revealed religion—Mr. T. T. Vinadalal, M. A. (read by Professor Nalin Bihari Mitra, A. C. College).
5. Buddhism, the doctrine of immortality—Angarika H. Dharmapal (read by Professor Mr. P. Sinha of A. C. College).
6. Buddhism in its relation to Hinduism—Rai Bahadur Jadunath Mozumdar, M. A., B. L. (taken as read).
7. The Arya Samaj, read by Professor Rama Deva B. A.

The Convention then rose for recess.

After the recess, the chair was in the absence of the Maharaja of Durbhanga taken by the Hon. Maharaja

Manindra Chandra Nandi of Kasim Bazaar. The following papers were read by the gentlemen named :—

Jainism (Sewetambari) by Vijoy Dharma Suri Shastri, (Hindi).

Christianity as Redemption from the World (by the Rev. Mr. A. P. Hogg) read by the Rev. Dr. A. H. Ewing.

Eahi Faith by Sayed Mustafa.

Practical Vedanta by Swami Chidanand.

The papers on Brahmo Samaj by Prof. Ruchiram Sahani, Rai Saheb, and Angelogy by Mr. E. J. J. Modi, B. A. were taken as read.

The Convention was then adjourned till the next day.

The All-India Convention of Religions met again on Wednesday noon in the Mayo Hall under the presidency of his Highness the Maharaja of Darbhanga. There was a large gathering of representatives of all religions.

The proceedings commenced with a prayer by Rai Bahadur Lala Baij Nath.

Then the following papers were read—

1. Deva Dharma, by Pandit Deva Ratan of Deva Samaj, Lahore,

2. Pusti Marga of Ballbhacharya (by Lakubhai P. Parek, ex-Judge of (Ahmedabad) read by Mr. L. Nagardass Shroff of Bombay.

3. Sanatana Dharma, by Pandit Gang : bishnu Misra Kabyatirtha (in Hindi).

4. Indian Christian's Confusion of Faith, by the Rev. Mr. Rudra of Bengal.

5. Sikhism, by Shrimati Pandita Jeeban-Muktiji, Principal, Gunnayya Patshala, Jamu (in Hindi.)

6. Hindunism as universal Religion, by Pandit Gan-shayam Sharma (in Hindi).

Two more papers on Sikhism, by Prof. Judh Singh and Sirdar Nath Singh and the paper on Jainism, by Mr. M. L. Jaini, were taken as read.

The convention after adjourning for half-an-hour met, and the proceedings began with a song sung by Srimati Pandita Jeebanmuktiji to the accompaniment of piano.

A letter from Sir George Knox, expressing his inability to attend the Convention, was read. The following papers were then read :—

7 Gouranra Dharma, by Mr. Radha-Krishna Goswami of Brindaban (in (Hindi).

8. Christianity, by the Rev. Mr. C. F. Andrews of Delhi.

9. Hinduism—Rational of Symbolism, by Mr. A. Rangaswami Iyer of Madras.

10. Sudhawaita Philosophy, by Mr. L. Nagardass Shroff of Bombay.

11. Vedic Mantras and Modern Science, by Mr. Bhagat Ishridas of Lahore.

There were many other papers which were taken as read for want of time.

The President then made the following concluding speech.

Gentlemen,—Our deliberations for the present have now come to a close but I cannot let you disperse without thanking you all for your presence at this session of the Parliament of Religions, and for the living interest you have manifested in all its proceedings. Very special thanks are due to those friends belonging to various religious camps for their luminous expositions of the different creeds to which they severally belong, and for the fine spirit of toleration and sympathy which pervaded all they said.

Many of you have come from considerable distances and at no little personal inconvenience to attend these meetings, but I am sure you will all feel amply rewarded by the kindly welcome you have received, by the new friendships you have formed, and the enlarged views you have obtained by the comparative study of Religions which has been placed before you. We are making progress. I am sure we have attained a higher platform for our spiritual outlook than we did when last we met at Calcutta, and the oftener we meet in the same spirit for conference on these most exalted themes, the more we will be able to see human life in a truer perspective, and in all the Religions of the world see God's way of revealing Himself to men according as they are able to hear it. I therefore bid you all Adieu for the present, trusting you will all carry away to your homes pleasant memories of our short sojourn in Allahabad—The City of God.

Happy to meet, sorrow to part. Happy to meet again.'

With a vote of thanks to the President proposed by the Raja of Hathras and seconded by the Rev. Dr. A. H. Ewing, the Convention terminated.

The delegates were entertained in the evening at a garden party by the Reception Committee of the Convention.

Notes and Thoughts.

Notes from Heine.

Freedom of Thought.

In declaring that his doctrine could be refuted only by an appeal to the Bible or on grounds of reason, Luther conceded to human intelligence the right to explain the scriptures and reason was acknowledged as the Supreme judge in all religious controversies. Thus was established freedom of thought. Thought became a right and decisions of reason became legitimate.

One reason why in the Middle ages people were able to dispute about certain matters without fear was that Theological truth was separated from Philosophical truth.

Luther swept away this distinction and by legitimising freedom of thought created a German Philosophy.

Political agitation means love of liberty.

"Liberty will everywhere be able to speak and its speech will be Biblical"

Philosophy could never flourish on French Soil. Rene Descartes went to Holland there found it possible to construct a complete system of Philosophy, "Cogito Ergo Sum"

Descartes, Father of Modern Philosophy. He established the autonomy of Philo."

The primary object of the Scholastics was to express their thoughts, no matter under what conditions.

They said, "Once one is one" but they added with a smile "yet this is only another error of human reason, which is always at fault when it leads to contradiction of the decisions of the œcumenical council.

* * *

Indulgence—gongering was not an abuse, it was a consequence of the whole ecclesiastical system and in attacking it Luther attacked the church itself and the church must condemn him as heretic.

* * *

In the North the concessions to sensuality was very little, in the south St. Peter's itself was built by the sale of indulgences.

* * *

The conflict with catholicism in Germany was nothing else than a war by spiritualism against sensualism. In France it was the quite opposite. The retailers of indulgences were expelled, the fair concubines of the priests were replaced by cold legitimate spouses, the alluring images of the Madonna were dashed to pieces a puritanism utterly hostile to all pleasures of the senses took possession of the land. In Germany the battle was fought with chaste earnestness. For France it was fought with wanton jests. Theological discussion in one and merry satires in the other (The contradiction into which man-falls when he seeks to be wholly spiritual. What makes Moliere grand is his ridiculing like Aristophanes and Cervantes, not merely the eccentricities of his contemporaries but the eternal absurdities and the primal weaknesses of humanity.



Y. S. S. S.
V. S. S. S.

THE
BRAHMAVADIN

“एकं सदिप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda. I. 164-46.

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THE DOCTRINE OF KARMAYOGA

II

The word *Karma* means work. In a technical sense it also means the effects of our past actions. It is with the former sense *Karma yoga* is chiefly concerned. The English word: work, is generally associated with physical organisms. The same is the case with the Sanskrit word *Karma* also ; but with this difference. According to Indian psychologists, *manas* (mind), *Buddhi* (intellect) and all other organs of thought are also physical organisms and consequently their functions also are *Karmas*. Every kind of human activity be it physical, or mental, or spiritual is a *Karma*, only it varies in quality according to the gross or subtle nature of the organism which produces the activity. The internal organ *Manas* is more powerful than its external or physical counter parts of the senses. The intellect is still more powerful than the *Manas* on account of its subtlety and proximity to the soul. The *Ahankara* is still stronger as supplying the motive power

to the other organs. Brahman forms the innermost self of man. Karmayoga as the means of realising this Brahman begins with the physical work first and then proceeds gradually to the mental and other higher kinds of work. When the mind acts inward within itself it produces thought. When it goes out and identifies itself with the senses it produces physical activity. When by constant usage the reigning mind readily goes out with the senses and acts, we are apt to perceive its activity as a physical action and forget the existence of a controlling mind behind. Let us therefore take the physical and external work first.

Those that drag the mind out by making it identify itself with the active senses and partake of their results and those that allow the mind to stand aloof and utilise the service of the senses for its own purpose—these are the two kinds of activities we have first to consider. The former kind is productive of evil and opposed to the aim of religion. The latter is conducive to religion. According to the sankhya philosophy every physical act of ours is received first by the internal doorkeeper, the mind; the mind converts it into a concept and transmits it to the Buddhi, or intellect; the intellect determines it and hands it over to the Ahankara, and the Ahankara identifies it with the impressions of the former experiences imbedded in what is known as *sūkshma sarira* or the subtle body of the soul. These *Samskarās* supply the motive power for further action and thereby perpetuate the life of physical existence. Consequently much depends upon how the mind acts and utilises our activities. Our bondage and freedom depends upon the attitude of our mind.

The first condition which *Karmayoga* lays down is therefore that the mind should be kept detached from the senses. We have also pointed out that the mind is what

supplies motive power to the senses. It may be asked, if the mind is kept detached from the senses, how then could the organs of sensation and action work? The detachment does not consist in the entire withdrawal from the senses and the consequent stopping of all work. It only means that the mind should not allow itself to be merged in the senses, but it should remain free to devote itself to the attainment of the knowledge of Atman. Act every one must; but the acts should not prevent the mind from devoting to the Atman. This is possible only by merging one's acts in the mind which is bent upwards. The sastras have, therefore, prescribed certain duties to men according to their status in life. These when performed without attachment to the results thereof will not only keep the mind unattached to the senses, but also will help the mind to realise the Atman. The detachment spoken of, therefore, consists in doing prescribed works without attachment to the fruits of work. This is what Sri Krishna says to Arjuna in the Bhagavadgita. "Not by the non-undertaking of works does a man attain to (the mental state of) non-attachment to work; nor by merely giving up (all work) does he achieve accomplishment (of the end). For, none whatever remains at any time without doing work even for a moment. Every one is impelled against his will to act by the *gunas* born of *Prakriti*. He who having restrained the organs of action remains thinking in his mind over the objects of the senses, he is befuddled in mind, is spoken of as a hypocrite. You do perform settled work (duty); and even the subsistence of the body will not become accomplished to you who are in active." (III. 4-8).

The work done in the above manner, assumes the form *gnana* or mental work and leads to the knowledge of the soul. This assumption by *Karma* of its higher

form of knowledge is what is described in the Bhagavad-gita as the burning of *Karma* by the fire of knowledge. "He who can see inaction (knowledge) in action (*Karma*) and also action in inaction, he is wise among men; he is worthy and has fulfilled everything of work. He all of whose engagements are free from selfish desire and (misdirected) volition, whose action has been burnt up by the fire of knowledge him the wise call a discerning sage." (IV-18,19). What is inaction, in common parlance, on the physical plane is really action on the mental plane and what is action on the physical plane is inaction on the mental plane. He whose actions partake of the nature of mental activity in having singleness of purpose with it in the knowledge of Atman and are purified by the fire of that knowledge has no doubt attained the end of *gnana* through *Karma* alone. "He whose works are transformed (into knowledge) through *yoga*, whose doubt is completely rooted out by knowledge and who is firm minded,—him the karma do not find O subduer of wealth." (IV-41). Thus it will be seen that *Gnanayoga* which is the product of mental activity is also *Karmayoga* in its higher form.

The difference between *Gnanayoga* and *Karmayoga* consists in this, that in the former we have the *Manas* in the place of the organs of sensation and action and *Buddhi* in the place of the mind. So the first condition of *Gnanayoga* is that the *Buddhi* should be kept detached from the mind. The meaning is the mind should be allowed steadily to devote itself to the knowledge of the supreme self. It should be kept equanimous by the *Buddhi* which discriminates pleasure from pain and such other pairs and is capable of preventing the mind from identifying itself with the supreme self. Similarly the *Ahankara* also should be dissolved in it. *Ahankara* or

egoism which is the seat of our passions and the feeling of individuality and the resultant distinctions should be killed in the knowledge of Brahman. Just as the result of *Karma yoga* in its first stage was to dissolve the senses in the mind, the result of the same in the *gnanayoga* stage was to dissolve the *manas* in *Buddhi*, and this *Buddhi* with the *Ahankara* into the soul. When this is done the mind gets purified by the fire of discrimination. "Contented with whatever is obtained unsought, rising above the pairs of opposites, free from hostile feeling towards other, remaining the same in distress and failure, he, even though engaged in work is not bound." (IV-22).

On account of the importance of *Buddhi* in this stage of the *yoga* it is also called *sankhya*. Though *Buddhi* has nothing to do directly with *Karma* yet its *yoga* is the old *Karmayoga* with which we started and is identical with it. "Ignorant youths speak of *sankhya* and *yoga* as separate, but not the wise. He who devotes himself properly even to one (of them) obtains the fruit of both." Whatever goal is reached by the *sankhyas* the same is attained by the *yogins* also. He who sees the *sankhyas* and the *yogins* as one sees (indeed)." (V-4-5). Thus it will be seen that in the Bhagavadgita after finally teaching even the dissolution of all volitional activities and egotistic feelings in the repose of Supreme Bliss and the surrender of one's own individual existence to the Supreme Being by means of *Bhakti* which is the highest aspect of *Karma yoga*, one is taught the relation of the supreme self and the consequent attainment of freedom. "By the body, by the mind, by the intellect, even by the senses themselves, the *yogins* perform work, giving up attachment, for the purifying of themselves.

From the above summary of the teaching of the Bhagavadgita it is evident that *Karmayoga* or realisation

by action is the basis of all other *yogas* and is the simplest and easiest form of them. It has two aspects; in its lower aspect it is the means for realising the end; for realising the God of the universe who is the fountain source of all our activities. In its higher aspect it becomes merged in the source itself and thus becomes the end in itself. The other *yogas* when studied in connection with this *yoga* form only subtler forms of it which help to its final dissolution in the Supreme Reppse. "To a sage (*muni*) who desires to attain *yoga*, work is said to be the means; to him alone, when he has attained to *yoga*, repose is said to be the means." (VI-3). This *yoga* is said to be the simplest and the safest of all. It is for this reason, the same *Brahman* is everywhere, both within and without. And all our activities, internal and external, have their origin from him. The method of realisation of the other *yogas* consists in the gradual dissolution of the grosser forms of activities into the soul and the soul into the innermost *Brahman*. Whereas in the *Karmayoga*, all the subtler internal forces are brought to bear upon *Karma* and purify it and through its means realise the *Brahman* which is next to it externally. It is easier to reduce the subtle forces into a grosser form than to sublimate a gross force into a subtle one. Speaking of the glory of this *yoga* a French savant has said: "Keep close to duty. Never mind the future, if only you have peace of conscience, if you feel yourself-reconciled, and in harmony with the order of things. Be what you ought to be; the rest is God's affair. It is for Him to know what is best, to take care of His own glory! to ensure the happiness of what depends on Him, whether by another life or annihilation. And supposing that there were no good and holy God, nothing but universal being, the law of the all, an ideal without hypostasis or reality, duty

would still be the key of the enigma! the pole-star of a wandering humanity. Fais ce que dois, advienne que pourra."

At the opening we pointed out that the apathy for work which overpowered Arjuna at the commencement of the great war, at the thought of the magnitude of the work before him when he was called to duty—the same apathy characterised Yuddhisthira at the close of the war, when he was called to take the burden of the empire on his shoulders. He was then advised by all the members of his family, by the sages like Vyasa as to the philosophy and ethics of duty and what ought to be done. Here *Karmayoga* is taught in all its stages by different persons according to their standpoints of view. We shall extract below a few of these for the benefit of our readers.

Sahadeva the wisest and the youngest of the five brothers says:—"By casting off all external objects only O Bharata! one does not attain to success. By casting off even mental attachments, the attainment of success is doubtful. Let that religious merit and that happiness which are his who has cast off external objects but whose mind still internally covets them, be the portion of our foes! On the other hand, let that religious merit and that happiness which are his who governs the earth, having cast off all internal attachments also, be the portion of our friends. The word *mama* (mine) consisting of two letters, is Death's self; while the opposite word *na—mama* (not mine) consisting of three letters is eternal *Brahman*. *Brahman* and death, O King, entering invisibly into every soul, without doubt, cause all creatures to act. If this being, O Bharata, that is called Soul be not ever subject to destruction, then by destroying the bodies of creatures one cannot be guilty of slaughter. If on the other hand, the soul and the body

of a being are born or destroyed together, so that when the body is destroyed the soul also is destroyed, then the way of ritual and acts would be futile. Therefore driving away all doubts about the immortality of the soul, the man of intelligence should adopt the path which has been trodden by the righteous of old and older times. The life of that king is certainly fruitless who having acquired the entire earth with her mobile and immobile creatures does not enjoy her (by doing his duty towards them). Again, as regards the man who lives in the forest upon wild fruits and roots, but whose attachment to things of the Earth has not ceased, such a one, O King, lives within the jaws of Death. Behold, O Bharata, the hearts and the outward forms of all creatures to be but manifestations of thy own ! They that look upon all creatures as their own selves escape from the great fear (of destruction)." This, verily is the whole teaching of the Bhagavadgita on the subject in a nutshell.

VEDĀRTHASĀNGRAHA

(EPITOME OF VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 28*)

According to the second view*, certainly, no entity other than limiting conditions and the *Brahman* is admitted to exist and hence all limiting conditions are associated only with the *Brahman*; therefore all the evils arising out of limiting conditions exist only in the *Brahman*; and in consequence thereof, all the scriptural passages which assign (to the *Brahman*) the attributes of being free from evil like the passage "He is free from sin" have to be set at naught.

It may, however, be said that just as owing to the (spatial) ether in the pot being limited (by it) there is difference of that (ether in the pot) from the great element of (spatial) ether (outside the pot) and there is (thus) mutual difference between (the two kinds of ether) and neither the evil nor the excellence existing in that (ether in the pot) is associated with the unconditioned great element of spatial ether (outside the pot); similarly, the evils associated with the individual selves which are accompanied by particular determinations through the distinctions arising out of limiting conditions are not associated with the unconditioned Supreme *Brahman*. (It is replied that) it is not appropriate to say so. It is not possible for the element of spatial ether which has no parts and is indivisible to be divided (*i.e.* limited) by means of pots, &c., and hence pots, &c., are only closely associated with that very

* This is the view of the *Bhāskariyas* already given in the very beginning of this work.

element of spatial ether. Similarly, as the *Brahman* also is indivisible, the *Brahman* Himself gets associated with limiting conditions. If it be said that the particular locality of the element of spatial ether, associated with the pot, is distinct from another particular locality of the spatial ether, (it is replied that) in as much as only one and the same element of spatial ether is through the distinction of its particular localities associated with the pot, &c., if the pot, &c., move (from one locality to another), then in relation to that particular locality there is no restriction (to its being associated with the pot &c.). Therefore, similarly, there is association of limiting conditions only with the *Brahman* without restriction of any distinction in regard to the particular regions (of Him) and if the limiting condition moves (from its place) then these result distinctions in regard to the particular regions of the *Brahman* who is associated with and dissociated from (that condition): for these reasons the good (i.e. the wise) laugh at the view that the association of limiting conditions belongs only to the *Brahman* and that bondage and final freedom occur every moment (to Him).

If it be said that although the element of spatial ether, which has no parts, solely constitutes the sensory organ of hearing,* yet there is the particular determination

* The organ of hearing is said to be of the nature of the all-pervading element of spatial ether. The organ of hearing (*Śrotra*) is defined as the element of spatial ether (*ākāśa*) which is *Karna-Śashkulyavachhiṇa*; i.e. it is the portion of ether limited and severed from the rest of the *ākāśa* by the cavity of the ear. Evidently *Śrotra* cannot go out of the ear-cavity by which it is conditioned, for as soon as it goes out it will be no *Śrotra* but the common ether.

of its being in part) a sensory organ (as apart from the rest of that ether which is not that sensory organ); similarly, particular determinations appropriately result in relation to the *Brahman* also; (it is replied that it is) not (right to say so); because it is only that particular locality of the element of spatial ether which is wholly associated with the region of the organ of hearing that is purified by means of a particular kind of air that forms the sensory organ (of hearing), and so although that (element of ether) has no restriction of distinction from other particular localities (of itself) the particular determination of its being a sensory organ appropriately takes place. In the case of the element of spatial ether, however, as all bodies move (through it,) there happens to them, unrestrictedly, the association of all the regions (of that element). Hence in regard to the association of limiting conditions with the *Brahman* there is no restriction of them to any particular region of Him.

By accepting that the very essence of the element of spatial ether constitutes the sensory organ of hearing the particular determination of (its being) a sensory organ (as apart from its not being such an organ) may also be upheld. In reality, however, the element of spatial ether is not the sensory organ of hearing. Indeed, those who take their stand on the *Vedic* scriptures say: "Eleven sensory organs are born out of the principle of egoity known as *Vaikārika*." To the same effect is the following passage given by the venerable Parāśara: "Some say that the senses are (born out) of the *aijasa*; and others say that the *devas* (senses), ten in number, and also the eleventh (sense) which is the internal one of the mind are (born out) of the *vaikārika* here the *devas* (senses) are declared to be born out of the *vaikārika*." The meaning

is this: the principle of egoity is three-fold, namely, the *vaikārika*, the *rajasā* and the *bhūtādi* and is, in order, called *sāttvika*, *rājasā* and *tāmasā*. It being so, by means of the statement that out of the *tāmasā* principle of egoity known as *bhūtādi*, the elements of spatial ether and other (such elements) are produced, the order of universal creation is set forth; then by means of the statement that out of the *rājasā* principle of egoity known as *rajasā*, the eleven senses are produced, the view of other schools is set forth; and then his own view (*i.e.*, the view of *Paṇḍara*) that out of the *sāttvika* principle of egoity the *vaikārikas* or senses are produced is given thus:—‘the *devas* are declared to be *vaikārikas*’; here the word *devas* means senses.

It is stated in the *Mahābhārata* also that (at death) the absorption of the senses which are thus produced out of the principle of egoity is caused by means of the great external elements. Even if the senses are taken to be produced out of the great external elements, certain particular modifications of the element of spatial ether, &c, solely because they are the modifications of that element of spatial ether, &c., assume like the body a distinctive existence and so form the senses of men; in relation to the *Brahman*, however, who is indivisible, who has no parts and is immovable it is absolutely impossible to avoid the blemish arising out of the association with an endless series of evil limiting conditions; this is the view only of those (who do not reason and) take things on trust: for these reasons, those who know the *Śāstras* do not highly regard this (view).

As the essential nature (of the *Brahman*) is not admitted (by you) to undergo modifications the scriptural passages relating to His being free from modifications get stultified. If it be said that the *Brahman* has the

quality of being free from evil but that it is His energy that undergoes modifications, then it is asked what that energy is said to be. Has that (power) the nature of the modification of the *Brahman*, or is it something else which is the same as the *Brahman*? According to either alternative, it is certainly impossible to avoid that the essential nature (of the *Brahman*) undergoes all the modifications.

(To be Continued.)

BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

(Continued from page 19.)

There are a few other points in regard to the teaching of Bhāmaha which are worth while to consider in this context. The stage of development to which the Alankāraśāstra had attained at the time of Bhāmaha is one of them. Bhāmaha in his work refers to earlier stages of development of the same. Some are stated to have held the alankāras as three, others as five, and some others in varyingly increasing numbers (II. 4, 65; III. 4). He himself says that after carefully seeing various kinds of works of various kinds of writers and considering well I have attempted to write my work (V. 70). This shows that the science had undergone gradual development and that Bhāmaha was an expounder of it at a sufficiently advanced stage. But all the writers on Alankara unanimously speak of him as one of the first exponents of the science itself. And it is curious that a first expounder *Prathama pravakta* like Bhāmaha should represent such an advanced stage of the science, and none anterior to him should have been known to the later exponents of the science. Neither any of the well known authors cited by Bhāmaha such as Medhavi, Rāmaśarma, Śakaviddhi, nor any of their works mentioned by him, such as Achyutottara, Ratnāharana, Rājamitra, Asmakavamśa are shown to have been available to any of the writers whose works have been preserved to us. The advanced stage of Bhāmaha's thought and culture, and his yet being styled a first



expounder shows that between the age of Bhāmaha and the age inaugurated by great writers and thinkers whose works have been preserved to us there should have been a long interregnum brought on by several causes. Else it is not easy to account for the veil that time has drawn over the writers cited by Bhāmaha and the causes which have made these writers live only in name through the references of Bhāmaha and such other ancient authors. While Bhāmaha knows only Asmakavamśa and such other unknown works to illustrate from for his ideal style of Vaidarbhrīti, other great writers known to us have none but Kālidāsa to quote from in illustration of the same. This can only suggest that Bhāmaha should have lived in the age which preceded Kalidasa's. Considering all this I am led to think that either Bhāmaha should have flourished at the close of the age of literary activity that preceded the interregnum, or at the utmost formed a basis within the period of this interregnum itself. For he himself says that even a word from the modern degenerate writers will affect his fame. (V. 62)

In every work of art the natural tendency is to take the best productions of the predecessors as ones models and develop upon them if possible. As it is very difficult to dissociate the beauty and grandeur of an art production from the name with which it has come to be originally associated and around which it has spread a halo of sanctity, subsequent authors found it wise to imitate even this name and thereby pay homage to their ideal. Examples are not wanting in the history of Sanskrit literature to illustrate this fact of nature. Such a great artist as Kālidāsa in his drama of *Mālavikāgnimitra* makes one of his characters allude to an ancient work of art by Śarmisṭhā the daughter of Vrishaparva and the wife of king Purūravas hinting thereby that was the standard adopted

by Kālidāsa for his drama. Coming to later times, we can say that no name of a work was adopted by its author without taking his cue from some earlier writer for whom he has reverence. Considering this fact of nature it appears to my mind that the name and fame of Aśakavamśa an ancient work of art might have suggested the name of Raghuvamśa for a similar work by Kālidāsa and that of Ratnāharaṇa the name of Jānakīharaṇa to Kālidāsa's southern contemporary and admirer Kumāradāsa. Such great writers as Kālidāsa and his contemporaries, so far as we could judge of them, have only been the pioneers of the renaissance that should have followed the interregnum referred to. In Mālavikāgnimitra Kālidāsa alludes to two early dramatic writers. Nothing definite is known at present about the works of these. In Sūktimuktāvalī, a collection of the 12th century one of them Saumilla along with another Ramila is referred to as joint writers and as having written about a king Sudraka. The only drama earlier than Kālidāsa that has come down to us is the Mritchchhakatika, in which there are some references to a Sudraka. If this has nothing to do with the authorship of Rāmīla and Soumilla these writers should have belonged to the closing period of the interregnum and should have been known by name as in the case of Aśmakavaśa and such others. That Kālidāsa was indebted to some of these writers whom we know now only by name should not be deemed as too much to say here. Fortunately for us, some of the Dramatic works of the great Bhāsa who may be said, in a sense, to have been the father of the modern Sanskrit Dramas, have been secured to us by Mr. Ganapati Sāstri of the Travancore Government. A perusal of some of these such as, Swapna Vasavadatta," "Pratigñā Yogandharāyaṇa," "Daridra Charudatta," would clearly show to any one that

not only Kālidāsa, but also the author of mritchchhakatika and other ancient writers known to us were indebted to this Bhāsa. The familiarity with which Bhāmaha refers to the incidents of Bhasa's dramas and the way in which he defends some of them against misunderstanding critics, make it clear that Bhāmaha, if not a contemporary of this famous Bhāsa should have at least belonged to this age, to whose literatures even the Brihātkatha of Guṇādyāśa transmitted to us by Somadatta should have been largely indebted. Bhāmaha will be seen to narrate some of the incidents of this age in almost the same words as Bhāsa and show his familiarity with the ancient historical writings about the descendants of the Pandavas from which not only he and Bhasa borrowed, but also Guṇḍya for bringing the pearls of his stories.

That there has been a marked pause in all kinds of activities more especially in the field of literary activity at about the time of Buddha is a probable historical fact. Towering personalities are known to seek only such periods for their appearance. The causes which necessitated the advent of Buddha in the religious world should have also been the causes which contributed to the cessation of activities in the literary world. Buddha himself is known to have contributed to the popularisation of vernacular languages. The repeated attempts made by Chandragupta, Aśoka, and Vikramāditya to revive Sanskrit learning places it beyond doubt that an interregnum existed about this time followed by a revival.

The teachings of Bhāmaha not only supports this fact but help us in fixing his date in relation to it. The criticism of the cardinal doctrines of Buddhism by Bhāmaha from a realistic point of view points to a time subsequent to Buddha. On the other hand his ardent support of the realistic school of Vedānta whose existence is recognised

by the great founder of the Advaita school of Vedānta in his Sārīraka Bhāṣya, and which marked the reaction that set in against the teachings of Buddha leads to a time earlier than that of Sankara. So also in the field of literature the unstinted praise bestowed by Bhāmaha on the great grammarian Pāṇini and his display of ignorance to the works of the earliest known literary gems tends to place him between the times of Pāṇini and of Āryabhaṭa or any other known writer of that time. In the work itself Bhāmaha refers to the secret entrance of Chāṇakya into Nanda's palace. (III-13). This is an event of history rarely referred to by any other poet. We would take this to have reference to a time in which this historical incident was fresh in the memory of people and was much talked of. Our author as one who lived at that time might have been tempted to refer to it. He also furnishes us with hints for guessing his proximity to Pāṇini. He couples Pāṇini with a Nyāsakāra of his (VI-36, 63) as if to show that while a good many of the Nyāsakāras had yet to come, one intervened between him and Pāṇini. His references to his medical knowledge, his defence of the teachings of the ancient dramatist Bhāsa against the wilful misrepresentations of ignorant commentators, his description of the road side avenue trees and many other minute things if studied in their proper bearings will not go in vain for fixing his date.

Some of our modern hasty critics have tried to attribute fanciful dates to Bhamaha basing their arguments on real or imaginary coincidences of names and expressions in the work of Bhamaha and those of well known modern writers. One such is the making of Jinendrabuddhi the author of Vivarana-Panchika, as the Nyasakara alluded to by Bhamaha in his work.

The mere fact that the author of Vivarana-Panchika

a commentary on Kāśikāvṛtti, is not at all mentionable as a Vyasakara of Pāṇini, and that, on the other hand Bhamaha is quoted by name by Udbhaṭa and such other writers on Alankara of the eighth and early centuries, is enough to dispel all doubts as to Bhamaha being later than Jinendrabuddhi, the supposed commentator on Kāśikāvṛtti, who at the utmost could have lived only in the 9th century. There is no doubt that many of the errors which the orientalists who imitate the European scholars fall into are offshoots of wild conjectures based on mere similarity of names without any regard to Indian traditions and customs. First of all there is nothing in Jinendrabuddhi's work to warrant any such conjecture. If at all anything is found it will be a more probable conjecture to hold that Jinendrabuddhi borrowed from Bhamaha than the reverse of it.

There will be no end to such conjectures if we go on calling out common passages from different authors and comparing them with one another to find out who borrowed from whom. For instance in the context referred to (VI-37) Bhamaha not only refers to a Nyasakara but also to a Pandakara of Pāṇini (IV-22). The only work of the latter kind known to us is the Padamanjari Vyākhyana on Kāśikāvṛtti by one Haradatta who is decidedly a later writer. This Haradatta is placed by some between the time of Medhatithi, the commentator on Manu and Madhavacharya of Vijayanagar fame. From this why not we say that Bhamaha should have lived somewhere about the 12th or 13th century? Before we consider the names of Nyasakaras who have been brought to our notice by well known writers, it would be better to say a few words on the compound '*Vritra-hanta*' cited in Bhamaha's Alankara, in which a cue is sought by some for tracing the Nyasakara of Bhamaha. The compound

in question is an old one of Vedic usage. 'Panini, who forbids the use of such compounds violates his own rule by resorting in the use of it as if the same is allowable under modifying circumstances. But his commentators avoid all room to doubt by strictly forbidding the use of it under all circumstances. It is, therefore, natural that Bhamaha should refer to a compound of the kind use by eminent writers and warn authors against the use of such compounds in classical composition. The expression *Vritrahanta* can, therefore, never be the basis of any inference as to the date of an author who makes use of it. Not only according to the opinion of Vakyakara and Pandakara but also according to that of the Bhashyakara (which is indicated by the word *Ishti*) the use of such a compound is forbidden by Bhamaha. It is worthwhile to compare Patanjali Mahabhashya on the point and the examples cited by him.

(To be Continued.)

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SPERO MELIORA:

OR

THE PRACTICE OF RELIGION

AND

THE RATIONALE OF MORALITY.

(Concluded from page 32.)

Now let us answer our own question "What has man to do with these three definite entities?"

Man, in brief, is the binding force, the inter-relation between these three. It is his power of identification with all these *Three* which is the cause of his greatness, as well as his littleness. He is potential God and yet feels himself and finds himself to be a grovelling worm in the dust! It is this power of *Identification* which lifts up man to the Supreme height of God or to the deepest degradation of matter. To be able to understand the secret of this "Power of Identification" in Man, to gain full control over it, and thus tread the labyrinthine course of Evolution and Involution in all its endless mazes until one understands and realises the Wheel of Law, the Law of Number or the Universe, and the Law of Unity or God-consciousness, is the peculiar privilege and birth-right of Man. And this is indicated by saying that Man is a Religious Being.

To exercise this supreme privilege and birth right without shrinking from the trial and tribulations attendant on it or the responsibilities which such exercise bring in its train, is, what we call

"THE PRACTICE OF RELIGION."

Understood in this sense, which is the only true sense consistent with the inner meaning of the words used, "Morality" or "Right conduct" becomes at once the means

and the end, both the Cause and Effect of the Practice of Religion. It becomes a magnet with a field of attraction which varies with the intensity of the realised life which is lived and led.

Man, evolutionary man, then represents the unifying principle which interrelates the Law of Life or Evolutionary Progress to the Law of Number or the Universe on the one hand and the Law of Unity or God on the other. This Unifying Principle in Man persists and makes itself felt as "I"—which is an abbreviation or modification of the ever-existent, omnipresent and omnipotent principle "Ahamasmi" "*I am*"—which is otherwise called *Self*, a knowledge of which is absolutely essential for the practice of Religion or the realisation of Man as a "Religious Being" or "Binding Force". Take Man off the face of the Universe and the whole manifested world will crumble to dust and return to its original 'chaos', without the "I" to hold it through. Put Man in the midst of that 'chaos' again, and you will find the "I" sucking it all into shape and order making the 'cosmos' come out of the 'chaos' again. But there is no need for anyone to take him off or put him in again. For the unifying principle in Man (the "I") is eternal and indissoluble and he abides in it eternally even "at fated time of Cosmic Doom."

Says the Lord in the GITA:—

'But' neath this 'chaos' there abides a State yet deeper 'Undefined', i. e., (unperceived by sense or Mind),

Eternal, which at fated time of cosmic Doom is not dissolved,"

"The" "Indissoluble undefined"
Its Name—it is called the Final Goal,

Which reached, they come not back again,
That is My Home beyond this All."

—Gita VIII V. 20 & 1.

To reach this goal, the Eternal Home of the Lord, is the end and aim of Practical Religion, and it is reached not by fine intellectual reasoning, nor yet by logic-chopping science, but by the practice of Religion—the most exact and perfect of all exact sciences.

III

The Practice of Religion then resolves itself into a persistent endeavour to obey the commandment and an insistent attempt to realise the truth of the Delphic Oracle's saying: "Know Thyself." This then is our first consideration.

We have explained above and briefly indicated the Self of Man as the eternal unifying principle which inter-relates the Law of Life or Evolutionary Progress to Number on the one hand and to Unity or the Law of God on the other. This Self of Man the "I" in him, uses the Mind which is a subjective emanation of its own Self to identify itself with the world of Phenomena which again is nothing but an objective manifestation of the same Self.

The outgoing Mind by its habit of identifying the consciousness within it with eternal phenomena finds itself absorbed in these external phenomena and "is ever in quest of values associated with this external knowledge." In other words: "It identifies itself with phantasmagoria, and in this identification submerges its own identity."

In due time when the Mind has got tired of the "phantasmagoria" by the bitterness of actual experience, it reacts upon itself by "philosophical reasoning" or "*Tatva Vicharam*". This leads to self-introspection, which is the first step to mysticism, which again leads to a comprehension of consciousness. The successive steps which the soul of Man takes in tracing its way backward from the phantasmagoria of external phenomena are:—

- (1) Introspection or Reaction of the Mind (caused by the ephemeral satisfaction of desires.)
- (2) Philosophical Reasoning and self-examination or *Tattva-vichāram*.
- (3) The discovery of the Involutionary process or *Laya-yōga sādhanā*.
- (4) Reaching the Primitiveness of Thought or "*Samskāra-vāsanā*,"
- (5) The Negation of thought or "Mind-control" by *Chitta-Vṛtty Niroddhana*."
- (6) The Vision of the Unmanifested or the merging of the Mind in its Cause.
- (7) The Vision of Light or the Dawn of Conscious Life.
- (8) "Meditation" and Realisation of Individual Consciousness.

These eight processes of reaching back to and realising the inner-Self of man, together go by the name of *Yōga* or *Mysticism*.

The Mystic knows his inner Self as the unifying principle of the Universe and consciously makes use of it to identify himself with and to know (by the unerring process of *Being and Becoming*) all things on earth or heaven. This process is called "*yōga-samyama*," and when the Yogin or Mystic applies it to know the Cosmic *Prāṇa* or Universal Energy, he realises it in his own Self. "This is called *kevala-kumārā*" or "Full-ill-ment Absolute."

C. V. SWAMINATHA Aiyar,

(To be continued)

BHAGAVAD GITA—AN ESSAY.

XII.

(Continued from page 108)

The first ten verses of the sixth chapter deal again with the wisdom-aspect of karma yōga. The most important of those ten verses is :—

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मिक रिपुरात्मनः ॥

"Let a man raise himself by himself, let him not lower himself, for, he alone is the friend of himself, he alone is the enemy of himself."

Having at a considerable length dilated upon the importance of karma yōga, how that yōga is to be performed is described in this chapter.

The karma yōgi should prepare, in a pure place, a firm seat neither too high nor too low, made of kusa grass, deer-skin and cloth. There he should sit and with the actions of the mind and the senses controlled practise yōga for the purification of the self. Holding the body head and neck erect, unmoving and firm and gazing on the tip of his nose; with mind in perfect tranquility, fearless, he should think on the Supreme. He should neither feast nor fast, neither sleep too much nor be ever wakeful. He must restrain the wavering mind and bring it back direct under the control of the Self.

Arjuna interrupts the Lord, finding this yōga difficult of attainment.

एतत्स्वाहं न पश्यामि कथं कथं सिद्धिं त्विराम् ।

बलवत् हि मनः कृष्ण प्रमाथि बलवद्भुदम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्कम् ॥

"I see not the steady continuance of this (i.e., karma yoga) on account of the restlessness of the mind.

"The mind verily, is, oh Krishna, restless, turbulent, strong and obstinate. The restraint of it, I deem, is as difficult as that of the wind."

Sri Krishna replies that the mind is indeed restless but adds.

अभ्यासिन तु कौन्तेय वैराग्येण च गृह्यते ।

"By practice, Oh son of Kunti, and by indifference, (the mind) may be restrained.

Now, a karma yôgi, we shall suppose, restrains his mind and performs the yôga for a time with very great difficulty. He then gives it up either as hopeless or for want of application. Which way goeth he? Arjuna raised this question indeed. The Lord replied :

प्राप्य पुण्यकृतां लोकानुषित्वा शान्तिं तस्मिन् ।

ब्रह्मीनां ब्रह्मतां गेहे योगब्रह्मोऽभिजायते ॥

अथवा योगिनामेव कुले भवति धीमताम् ।

तत्र तं बुद्धिसंयोगं लभते परितोऽपि हि ।

यतते च ततोभूयः संसिद्धौ कुरुनन्दन ॥

पूर्वाम्यासेन तेनैव हियते ऋष्यशोऽपि सः ।

"Having attained to the worlds of the righteous and having dwelt there for eternal (very long) years, he who failed in yoga is reborn in a house of the pure and wealthy.

"Or he is born in a family of wise Yôgins,

"There he gains touch with the knowledge that was acquired in the former body and strives more than before for perfection, Oh son of the kurus.

"By that former practice alone, is he attracted unto yoga, even involuntarily."

Having encouraged Arjuna that even fallen karma yogins sustain no substantial loss but are borne on from birth to birth, towards perfection merely by dint of former habits, our Blessed Lord winds up his discourse on Karma Yôga thus :—

तपस्विभ्योऽधिके योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिके योगी तस्माद्योगी भवार्जुन ॥

"A yôgi is superior to men of austerity ; superior even to men of knowledge ; superior to men of (motived) action ; so, oh Arjuna, be thou a yôgi."

But there are Yôgis and Yôgies. That sort of Yogi whom Sri Krishna deems as most devout is given in the following verse with which the sixth chapter ends.

योगिनामपि सर्वेषां मद्भक्तेनाम्तरात्मना ।

ब्रह्मब्रह्मण्यते यो मां स मे युक्ततमो मतः ॥

"Of all yôgins, whoso, full of faith, worships Me with his inner self abiding in Me, he is deemed by Me as most devout."

M. S. RAMASWAMY AIYAR B.A. L.T.

To be continued.

What is the Chief end of Men?

PRESIDENT STANLEY HALL'S VIEWS.

"Our duty of all duties," says Dr. Stanley Hall, "is to transmit the sacred torch of life undimmed, and, if possible, a little brightened, to our children's children in *saecula saeculorum*: this is the chief end of man and of woman." President Hall bases his plea on a recognition of the fact that "all posterity slumbers now in our bodies, as we did in our ancestors." The welfare of all the future is committed to our honour and virtue. "The basis of the new biological ethics of to-day and of the future," he continues, "is that everything is right that makes for the welfare of the yet unborn, and all is wrong that injures them, and to do so is the unpardonable sin—the only one Nature knows."

Just as the mortal cells and organs of the body and all their activities throughout our individual lives are only to serve the deathless germplasm, so "every human institution, home, school, state, church, and all the rest exist primarily in order to bring children and youth on and up to their highest possible maturity of body and soul, and the value not only of all institutions, but of art, science, literature, culture, and civilisation itself is ultimately measured and graded by how much they contribute to this supreme end."

But President Hall points out that ours is pre-eminently an age in which sex, both on its healthy and pathological sides, is being seriously studied as never before. "The studies of even its perversities, repulsive as they are, have been valuable, while just now the researches of such men as Freud, Jung, Bleuler, and Riklin in Germany, and of Janet and his group in France, have shown its profound and often all conditioning ramifications."

NEW SEX ETHICS.

"The old prudery and false reticence are giving way all along the line. In the Mannheim Conference on sex-pedagogy in 1905 not one voice dissented from the proposition that sex knowledge should be imparted to boys in secondary schools. In Finland, Switzerland, and Hungary such instruction has been for some years authorised by law, and it has also been given in a dozen or more of the largest German cities. "The Church has a duty in this respect," says President Hall, "which it is happily just beginning to realise in a few places."

"Medical knowledge, indispensable as it is, is not enough, but the prophylactic needed is vastly larger. So many, if not most, of the best qualities of the human body and mind are built upon the basis of sex, and form which evolve deportment, manners, dress, ornament, the spirit of personal loyalty and devotion, the antique idea of friendship, the sentiment of honour, and above all, the nobler purer expressions of love and even religion itself, so that it is plain that whatever strengthens these tends to sublimate, spiritualise, and normalise sex."

CULTIVATE A VARIETY OF INTERESTS IN LIFE.

"The ideals of body-keeping, physical perfection and strength, agility, skill, beauty, the full development of shoulders, chest, arms, loins, legs, a ruddy cheek, clear eye, love of exercise, of cold water and cleanliness, of Nature afield, of contest and competition involving victory and defeat, the legitimate ambition of being a splendid animal with a strong and flexible voice, defiance of wind and weather, a normal appetite and sane, regular sleeping habits, hearty free, open manners, laudable passion to excel, a love of rathmical movements as exemplified in periods of history when dancing was most varied and

vigorous and did most to cadence the soul to virtue and perform it for religion; those who know, feel, do these things are developing probably the most effective of all checks against every kind of sexual aberration."

A WORD TO TEACHERS.

It should never be forgotten, President Hall urges, that during the trying period of adolescence every intellectual interest is a sedative or alternative of the sensuous side of sex, while merely formal school topics, dull teaching listless routine, restless attention, are almost of themselves temptation to passion, "which always presses for entrance, into unoccupied minds and moments, and, wherever there are unused functions tries to sap them." Teachers who fail to recognise this must be held to account for their part of the blame for sexual errors now brought against students only.

LESSONS FROM GERMANY.

"Excitement the young must and will have. If they cannot find it in the worthy, they are strongly predisposed to seek it in the grosser forms of pleasure. Hence, every glow of aesthetic appreciation for a great work of art. Every thrill aroused by an act of sublime heroism, every pulse of religious aspiration weakens by just so much the potential energy of passion, because it has found its equivalent in a higher form of expression. It is for this reason that some of our German co-labourers on this theme have advocated a carefully selected course of love stories, chosen so as to bring out the highest, most chivalric side of the tender passion at the age when it is most capable of idealisation, and still more have seen the necessity of encouraging theatre-going, to plays palpitating with life, action and adventure, that emotional tension may be discharged

not merely harmlessly, but in a way elevating in the middle teens.

"Even melodrama, gushy and tawdry though it may seem to adults, has been sometimes authorised. The statistical studies lately made of children's attendance upon, and love of, the theatre, as well as of their passion for assuming roles of many kinds in ever so fragmentary a way have come to us almost as the revelation of a new power in human nature, the educational utilisation of which, when we learn how to do the most and best with it, will be comparable to the harnessing of new power of nature in the service of man."

INFLUENCE OF THE RELIGIONS OF THE FUTURE.

In concluding, President Hall voices his conviction that religion, even if it were pronounced a myth and a superstition by adults, would have to be kept, and its function modified, for the young: "Its great themes are life, death, virtue, sin, duty and responsibility, love and service of God and man. Those who have been most truly religious have most sought purity and alliance with power that works righteousness. The chief sin of the world is in the sphere of sex, and the youthful struggle with temptation here is the only field where the hackneyed expressions of being corrupt, polluted lost and then rejuvenated, of being in the hands of a power stronger than human will, become literally true. Especially if the theme of the religion of the future be the relation of the individual to the race and to posterity, and if the world to-day is increasingly in need of a new dispensation of sexual theory and practice, we shall have a national, industrial, social political as well as religious, revival, such as the world has seen but once or possibly twice, since the Renaissance."

Sri Swami Vivekananda.

A LECTURE BY MR. M. H. PHELPS.

Brothers, I feel it a great honor and privilege to be called upon to preside over this meeting. I am glad to participated in doing honor to this great man, and besides I know that there is no better passport to reach your hearts than to have had the opportunity of addressing you on this occasion. I knew the Swami when he was in America in 1893 and subsequently. He was for some-time a guest in my house in New York. The most prominent idea of the Swami, that which most strongly impressed me, was to bring about the educational awakening of India by the aid of Sanyasins. He felt very deeply the condition of the masses. He felt very keenly the poverty of the Indians. He felt that they could not even spare time for the education of their children. It was his plan that the Sanyasins should go to the homes of the labourers in the evenings and to the fields in the day time. He thought that with the aid of that great spirit of Sanyasa he could turn thousands of energetic men and spiritual men towards that line of work. His project was to organise a band of Sanyasins, to train them in schools where they could learn science, religion and Sanskrit and become fitter to meet the people and educate them. He wanted to equip them with modern scientific education and its paraphernalia for performing scientific experiments. He wanted them to teach and demonstrate the elements of science, sanitation, and cleanliness as well as religion. Also self respect, courage and strength. One great key note of his teaching was the divinity in man. It was a very practical programme.

If put into practice with knowledge and skill, and a broad comprehensive view such as the Swami had, there will be a very great chance of success. This plan he outlined in one of the addresses which he delivered here in Madras in February, 1897. In that address he said :—

“ I shall establish a mutt to train young Sanyasins who will go from door to door and make the people realise their pitiable condition by means of facts and reasoning and instruct them in the ways and means for their welfare, and at the same time explain to them in very simple and easy language the higher truths of religion. The mass of people in our country is like the sleeping leviathan. The education imparted by our present university system reaches to one or two per cent, of the masses only.

“ I consider that the great national sin is the neglect of the masses and that is one of the causes of our downfall. No amount of Politics will be of any avail until the masses in India are once more well educated, well fed and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India we must work for them. I want to start two central institutions at first—one at Madras and the other at Calcutta for training young men as preachers : my faith is in the younger generation, the modern generation. Out of them will come my workers. They will work out the whole problem like lions. I have formulated the idea and given my life to it. If I do not achieve success some better one will come after me to work it out and I shall be content to struggle. The one problem you have is to give to the masses their rights. You have the greatest

religion which the world ever saw and you feed the masses with stuff and nonsense. You have the perennial fountain flowing and you give them ditch water. You would not touch a low caste man but are ready to get of him the money for your education. I want to start at first these two institutions for educating missionaries to be both spiritual and secular instructors to our masses. They will spread from centre to centre until we have covered the whole of India.

What can I add to the wonderful sanity, common-sense, far-sightedness, wisdom and charity of these great words ?

Swami Vivekananda had drunk deep at the fountain head of your religion—of all religion;—he knew the greatness of Hinduism, that it was the root of all that is great in India, and that it was the only sure foundation for his work. And I wish to take the opportunity of saying to you, as I am in the habit of doing, whether in the East or the West,—of saying to you, as a Westerner, that I know that too. With all its great and magnificent qualities, the West is a desert of materialism, without a vital religion—that is, a religion which moulds the character and directs the lives of the people ; and for myself I cannot be too thankful to the rishis of India, to the marvellous literature which they have handed down to you, to the Lord Himself and the messengers whom He allowed to bring that illumination to Western lands. But for that my eyes would probably still be closed, and I suppose I would still believe, as I did up to the time when I came into contact with Hindu thought, that Darwin, Huxley, Spencer and the rest had finally disposed of religion, and that it might best be relegated, along with most other social conventionalities, to the women and children of the community.

It is no doubt true that all religions are from God, and paths to God ; but just as there are, for instance, many roads to Calcutta—some poor and slow, some better and faster—so there are many religions ; and my experience is that the plainest, the broadest, the most practically valuable, the most carefully elaborated, the most complete and comprehensive, is the ancient path of the rishis of India. It is a religion which appeals to all classes of men ; rising from absolute simplicity to marvellous reaches of spiritual thought, and so adapted to meet the wants of the plain tiller of the soil, of the intellectual giant, and of all gradations of mankind between these two extremes. Its vast ceremonial has been skilfully designed by the wisest of men to employ the hands, the voice, the senses and the mind of the worshipper for indefinite periods of time in the worship of the Lord. It was intended that worship should take up a large share of life, attention and thought of the people, in order that they might be weaned from the pursuit of perishable things and established in mind and spirit upon the imperishable God. The Hindu system of worship, built up by sages, is the ideal form of worship.

Similarly your sacred smritis, the Puranas and the Itahasas, aggregating an enormous bulk of literature, enable a man to fill his intellectual life with thoughts and pictures relating to God and spiritual things. Just as the worldly man finds employment for all his faculties in material things, so there is in these books field for an indefinite amount of mental activity for those who are devoted to Godliness.

Hinduism is the only religion which teaches so plainly and explicitly that men cannot fail to understand it, the great fact—the most important of all facts—that God may be reached by man in this earthly life. Jesus

Christ indeed taught it, but there have been no illuminated teachers in the Christian Church to keep the knowledge alive, so that it has been forgotten in that church for many ages.

Hinduism is the only religion which teaches that the highest and shortest, path to God is Renunciation in its true sense; that is, the performance of work as duty, nor for one's own sake, but for the sake of others, without regard to a personal reward; that is, work for the common good, *public spirited work, service*.

Finally, Hinduism is the only religion on earth which teaches the science of *Yoga* and *Gnanam*; or the science of controlling the mind, and the requirement of *Gnanam*, or right knowledge, to be given from the living lips of the spiritual teacher to the disciple; both absolute essentials to the path to Eternal life.

Now all this, Swami Vivekananda of course knew in his very bone and marrow; he knew also how grievously his countrymen had fallen away from that religion; and he saw that its revivication in their hearts must be made the basis of all that he might seek to do for India.

The wisdom of that determination has been borne in upon me many times since I came to your country. Upon all other questions, social and political, I find almost as many opinions as there are men; but upon this, upon the crying necessity for education, religious and secular as well, there is but one voice. Until I came here I did not realize the dire need in which you are, nor did I appreciate Vivekananda's marvellous grasp of the situation and the needs of the people.

Everywhere I see evidence that religion has been neglected. Men deplore the ignorance of the people in the fundamental principles of their faith. A very intelligent

young man recently made to me this astounding statement that the greater part of the educated classes were ignorant of the doctrine of Realization of Mukti, the central and most important part of your religion.

I am speaking very plainly to you, but I must do it, because you must realize the facts. It is not in the spirit of criticism that I speak, but of love.

What is to be done?

Swami Vivekananda laid his finger with the promptness and certainty of genius upon the vital cause and the remedy. He says that the decadence has been due, immediately, to the neglect of Sanskrit, and the remedy is the revival of Sanskrit, the position seems impregnable. Let me read you his words:—

“My idea is, first of all to bring out the gems of spirituality that are started up in our books and in the possession of a few only, hidden as it were in monasteries and in forests to bring them out; to bring the knowledge out to them not only from the hands where it is hidden, but from the still more inaccessible chest, the language in which it is preserved, the incrustation of centuries of Sanskrit words. In one word I want to make them popular. I want to bring out these ideas, let them be the common property of all, of every man in India whether he knows the Sanskrit language or not. The great difficulty in the way is the Sanskrit language, this glorious language of ours and this difficulty cannot be removed until if it is possible the whole of our nation are good Sanskrit scholars you will understand the difficulty when I tell you that I have been studying this language all my life and yet every new book is new to me. How much more difficult would it then be for people who never had time to study the language thoroughly. Therefore the ideas must be taught in the language of the

people; at the same time Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and strength to the race. The attempts of the great Ramanuja and of Chaitanya and of Kabir to raise the lower classes of India show that marvellous results were attained during the life times of those great prophets. Yet the later failures have to be explained and cause shown why the effect of their teachings stopped almost within a century of the passing away of those great masters. The secret is here. They raised the lower classes. They had all the wish that they should come up, but they did not apply their energies to the spreading of the Sanskrit language among the masses. Even the great Buddha made one false step when he stopped the Sanskrit language from being studied by the masses. He wanted rapid and immediate results and translated and preached in the language of the day Pali. That was grand; he spoke in the language of the people and the people understood him. That was great; it spread the ideas quickly and made them reach far and wide, but along with that, Sanskrit ought to have spread. Knowledge came; but the prestige was not there the culture was not there. It is culture that withstands the shocks not a simple mass of knowledge; you can put a mass of knowledge into the world, but that will not do it much good. There must come culture into the blood. We all know in modern times of nations which have masses of knowledge, but what of them? They are like tigers, they are like savages, because culture is not there. Knowledge is skin-deep as civilisation and a little scratch brings out the old savage, such things happen; this is the danger. Teach the masses in vernaculars; give them ideas. They will get information; but something more

is necessary; give them culture; until you give them there can be no permanence in the raised condition of the masses. There will be another caste created having the advantage of the Sanskrit language which will quickly get above the rest and rule them all the same. The only safety, I tell you men who belong to the lower caste, the only way to raise your condition is to study Sanskrit, and this fighting, and writing and frothing against the highest castes is in vain, it does no good; it creates fight and quarrel and this race unfortunately already divided is going to be divided more and more. The only way to bring about the levelling of caste is to appropriate the culture, the education which is the strength of the highest castes. "That done, you have what you want." •

* * *

This accumulated culture of ages of which the Brahmin has been the trustees, he must now give the people at large and it was because he did not give it to the people that the Mahomedan invasion was possible. It was because he did not open this treasury from the beginning that for a thousand years we have been trodden under the heels of every one who chose to come to India. It was through that we have become degraded and the first task must be to break open the cells that hid the wonderful treasures which our common ancestors accumulated, bring them out and give them to every body and the Brahmin must be the first to do it.

There is an old superstition in Bengal that if the cobra that bites sucks out his own poison from the patient the man must survive. Well then the Brahmin, must suck out his own poison. To the non-Brahmin caste I say, wait, be not in a hurry. Do not seize every opportunity of fighting the Brahmin because I have shown you are suffering from your own fault. Who told

you to neglect spirituality, and Sanskrit learning and I what have you been doing all this time? why have you been indifferent? Why do you now fret and fume because somebody else had more brains, more energy, more pluck and go than you? Instead of wasting your energies in vain discussions and quarrels in the news papers, instead of fighting and quarrelling in your own homes which is sinful—use all your energies in acquiring the culture the Brahmin has and the thing is done. Why do you not become Sanskrit scholars? Why do you not spend millions to bring Sanskrit education to all the castes of India? That is the question? The moment you do these things you are equal to the Brahmin. That is the secret of power in India. Sanskrit and prestige go together in Indi. As soon as you have that no one dare say anything against you. That is one secret; take that up."

In this revival of Sanskrit which the Swami urges your schools won't help you unless they are reformed. The study of sanskrit in them has been killed. The very life of your education has been destroyed. I am told that out of upwards of 1,600 student who are going up for the Intermediate Examination in April, only 52 are taking Sanskrit! Still more, these 52 are the only students in their grade who are studying a vernacular language!

What does that mean?

It means, in the first place, what appears on its face, that only a minute fraction of your boys are studying either Sanskrit or the literature of their mother tongue.

It means, in the second place, that the various Colleges for want of patronage, will be obliged to dismiss their Sanskrit teachers, and that in a few years Sanskrit will become extinct both in your Colleges and schools.

It means death to the really essential part of your educational system; for I take it that an education which

does not train your young men, in the genius and literature of your race, is worse than no education at all.

There is but one thing left for you to ~~do~~—you must supply the lack yourselves; and indeed who else *can* do it? How can teachers of an alien race teach your language, your traditions, your art, your music, your religion, your spiritual life to your children as they ought to be taught?

And these things, your own spiritual identity, your own racial life, you must have before you can be a nation, a force in the world.

I don't know but that you have to thank Lord Curzon for his affectionate attentions to your educational system. As Vivekananda says:—"Looking from one standpoint you should be grateful to the Viceroy for his proposal of reforming the University system, which means practically abolishing higher education."

For his policy seems to promise the result of forcing you to undertake for yourselves what in reality cannot be properly done by anyone but yourselves.

Then many men whom I have met deplore the disunion, the antagonisms between classes, the inability to organize, the lack of public spirit.

Again Vivekananda Swami, gives us the remedy for the condition.

That remedy is simply one-mindedness. This is what he says:—

"Why is it that organisations are so powerful? Do not say organisation is materialistic. Why is it to take a case in point that forty millions of Englishmen rule three hundred millions of people here? What is the psychological explanation? These forty millions put their wills together and that means infinite power and you three hundred millions have a will each separate from the

other. Therefore to make a great future India, the whole secret lies in organisation, accumulation of power, co-ordination of wills. Already before my mind rises one of the marvellous verses of the Atharvana Veda Samhita which says ; " Be thou all of one mind, be thou all of one thought, for in the days of yore the gods being of one mind were enable to receive oblations. That the gods can be worshiped by men is because they are of one mind." Being one of mind is the secret of society, and the more you go on fighting about all trivialities such as " Dravidian " and " Aryan " and the question of Brahmins and non-Brahmins and all that that further you are off from that accumulation of energy and power which is going to make the future India, for mark you, the future India depends entirely upon that. This is the secret, accumulation of power, co-ordination, bringing them all as it were into one focus. Each Chinaman thinks in his own way, and a handful of Japanese all think in the same way, and you know the result. That is how it goes throughout the history of the world, you find in every case compact little nations always governing and ruling huge unwieldy nations in the world and this is natural, because it is easier for the compact little nations to bring their ideas into the same focus and thus they become developed and the bigger the nation, the more unwieldy it is.

To what is due Japan's sudden greatness? The faith of the Japanese in themselves and their love for their country. When you have men who are ready to sacrifice everything for their country and sincere to the backbone—when such men arise India will be great in every respect. It is the men that make the country. What is there in the Country? If you catch the social morality and the political morality of the Japanese you will be as great as

they are. The Japanese are ready to sacrifice everything for their country and they have become a great people. But you are not, you cannot be, you sacrifice everything only for your own families and possession."

There you have it, the very core of India's necessity.

Public spirit ; many men devoted to the common, good, willing to sacrifice all, money, effort, life itself, for duty.

How can you get it. From the inspiration of your religion and education in harmony with your religion. You can get it from the life of *Brahmacharya*. It is inspired by the example of a man worthy to be a teacher.

Vivekananda Swami tells you this also.

• " *Guruhavasam*.—Living with the guru. He should live from very boyhood with one whose character is as a blazing fire and should have before him a living example of the highest teaching. Every boy should be trained to practice absolute Brahmacharya and then and then only, faith shraddha, will come."

Public spirit is a part of the very essence of your religion. The Gita teems with it. "Work." the Bhagavan says, "work as Janaka worked, for the good government of the world." (iii, 20).

Just as ignorant people, O Bharata, entangled in the [joys and sorrows of] work, work [without idling], so the wise, unentangled, work thinking only of the good government of the world" (iii, 25).

This is a solemn occasion. We are celebrating the birth into this world of the great man who was the first to sound an awakening which should reach the length and breadth of India, the highest and the lowest of her people. He has done more than any other man to rouse

the country men from their lethargy ; but the great work which he inaugurated has only begun. It is for you to-day to consecrate anew his memory as well as to celebrate his birth. Consecrate it by dedicating your lives to his work, so far as you can give them. If you cannot give all, give a part, give some effort, give such support as it is possible for you to give. The Gita calls in tones of thunder to you. Work for the good of the world, work with all your energy, with all your strength, as Alexander or Napoleon worked to conquer, as Rockefeller or Carnegie worked to, amass wealth, so work for the common good.

I make this appeal in behalf of the Ramakrishna Mission, because I believe in it. There are also other organizations in for whom on occasion I would ask your support. There cannot be too many of such movements.

India lies prostrate, Only her sons can raise her up.

They must come not by tens or hundreds, but by thousands.

Do you reply that you can effect nothing ?

It is not so.

Conviction, earnestness, determination, have enormous power and sacrifice, nothing is so great as sacrifice.

The ancient ideal of life in India was poverty and service. Bring back the spirit of this ideal. Again I say to you, nothing is great but sacrifice.

Public-spirited action is true worship.

If Indians follow this path with earnestness and devotion, many of you will yourselves live to see a regenerated India.

VEDANTA WORK.

Sri Swami Vivekananda's Birthday Anniversary.

The birthday anniversary of Sri Swami Vivekananda was celebrated on Sunday the 29th January in the Ramakrishna Home, Mylapore, Madras. In the morning, as usual there was Bhajana in which all classes of the Hindu community took part without distinction of caste or creed. In the midday about 2,000 poor people were fed, to which the following gentlemen generously contributed :—The Hon'ble Mr. V. Krishnaswami Aiyar, the Hon'ble Mr. Justice P. R. Sundra Aiyar, the Hon'ble Mr. P. S. Sivaswami Aiyar, Sir V. C. Desikachariar, Mr. C. P. Ramaswami Aiyar, Dewan Bahadur M. O. Parthasarathi Aiyangar, Rao Bahadur M. Rangachariar, Mr. K. Srinivasa Aiyangar, Mr. R. Krishna Row, Mr. Hari Row, Mr. K. C. Deshikachariar, the Hon'ble Mr. N. Subba Rao Pantulu and several others. In the evening there was a lecture at 6 o'clock. It had been originally arranged that Mr. G. Venkataranga Row, M. A. was to deliver a lecture on "Sri Swami Vivekananda" and Mr. Myron H. Phelps of the New York Bar, was to preside. But owing to illness of Mr. Venkataranga Row, he could not attend the meeting and Mr. Phelps was asked to address the meeting by Swami Ramakrishna. He then delivered a lecture on Sri Swami Vivekananda published in this issue.

Notes and Thoughts.

त्रिविधं धर्मं कस्यैतद्द्वारं नास्ति न मात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यज ॥ (Gita)

"I possess three treasures, these I guard and prize highly. The first is the love of humanity; the second, frugality; the third, that I do not presume to be better than any one else.

Love of humanity—with this I can be fearless; frugality—therefore I can give to others; freedom from ambition—hence I have no one above me.

Nowadays we despise love of humanity and are insolent, we despise economy and are wasteful, we despise modesty and strive to surpass every one else. Those paths lead to death."

(Laotsee)

आर्भुवस्तुवः अमृतस्य विषुर्वरेणीयं ओम् तत्

मर्गे देवस्य धीमहि धियो यो नः प्रचोदयात् । (Veda)

"If a man lack wisdom, let him ask it of God, who giveth freely. Therefore, O everlasting wisdom, the maker, redeemer, and governor of all things, let some comfortable beams from thy great body of heavenly light descend upon us, to illuminate our dark minds and quicken our dead hearts; to inflame us with ardent love unto thee, and to direct our steps in obedience to thy laws through the gloomy shades of this world into that region of eternal light and bliss where thou reignest in perfect glory and majesty. One god ever-blessed, world without end. Amen.

(Dr., Barrow)

Notes from Heine.

Freedom of Thought.

As soon as spiritual had made a breach in the old edifice of the Church sensualism with all its fervour of passion threw itself into it. Germany became the tumultuous arena of combatants intoxicated with Liberty and Sensual delights.

The dwarf standing on the shoulders of the giant can indeed see farther than his supporter especially if he puts on spectacles; but to such a lofty survey is wanting the elevated feeling the giant heart which he cannot lay claim.

The duration of Religions has always been dependent on human need for them.

Man does not willingly abandon that which has been dear to his forefathers, and his affections secretly cling firmly whereto even when it has been malitiated and defaced. Hence popular superstitions, travestied as they have become may outlive the official creed of our days which is not rooted in the ancient nationality.

At the time of the Reformation faith in the Catholic legends disappeared with great rapidity; but not so belief in enchantment and sorcery. Luther ceases to believe in catholic miracles, but he still believes in the power of the devil.

Luther did not perceive that the idea of christianity the annihilation of the senses was too violent a contradiction of human nature ever to be capable of complete realization.

Principles and Purpose of Vedanta

by Swami PARMANANDA ..	..	0	5	0
Vedanta in Practice by Do. ...	Paper...	1	0	0
Do. ...	Cloth ...	1	14	0
The True Spirit of Religion is Universal				
Do. ...	..	0	5	0
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Do. ...	Cloth ...	1	14	0

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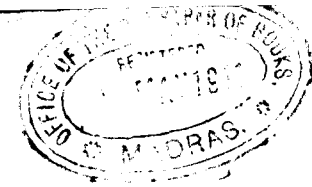
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“That which exists is one : sages call it variously.”

Rig-veda. I. 164-46.

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[No. 3.]

VEDĀRTHASANGRAHA

(EPITOME OF VEDIC TEACHINGS.)

By *Bhagavān Rāmānuja*.

(Continued from page 59.)

According to the third view* also there is acceptance of non-distinction also as there is of distinction, between the embodied individual self and the *Brahman*; He acquires the condition of that (individual self); and like the

* This is the view of the *Yādavaśruti*s already given above; see p. 220. note 6. According to the *Bhāskariya*s and the *Yādavaśruti*s the reality of the perceptual world is accepted for the purpose of conforming to the scriptural authority needed in support of their views and also for the purpose of arriving at a determination in regard to what bondage and final freedom are. There is this essential difference between the two schools, namely, whereas the *Bhāskariya*s hold that the distinction between the individual self and the *Brahman* is conditioned and the non-distinction between them is alone

distinctions in relation to the sage Saubhari,* as also like the distinctions in relation to the incarnation of (the *Brahman*) Himself, the whole (of the world) forms distinctions in relation to the (Supreme) Lord: for all these reasons all the evils that are associated with the individual self do appertain unto (the Lord) Himself. What is said is this:—the Lord by means of His own essential nature exists as the distinctions of gods, men, beasts, immovables, &c; therefore, indeed, it is that it is described that they have all Him for their Self; it being so, just as all the actions, like that of bringing water, which are associated with pots and dishes, &c., that are made up of only one lump of clay, appertain to that (lump of clay) alone; similarly, all the pain and pleasure, &c., that are associated with all the individual selves become associated with the Lord Himself. It may, however, be said that just as the (portion of the) substance of clay that is not used for pots, jars, and other configurations is not associated with other actions (than those for which pots, &c., are made), so also the Lord in so far as He is not used for making

natural, while the distinction between the *Brahman* and the non-intelligent matter is both conditioned and natural; the *Yōdava-prākāśīyas* hold that both distinction and non-distinction between the *Brahman* and the individual self, and also between the *Brahman* and the non-intelligent matter are natural.

* This sage is said to have married the fifty beautiful daughters of King Māmdhātri, and got fifty mansions built at the rate of one for each of them, and appeared by virtue of his great *tapas* (or the supernatural power of religious austerities) in fifty forms at the rate of one form for each wife. This is known as his *vibhūti-vilasitam* or manifestation of distinctions or manifoldness; see *Vishṇu-Purāṇa*. IV. 2.



gods, beasts, men and other kinds of individual self-hood, is the mine of auspicious qualities like that of omniscience and of willing the truth. Let it be (granted to be) true; then it is the same as saying that that very Lord is in one part of His essence the mine of auspicious qualities and that He Himself is in another part of His essence the mine of evil qualities; because both those parts have no difference in respect of their having the nature of the Lord. If it be said that those two parts of His essence have been specially so fixed, they it is asked of what benefit it is; because, for one and the same person who in one part of His essence possesses the character of being the eternal sufferer of miseries, even the character of being the enjoyer of pleasure through another part of His essence does not give the character of being the Lord. As, for instance, there are in conjunction with one hand of Devadatta sandal paste* and the ornaments of armlets, bracelets and rings; in association with the other hand of that very same person there may be the stroke of the mallet and the entry of the flame of the fire that burns at the dissolution of the world; quite similar would be the case with the Lord; hence this view which upholds both distinction and non-distinction is more sinful than even the view which attributes ignorance (or *avidyā*) to the *Brahman*.† If it be said that because infinite misery has the character of reality and because also it is, owing to its being infinite, difficult to be transcended by those

* Sandal paste represents the fleeting pleasures of this world and the ornaments represent the eternal joy of final freedom; the mallet stroke represents the momentary miseries of this world and the entry of the flame of the fire of universal destruction represents the infinite miseries of hell.

† This is the theory of the *advaitins* set forth above.

who have got into the bondage of *samsāra*, the part (of the *Brahman*) constituting the individual self is entirely distinct from that (misery); then you have come to my way (of thinking). This evil arises when the identity (of the *Brahman* with the world) is explained as taking place through the essential nature of the Lord (becoming the world); if the (said) identity is expounded as resulting from the relation of the soul and body (existing between the world and the *Brahman*) there will be no evil of any kind. On the other hand, the great collection of (auspicious) qualities like that of controlling all the worlds becomes established (thereby in relation to the *Brahman*); and the grammatical equation* (denoting His identity with the world) will have a natural and primary significance.

Again, it has been already stated above that owing to there being contradiction it is not possible for one and the same thing (*viz.* the *Brahman*) to be both distinct and non-distinct (from another, *viz.* the individual self). If the pot is distinct from the cloth, that (pot) has no existence in this (cloth); if there be no distinction (between the pot and the cloth), it (*viz.* the pot) has existence (in the cloth); therefore, at the same time and in the same place, the existence and non-existence together of one and the same thing is contradictory. If it be said that (simultaneously and in the same place) there is existence of the species (to which a thing belongs) and there is no existence (of that thing) as an individual thing, then, if there be no distinction of the species from (that individual thing, *viz.*) the hornless (ox), even in regard to that individual thing *viz.*, the hornless (ox), there will result the existence in another individual thing of the

* For instance—'That thou art'.

same species, *viz.*, the broken-horned (ox)*. If there be non-distinction of the species from the individual *viz.*, the broken-horned (ox), then there is existence (of the individual in the species or of one individual in another); if there be distinction (of the species from the individual) there is non-existence (of one individual in another of the same species or of the species in the individual);† as in the case of the species of the buffalo in relation to an individual horse: thus it is surely difficult to avoid the (above mentioned) contradiction.

The species (generic properties) &c., constitute the mode of a thing through forming the configuration of that thing, and hence the mode and the substance possessing that mode are different things; the mode does not deserve to exist separately (from the substance) and there is no cognition of that (mode) apart (from the substance), and that configuration (or species of a thing) has existence as a mode in many similar things; all this, among

* In the sentence—'An ox is that which is broken-horned (*khaṇḍa*) and hornless (*munda*)', the species is that of the ox, and of the individual things composing it one is the broken-horned ox and the other is the hornless ox.

† This is where distinction and non-distinction of the species from the individual are supposed to exist together simultaneously. If the species is not distinct from the individual then one individual is the same as another; if the species is distinct from the individual then, one individual is not, another, as a horse is not of the species of the elephant. Or if the species is non-distinct from the individual then the individual will become the species; if the species is distinct from the individual then the individual cannot be the species.

other things, has been already explained above. Because* the second and subsequent cognitions (of similar objects is to the effect): 'this (or the thing now in sight) is that (or the same thing that was formerly perceived)' is of one and the same nature, so is this also (*viz.* the cognition of the species), like the cognition 'this person also has a stick (in his hand)'†

And this very generic property which is the (characteristic) mode of a thing is said to constitute its differentiating attribute; and the association itself of that (property with that thing) is the means of the practical realisation that (that) thing is differentiated (from other things); this is the meaning. And this (differentiating attribute) is the cause of the practical realisation of the

* The first perception of several similar objects of perception is called the first outline-perception wherein the generic properties of those objects are apprehended; these generic properties constitute the configuration of those objects and they cannot, in the first outline-perception, be made out to possess in relation to those objects the property of continued persistence; that these generic properties possess the character of continued persistence is made out in the second and subsequent outline-perceptions. Hence the generic properties (or *jāti*) which constitute the configuration of those objects is apprehended in the very first outline-perception and their continued persistence in the second and subsequent outline-perceptions, and this continued persistence of those generic properties is not the *jāti* of those objects.

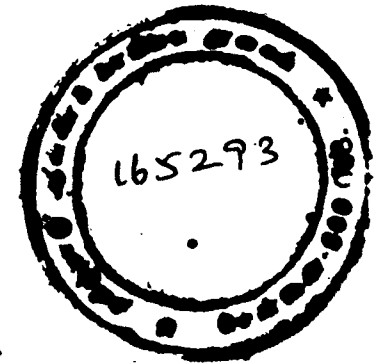
† The first outline-perception of a group of persons holding sticks in their hands relates to their generic properties but the second outline-perception given here relates only to the continued persistence of those attributes; and this persistence of the generic property of holding the stick in hand is no *jāti*.

differentiation both of the things (with which it is associated), and also of itself; and this resembles the case of consciousness thus: consciousness is the means of the practical realisation of things and is also (at the same time) the cause of the practical realisation of itself.

For this very reason the views which, among other things, hold that perception apprehends pure existence and does not apprehend differentiation are set at naught; because it is the thing which is invariably existent in association with the configurations consisting of generic properties etc., that is apprehended by perception and because also those very generic properties, &c., which are of the nature of configurations, are, by reason of their desiderating correlatives, the means of the practical realisations relating to distinctions.

The evil arising out of the modifications of the essence of the *Brahman* so as to form the non-intelligent matter) has already been dealt with above.

(To be Continued.)



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SPERO MELIORA:
OR
THE PRACTICE OF RELIGION
AND
THE RATIONALE OF MORALITY.

(Concluded from page 70.)

The aim of the mystic is to "fulfill" and not to destroy, to "re-create" and not to "rest in the Dissolution" of mind which he has attained to. The act of creation involves the maintenance of the "creature-shapes" which he has evolved from his own inner consciousness, which is called *stithi* or maintaining the static energy of the thing created. This in the language of convention means making it a "fact"—a thing tangible to Sense-Experience. If the Mystic is not to become a slave of his own creation and avoid the pitiable fate of a human "spider caught in self-spun net"—if the yogin is not to succumb to the "magic powers" or *siddhies* of his own creative Self, he must be on the alert and learn the greater art of dissolving his own creature-shapes. This is *samhāra*—the destructive Energy of the Soul which is even greater than the creative and protective Energies of the Soul. *Dynamics* involves not only *statics* and *kinetics* but also *obitics* if I may so describe the force which causes the cessation of all movement. The kinetic or playful Energy of the soul is *Bala*. The static or restful Energy of the soul is *Ambo*. And the *Obitric* or death dealing (destructive) Energy of the soul is *Tara*. The three together is *Maha-Kali*—the Universal Mother whose dread form is Death. For in Death is Life, just as "Child is the Father of Man."

This is the first and most important step in Self-realisation; the knowledge of the "I" (the First person singular)

which ever is, in Life or Death. This realisation is therefore expressed by the formula "*Aham asmi*" by the *aruti*: It is the same as the "I am" or "I-am-ness" of the West.

Having thus realised Death in his quest of the Self, and found it to be a thing beyond *Life* and *Death* which are but manifestations or phases of the ever present "I", the Mystic now divests himself of all else but the omnipresent and omnixistent "I", the eternal principle of unification and harmonisation which reconciles such extremes and opposites as Life and Death. Thus firmly established, his next step after finding this foothold in the Golden Rock of Truth (the *Meru*) which is beyond and above the ever-shifting sands of Time, he prepares himself to take the next step which is to tackle boldly the eternal Problem of Life—"Whence, Whither and Why"—and find a satisfactory solution for it. "That solution involves," to use the words of the author already quoted, "the entirety of Self-Knowledge, the development and perfection of spiritual comprehension."

This means a clear knowledge of the unmanifested principle or *Avyakta*—"an exhaustless reservoir, back of manifested nature, from which new forms and new creative and vital forces proceed; a reservoir of latent energy in which all the future manifestations of the cosmos exists;"—and the great principle of Manifestation called the *Mahat*.

The realisation of Individual consciousness with the unmanifested principle and the great manifesting principle, makes the Yōgin realise in actual experience that "Man is a universe in himself"—a Microcosm which corresponds in every detail of principle and practice to the Macrosm around. This Realisation is of supreme importance and the Yōgin who has successfully worked his way up to this height is called a *Raja-Yogin* or *Sivar-Raja-yōgin*—the master of the Royal Science of Yoga. This Yoga is nothing else but a practical and scientific application by conscious effort of the indentifying principle or unifying principle in Man, to attain actual knowledge and experience by the "Law of Being and Becoming" of the

internal and external universe, and the inter-relating principle that harmoniously blends and unifies them. This will make the Yogin grasp the Problem of Life intelligently and with conscious knowledge of its intricacies which he will soon be able to reduce to a few lucid principles by a sweeping generalisation of his vast and varied experience and a clear understanding of the working of the evolutionary Law of Progress and Regress.

V

The Yōgin has now become part and parcel of the Whole, the personalization of the Law of Evolution and Involution which is technically indicated by the pregnant expression *Lingam*; himself becoming the *Angam*, or personalization of the working of the Law, which "the Practice of Religion," makes it possible, only to those who worship the Law "in spirit and in truth" i.e., with actual Reverence combined with Faith and Devotion to the Cause of Truth.

To realise the identity of the worshipper and the worshipped is to attain to a first hand knowledge of unity which leads one in due course to the Goal or Home of the Lord. This in the practical religion of *Vera-Saivism* is called *Anga-Linga-sangamam* and in the language of the Vedānta it is indicated by the great Formula or *Mahā-Vākya*, *Tat-tvam-asi*.

How the attainment of this supreme consummation gives the only rationale for an abiding morality we reserve, for fuller examination than we could possibly give it at this, the final stage of our thesis on the Practice of Religion.

SRI RAMAKRISHNA.

We have been turning over the 385 pages of the Gospel of Sri Rāmakrishna, which is a translation, of a few chapters from Rāmakrishna Kathāmrita in Bengalee by M., a favourite disciple of Sri Rāmakrishna. From the divine life and potent renunciation of the great disciple, Swāmi Vivekānanda, we have known something of the mighty power behind him whose handicraft he was. But here is a *grihasta* disciple who presents to the world a picture of the Master himself. With the help of his notes of the Master's conversations and teachings and by meditating on them the author has tried to bring the translation as near the original in spirit as possible. The language is simple, clear and forcible. Without the intellectual sophistry or clogging convention of pseudo-erudition, the highest truths are made intelligible to the simplest minds. The dramatic part of it is very interesting. It appeals directly to the heart of the Hindu and sets ablaze the whole man. In spite of the translator's difficulties, the style is full of the eloquence of spiritual truths. The author has done a real service to humanity in publishing a record of this glorious life. No great World-Spirit was ever described like this with such religious devotion and at the same time in such intimate manner.

To the Westerner accustomed to an artificial social existence, there may be some passages in the book which will appear rather uncanny. For example, the book constantly condemns *Kāminī* and *Kānchan*, woman and wealth, which constitute up the distractions of *Samsara*. Sri Rāmakrishna like all divine men advises us not to let our thoughts run on woman, for if we do, we shall think clearly about nothing else, and we will lose that serene beauty of the soul,—the blessed tranquillity of mind. But

this should not be misunderstood. No Indian woman ever took offence at it. *Kāminī* actually means *lust*. For in speaking to woman He will talk of *Purusha* and *Kānchan*, man and wealth. Woman, he says, fascinates and keeps the whole world from the love of God. This is true of the carnally-minded. But to him who looks up to her as a son, who sees in her the Divine Mother, the incarnation of Love, she becomes an angel of hope and strength,—Grace embodied. Hence He laid emphasis on the Motherhood of God.

There is an important point about this work which distinguishes it from other publications generally. To the author and publisher, the publication of the Gospel is a religious duty, a worship, a breaking of the prison walls of I and Mine, a divine Communion. Verily the writing of this book by this author and disciple is the highest Karmayoga a means to *Mukti*.

Incidentally the book throws a flood light on Indian life and manners and the state of society in which Sri Rāmakrishna was born and lived. India interposes no artificial barriers between the free communion of soul with soul, between the soul and God. The Indians live as much as possible the life of nature. The unceremonious way in which people come and go, the unlimited freedom of social intercourse, in which, prince and peasant, master and servant, the Hindu and the Mahommadan, the Brahmin and the pariah meet on a footing of equality is gloriously Asiatic. Sometimes a servant is more honoured and favoured than his master. In the presence of true religion, in the atmosphere of a pharamahansa, all differences of caste and creed, race and religion, vanish.

A God-man is a centre of divine radiance, of a love that heals the bruises of this world. In his presence poverty passion and care, have no existence. A child-like

receptivity is the first condition of spiritual re-birth. People that go there drink the ambrosia of life and concern themselves with the supreme ideal, with God and God alone ; and they return to their daily tasks restored and purified by such a contact.

So complete is the self-effacement of the author, that when we read the book, we feel the presence of no intermediary, no middle man interpreting this God-man for to us. A great Love takes us to the presence of the Real and speaks to us directly of the Infinite, the Eternal. It awakens within us the memories of the imperishable. The book fascinates and enslaves us, but never weakens us. A pure and life-giving freshness of thought, of spiritual life seems to hover about us. We breathe in the atmosphere of spiritual freedom and hail with rapture the personality that inspires us with a new hope, strength, and purity. As we read the book, the sap of eternal life seems to mount into our veins and wisdom and love make our soul vibrate in harmony with the poetry of a celestial song. The study of the Gospel has a calming effect upon the mind and makes it *whole*. To live in God and to do his work is the one theme of the book. To humanise the animal and spiritualise man, to transmute the baser ore of life into the gold, of spirituality to transfigure the old life into a new sacrifice—to live for God with another self, another will, and another love,—this is what the Gospel teaches. To the Master religion was life and not a mere theory. And what a man ? A man whose religion is ecstasy, whose worship is transcendental insight, whose end is universal Love,—freedom. His teaching is the constant breaking forth of the inward fire, the soul speaking to soul, to make it self-conscious. When reading it we forget the Master and disciple and all, to enjoy the *soma* festival of life, the "Festival of eternal nature."

The greatest teacher of modern times one whose life has influenced young Bengal more than that of any other, the centre of a power that encompassed the whole world, was an untutored and unlettered man. What Renan says of another Asiatic soul is true of India even to-day "He was not possessed of any of those titles which, in the eyes of the vulgar, confer the privileges of knowledge. Nevertheless, it would be a great error to imagine that he was what we should call an ignorant man. Amongst us scholastic education draws a great distinction in respect of personal worth, between those who have received it and those who have not had the opportunity. It was not so in the East, or anywhere, in the good old time. The state of ignorance in which, owing to our isolated and individualistic way of living, those amongst us remain who have not passed through the schools, is unknown in those societies where moral culture, and above all, the general spirit of the age; are transmitted by the perpetual contact of man with man. Refinement of manners and acuteness of intellect have, in the East nothing in common with what we call education. It is the men of the schools, on the contrary, who are considered as being pedantic and wanting in manners. In a social state such as this ignorance which with us condemns a man to an inferior position, is the condition of great things and high originality."

Pratap Chandra Muzumdar, the Brahmo preacher calls him "a poor, illiterate, unpolished, half-idolatrous, friendless Hindu devotee. If all his utterances could be recorded they would form a volume of strange and wonderful wisdom. If all his observations on men and things could be reproduced, people might think the days of prophecy, of primeval, unlearned wisdom had returned." Sri Ramakrishna's nature was purity itself, simplicity itself.

He possessed the knack of going straight to the real, brushing aside the sophistries and conventionalities by which truth is veiled. He possessed a wonderful power of looking at our complex and artificial life with the eyes of a little child—child that he really was on the lap of his Divine Mother *Kali*.

BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

(Continued from page 66.)

As to the theory of Jinendrabuddhi, the commentator on *Kasikavṛtti*, being the Nyasakara of Pāṇini, we have to say that it is only a confusion arising from similarity of names which has been all along a curse of the orientalisists. Jinendrabuddhi is one of the favourite names of the Jains just as Kālidasa, Bana and such other names of classical authors have been with their successors in the field of literature. Among the authors quoted by Madhavacharya in his *Dhatuvṛtti* are to be found the following Nyasagrathas :—Kshemendranityasa, Nyasadyota, Bodhinyasa, Vṛttinyasa, and Śakatayananyasa. (Vide Introduction to Madhaviya *Dhatuvṛtti*, Mysore Govt Oriental Library Series). A Nyasa by one Vinītakīrti is also quoted by Śrīvatsaṅka Miśra of the eleventh century in his *Yamakar-tanaka*, Aśvasa I. Had Jinendrabuddhi, the author of *Vivarana Panchika*, been recognised as a Nyasakara, Madhavacharya would have mentioned him as such. But in treating about the use of the root, *Sati*, he quotes the opinion of one Jinendra in antithesis to that of a Bodhinyasa. This opinion when compared with the *Vivarana Panchika* of Jinendrabuddhi, leaves room to the inference that the Jinendra referred to by Mādhavācharya is altogether different from the author of the *Vivarana Panchika* and should have also been the author of a treatise on Nyāsa like the *Bodhinyāsa*. The inscriptions published by Mr. Rice of the Mysore Archeological Department

helps us to make clear who this Jinendra is. The Hebbur plates mention of one Pūjyapāda as the Guru of the Gangā king, Durvinita who is stated to have flourished about the 5th century A. D. The title Pūjyapāda was given to him on account of his greatness as a teacher, his real name being Devanandi. He was also called Jinendrabuddhi on account of his having seen the Jain light. He is mentioned to have written a treatise on Surgery, another on Yoga, a Nyāsa on Pāṇini and an independent work on Grammar called Jinendra Vyākaraṇa. A copy of this Nyāsa is reported to be available at Delhi and a copy of his Vyākaraṇa is to be found in the Mysore Oriental Library. From the way in which he is referred to in the Kārnāṭaka inscriptions and the traditions given about him in the Jain writings, he appears to have been a Southern scholar of great repute who lived about the 4th or 5th century, and formed one of those early writers who contributed to the renaissance of Sanskrit literature in the South that followed the early interregnum referred to. The revival of Pāṇini's grammar in the North is itself ascribed to one Chandrāchārya who is said to have come to Southern India for the purpose and taken the Sūtras of Pāṇini back to the North from the ŚrīŚaila Hills near Kalingapatam where it was preserved by scholars (Vide Bhatihari's *Vākyapadīya*). The Nyāsa written by Pūjyapāda, otherwise known as Jinendrabuddhi, could not, therefore, have been the first of its kind ever written on Pāṇini. There should have been others who wrote before him in the North on the subject and whose works should have been lost in the interregnum. In the absence of positive evidence to the contrary on the point we cannot but adhere to the above theory, as the most probable one, that the Nyasakara Padakara referred to by Bhāmaha should have been much earlier than the earliest of the known southern

writers and flourished at the age which immediately followed that of Pāṇini.

That the Orientalists are apt to be very often misled by similarity of names will be borne out by the following instance also. The reference to the name Rājavarma both by Daṇḍin in his *Kāvyāḍarsa* and by Śrī Saṅkarācārya in his *Chhandogya Upanishad Bhāṣya* has been suggested by some to furnish a clue for fixing the dates of these two at about the time of a king of that name. To illustrate the varying capacities of persons for making gifts to others, the two names Pūrṇavarma and Rājavarma are used by Śrī Saṅkarācārya. What Rājavarma, the owner of a kingdom, is capable of is undoubtedly greater than what Pūrṇavarma, the affluent, is capable of. If the mention of a Ditta and a Dimitta for the sake of argument by an author, is taken to furnish a clue for determining the date of that author I cannot conceive of a greater absurdity than this.

Reference was made to the existence of one Śākatāyananyāsa. There is no doubt that Śākatāyananyāsa by one Prabhā Chandra is to be found; a copy of which could be had in the M. O. library. Though this work has no bearing on our subject, I wish to make one point clear about Śākatāyana. The Śākatāyana whose work on grammar is known to us is beyond question a later writer than Pāṇini. The opinion for which Pāṇini cites the authority of Śākatāyana is not found in the work known to us under that name. On the other hand, its Nyāsakāra distinctly mentions Pāṇini to be earlier than (Pūrṇatara) Śākatāyana. Bopadeva also speaks of him as Abhinava Śākatāyana or the modern Śākatāyana. (Vide Bopadeva's grammar and Mādhaviya Dhātuvṛtti). Apart from these the *Unādi Sūtras* and many other matters in this Śākatāyana's grammar are clearly borrowing

from Pāṇini. At this distant date it is not possible to say whether the original Śākatāyana did at all write any systematic treatise on Vyākaraṇa or whether the treatise written by him is lost to us. Any how the revival of this school by later Jain scholars who came after the interregnum may be ascribed partly to the partiality of Jains to authors of their own religion, and partly to a desire to preserve their own early traditions. Even such of the early Jain writers who, out of love for the works of great writers of other religious denominations, ventured to pay homage to their memory by way of writing comments on their works, had to apologise by writing independent works of their own to please their co-religionists. The case of Pūjyapada may be cited as an instance of the kind. The works of Śākatāyana and his commentators may, therefore, be safely set aside as having nothing to do with either the writings of the original Śākatāyana or with the Sūtras of Pāṇini.

Taking all these into consideration it is not possible to identify the Nyāsakāra and Padakāra of Pāṇini who are mentioned by Bhāmaha along with *Ishti* with any of the southern works on the above subjects known to us. There is every likelihood that these authors should have shared the same fate as that of the other authors mentioned by him. There is one other point which deserves some attention as throwing indirect light in regard to the date of Bhāmaha. The earliest Kanarese work on Alaṅkāra known to us is the *Kavirājamārga* of Nripatūṅga. Nripatūṅga, otherwise known as Amoghavarsha I, was one of the Rāṣṭrakūṭa kings who ruled over the Kanāṭaka and Mahārāṣṭra kingdom at about the close of the eighth century A. D. This king was a Jain by religion, a great author himself and a patron of learning. On his complaining of the want of a good Jain treatise on Medicine

which eschewed the use of animal matter, it is said that the pandits of his court introduced an early treatise of the kind, called Kalyāṇakāraka, which extolled Pūjyapāda as a ancient teacher of the line. The Kavirājamarga of this king, according to the author himself, is a compilation from ancient Sanskrit writers on Alankāra, such as Daṇḍin, Dharmakīrti and Bhāmaha. Mr. K. B. Patak in his introduction to this work has identified some of the stanzas of the author as translations from Daṇḍin's Kāvyaṭīkā. On my examination of the same with reference to Bhāmaha's work which is now available, we found that the author of Kavirājamārga belong to the Southern school of Daṇḍin and borrows from him largely. But only in a few places he takes from Bhāmaha. Had not Bhāmaha been the ancient teacher as he is represented by Nripatunga's Kashmiri contemporaries, he could not have been known as recognised authority on Alankāra to Nripaunga and other authors who lived about his time, so far away in the South. Mr. Patak also notes that Daṇḍin frequently criticises the views of Bhāmaha and ascribes to Daṇḍin the close of the 6th century as his probable date. On the ground, that the Paundra kings, enigmatically referred to in Daṇḍin's work, should have ruled over Kāñchi at the time Daṇḍin wrote his work, he makes Daṇḍin a native of Kāñchimandala and ascribes to him the date of the Paundra kings. This could only show that the Srathama Pravartakacharya in Alankara of the Kashmiri writers of the 7th and 8th centuries and of the revivalists was not an unknown author to their contemporaries in the south who may be viewed as the pioneers of a rival school in the revival that should have followed the interregnum in the south also.

Incidentally we have to refer to this because we shall say a few words about the Daṇḍin-Bhamaha controversy.

But before we take up the controversy we would warn our readers about one other point. Bhamaha the author of Alankara should not be confounded with Bhāmaha who wrote a commentary on the Prākṛita Sūtras of one Vararuchi. A number of works most of which have clear traces of a later origin have been transmitted to us under the illustrious name of Vararuchi. Before we are able to prove that the author of Prākṛita Sūtras is no other than the great Vararuchi, the heavenly light (*Suvar Jyoti*), who is the Vākyakāra of Pānini, who is an important actor in the Sukla Yajurveda of Yājñavalkya under the name of Kātyāyana and who is the author of many an important religious work,—before we are able to prove this it will be absurd to say that Bhāmaha the father of Alankāra Sāstra, is not different from the commentator of the same name on Prākṛita Sūtras. From all these I am tempted to hold that Bhamaha occupies the same relative position in the world of Alankāra as Panini does in that of Sanskrit Grammar. We may add that these two authors side by side will not yield their place to any other even in the matter of *Kavila*.

As to the Daṇḍin-Bhamaha controversy we shall touch upon only one or two important points. Some critics have, on the basis of the same passages occurring in both the author, urged that Bhamaha is evidently indebted to the author of Kāvyaṭīkā for these. Even a superficial examination of the works of these two authors is sure to clear all doubts on this point. Bhamaha and the author of Kavyadarsa appear to me to belong to two distinct schools of Alankāra. While in Bhamaha no attempt is visible to criticise any one school in particular, in Kavyadarsa some of the passages give room for their being construed as criticisms on the Bhāmaha school of Alankāra. For example, where Bhāmaha refers to the use of the enigmatical style of

composition (*Prahelika*) by Rāmaśarma, the author of Kāvyaadarśa employs the same words for approving the use of such a style as sanctioned by early writers and goes on to enumerate an extensive classification of that style. In this connection the only point that may be urged in favour of the author of Kāvyaadarśa is that the ancient author to whom he shows his indebtedness for the style and its classification should have been directly known to him and that the employment of the same words used by the author of Kāvyaadarśa, by Bhamaha also, with reference to *Prahelika* gives room to suspect the indebtedness of the latter to the former. In the face of Bhāmaha's mentioning the name of the ancient author as Rāmaśarma and Dandin's omission to do so, if without ascribing a common source to both it be construed in favour of the former, I would only draw attention to one other point which is to be remembered in this context. Bhāmaha holds that in a Kāvya no character other than the hero should be extollingly described since the same would tend to deteriorate the hero and destroy his status as such. In this context Dandin almost adopting similar words says that the extolling of the hero as well as the extolling of the praises of an enemy of the hero in the same Kāvya is to his approval provided that the latter conduces to the glory of the hero. Here if the statements of both be carefully studied, they would indicate that while Bhāmaha states an original proposition Dandin only proposes an amendment. It will, therefore, be unreasonable to say that the stater of the original proposition borrowed his words from the amender.

Apart from this I would mention two other points which, in my opinion, would lend strong support to the view that Dandin should have been indebted to Bhāmaha. Bhāmaha in his treatise includes Vyākaraṇa and Nyāyaprakaraṇas as constituting legitimate and important

accessories of a Kāvya and gives sufficient attention to them. On the other hand Dandin while silently omitting the Vyākaranaprakaraṇa in a way apologises for his omission of the Nyāyaprakaraṇa by making the remark that the investigation of *pratijñā* (logical proposition), *hetu* (logical reason) &c., is difficult. In the absence of reference to any distinct authority for such a treatment by early authors the necessity which prompted him to make such an apologetic statement cannot but be construed as a reference to the earlier accepted treatment of the same in an early standard work on Alankara like that of Bhamaha. We noted that the *Setubandha* of Pravarasena could not have been a known work at the time of Bhamaha. The author of *Kavyadarśa* speaks of the *Maharashtrabhāṣa* as the highest form of Prakrit and mentions *Setubandha* as a book written in it. We do not wish to dwell much on this controversy when the style and other accomplishments of Bhamaha alone deserve him to be treated as a star of the first magnitude in the remote heavens. We cannot easily bring ourselves to believe that an author who says that there may be hundreds who borrow others but the first principle of a writer should be to depend upon one's own merits and to treat other's thoughts and words like a garland worn and thrown out by another (VI. 5 and 6), that such an author could have stooped to borrow from another.

That from the few evidences available in the small treatise on Alankara from the pen of Bhamaha we cannot infer that Bhamaha is earlier than most of the writers, well known to us as classic writers. It is a known fact of Indian History that about the time of Aśoka a great reaction was visible in the life of the Indians against the effects of the Bhuddistic *Kāśāyavāda* a strong tendency with the people to revert once again to realism. As a

result of this, art, poetry and every other form of culture which required a realistic turn of mind for advancement began to put on a fresh life. The creative faculty of the mind was stirred once again giving rise to a general renaissance. The realistic trend of mind which constitutes an important feature in Bhamaha's writings will not lead us far astray if we place him somewhere about Aśoka's reign. The epithet, *prāchīna* (ancient), is seen to have been exclusively applied to him even by the early standard writers known to us. He would not have been spoken of so had he lived at the beginning of the period of the renaissance spoken of and simply pioneered great writers and scholars like Kalidasa. He should certainly have lived at a time whose distance from others that called him *prāchīna* tended to dim to a certain extent the historical memory of him. Even amidst earliest authors of excellence known to us he appears as a being of another world with strange environments and fresher knowledge of things.

(To be continued)

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THE LORD'S MISSION ON EARTH.

"LIFE IN FAITH IS LIFE IN TRUTH."

So he died for his faith. That is fine
More than most of us do.
But stay can you add to that line
That he lived for it, too?
Did he live : every day to live out
All the truth that he dreamt,
While his friends meet his conduct with doubt,
And the world with contempt.
Was it this that he plodded ahead,
Never turning aside ?
Then we will talk of the life that he led—
Never mind how he died."—*Ernest Crosby.*

I.

It is easier to die for one's faith, than live for it. But what is Faith ? " Faith is not belief, but obedience." It is obedience to the law of one's being. To live without violating the Law of one's being is the greatest and grandest use that one can make of life. And when that life has been lived through in faith, then hardly doth the question arise how he dies ! For death to him has lost its power. When a man continually and day by day lives the life of faith, Faith to him becomes transformed into Love. Faith then is the feeling in one's heart that one is rooted in Love, in God who is the source of All and is Love.

Of the three, Hope, Faith, and Love, Love alone remains to the last and becomes all-embracing and all-pervading. " Hope rises eternal in the human breast " says the Poet, but there will be no need for its eternally rising

if it doth not set as often as it rises ; The risen Hope that continues without setting is possible only when the scintillations of light in the darkness of the Soul grows into a glimmering sheen. When this light dawns, the fitful sparks of hope become transformed into a gleam of light, and the feeling within, that one is ever in the glimmering presence of God or Light, call it what you will, is the Faith that sustains life through the glooms and shadows of earthly existence through which it has to pass. To live the life of Faith day by day and continuously, therefore involves a continued consciousness of the glimmering light of Heaven that beckons the soul ever to rise up from its degraded surroundings and come up to It. It is the guiding star that, happen what may to life on earth, is ever on the alert beckoning the soul to rise up to its own level on high. With a little concentration and constant unceasing practice, letting the mind dwell ever and anon on the glimmering sheen of Light, it soon becomes transformed into a fixed star which like the magnetic Pole soon attains the power of drawing to itself the needle of the Mind made *one-pointed* by concentration. Now is the fickle light of faithless mind attuned to the fixed light of the faithful Pole-Star of one's being, causing a continuity of relationship as the drawer and the drawn, which every time it is disturbed by the deflection of the mind from it is renewed again and again without interruption. This is the life of Faith, the living in continuous relationship to the Taraka Light, by the continuous, ever renewed process of adjustment and attunement of the finite in man to the infinite in the very centre and core of his being. To live the life of faith continuously and day by day therefore involves a life of Harmony which is the result of a continuous and never ceasing *attempt and endeavour* to be in *living touch* with the Infinite Light, through the one

gleam of light that from the centre of one's heart pours out its faint and glimmering sheen in the utter darkness of the soul without. Like a man immersed in Simmerian darkness, welcomes with joy the faint glimmer of even a single gleam of light, which though but makes the darkness visible and nothing more, yet gladdens his heart because of the attainment between the Light within him and that without.

To live the life of Faith therefore, is to be constantly attuning oneself to the infinite. Such a life, when sincerely and strenuously lived, by the sheer operation of the Law of self-development grows into a life of Love, transforming the glimmering sheen of light into the glorious rose of Dawn.

II.

Now has the soul attained to a height wherefrom it can commune direct with God, with the *Vimarsa Form* or Personal Aspect of the *Prakāsa* or Self-Effulgent Light. The Spirit of Man has now learned to commune with the Spirit of God. The traditional "Son of Man" the heir to all the varied riches of Humanity, becomes the "Son of God," that is, finds himself heir to the Infinite riches of God. Thus doth the Spirit of Humanity when it has grown to its full stature, so as to embrace all humanity in its loving embrace, inherits all the varied riches of Humanity, on entering into the man's estate, becoming thereby the Mighty *Virat*, who is the absolute master of all "Variety" through all the gradations of Time and Place. This Mighty *Virat* on taking full possession of his state, finds that he is also the heir presumptive to God. He that realises his sonship and heritage to the mother at the same time, by the effect of the first realisation realises his sonship to the father.

"Akaiṣa Sakti Parāmesvarāśiah, prayojanārthaya

Chaturvitha Bhath ; Bohgè Bhavāni, Purushèshu Vishnu, Kroahesha Kali Samarèca Durgā."

The One only Sakti of the Lord Supreme, becomes fourfold by the Law of Cause and Effect. For the purpose of *bhoga*, enjoyment, the One causal Energy becomes *Bhavni* ; as *purusha* It becomes *Vishnu* ; when in anger i.e., for the purpose of Individuation, It becomes *Kāli* ; when fighting has to be done, It becomes *Dūrga*, the Katabolic or Destructive Energy of the Lord. The *Ovam* in the Individual, which has been described as "the test-tube of heredity" is *Bhavāni* ; The male organism described as "*Urdhva redhaṣ, Virūpāksham visva rūpā,*" which is the *creative and stimulative energy* causing the passivity of Reproductive Energy transform itself into the active anabolic principle of eternal motherhood is *Vishnu*. The power of Individuation that like anger leads the soul astray from the principle of Unity, makes such individuation its own punishment until it perceives the underlying unity of purpose in the Individuality of its own being is *Kali*, the mother *par excellence*, who endows the soul with the body and teaches it to aspire after and realise the unity of the Infinite in the variety of the finite. When the Individualised embodied soul will not readily learn the lesson, that same Mother transforms herself into the fighting Power against the persisting differentiation and self-aggrandisement of the Individual soul and deprives the same of its differentiating *Upādhi*, by fighting the soul out with its own instruments until in the end She overcomes the persistency of Individuation by the Supreme Power of Love, by uniting Herself with the Lord of her being and thereby overwhelming the Power of Individuation by the flowing tide of her Infinite Love in unity with the Lord God who is the Father of all Beings.

Thus doth one realise the stupendous fact of Existence which is "CONTINUITY ;" and for one,—

"Every day to live out
All the truth that he dreamt,
While his friends meet his conduct with doubt,
And the world with contempt."—

This is the WAY to grow in Faith and Love ; and such an one surely cheats Death of his prey. If it was this "that he plodded ahead, never turning aside," then surely has he overcome Death and entered into "Life Eternal." He has known the *Christ* or the Sanctified soul of man within himself and through him, has he come to know and see as by "direct perception" or *Sakshātkāram* the only true God, which is Truth Absolute.

"Then we will talk of the life that he lived—
Never mind how he died ;"

(To be Continued)

THE VALUE OF HINDUISM FOR HINDUS.

(Concluded from page 385.)

Let me give you an illustration. According to Western psychology there are two principal states of consciousness—the waking or thinking state, and the sleeping state in which thought and consciousness are partially or wholly suspended. It is not suspected that there is another state in which thought has ceased but consciousness is fully alive. It is supposed that the thinker and the experiencer of consciousness are the same and that therefore the cessation of thought means the cessation of consciousness.

But we learn from the Indian sages that the Western premise is wrong—that the *manas* or thinker is not the same as the *atma* or spirit, the knower; and that as a consequence there is a state of full consciousness possible to man in which there is no thought. And any earnest man may convince himself by introspection if he goes about it in the right way, that the Eastern teaching is right.

Now what is the practical value of knowing that the spirit—the immortal and changeless—is distinct from the mind, which is mortal and subject to change. The Blessed Bhagavan tells us in the Gita—a Book by the way not so much prized by you Tamils as it should be. I have found it the most practical and valuable of all books. Sri Krishna says:—

“Because mind alone is the ally of the spirit and mind alone is the enemy of the spirit, the mind should not be made impure”. The meaning is that the mind being the chief instrument of the spirit given it by the Lord to help it out of this quagmire of matter into which the spirit has sunk, and standing in the closest association with the spirit, is capable, it pure, of being an immeasurably valuable assistant to the spirit on the path to the Lord, and, if impure, a most dangerous

The Value of Hinduism for Hindus

obstructor of that path. Every wise man therefore will guard the purity of his mind.

We are told that only the purified and disciplined mind can lift the veil which prevents the spirit from knowing itself and God; that for getting out of this bondage in which it is, it is absolutely dependent upon the mind.

Suppose that in your youth your father gives you a servant, saying—this servant will be with you all your life, will be your constant companion, and will be the only first-rate servant you will ever have. Will you not carefully look to the training of that servant? Will you not watch him closely—keep him away from evil companions, wine and women?—keep him pure?

Unquestionably you will; and you have just the same interest in training the mind—in keeping it pure.

And how are you to purify the mind? The Śāstras and Agamas tell you this; you are to *regulate your thoughts*—action will take care of itself if the thoughts are regulated—according to the rules laid down by holy men. You will avoid sensuousness and vice, you will cultivate love and generosity. Here is the scientific basis of ethics which the West has so long sought in vain.

Can anything be more practically valuable than this little piece of information about the distinction between the mind and the spirit?

I hope that I have now sufficiently impressed upon you the wonderful development and elaboration which your religion has received at the hands of these numberless Sages—the scientific and practical value which they have given it.

The third reason to which I to call your attention to-night, why Hindus should attach the highest value to their religion, is that it is a part, and the chief part, of your national character, which cannot be given up without leaving you emasculated and lifeless as a nation. Every nation has

been given by the lord, or has developed according to divine laws, certain institutions peculiarly be-fitted to the character of its people as individuals. These institutions embrace its language, its customs such as social laws, caste, etc., and its Religion.

These are all knitted together—correlated to each other and together they form the character of the nation or race. They cannot be given up any more than a man can give up his individuality. Should a man attempt to do this, he would merely mutilate himself, and the fraction remaining would have little value for himself or for others. It is the same with national or racial character; and it should also be noted that its several constituents—Language, Customs, Religion, are so closely interrelated that no one of them can be dropped or injured without substantially maiming or wholly destroying each of the others. Let us trace the effect of abandoning or changing any of the features of the national character.

First, take up the institution of language. To give it up, means what?

Thousands of Tamil children in Jaffna are practically doing so to-day. Almost as soon as they enter school, and before they have at all mastered Tamil, they are set to learn English. Thereafter English is given the first place, Tamil is subordinated. All the efforts of the teacher are directed to stimulate the child in learning English. The result is that he reaches adult life without having mastered Tamil even as a spoken language and unable to manage it at all as a literary language. He is divorced from the literature of his fathers. He is unable to draw upon that immense store of the lofty sentiment and inspiring ideals which lies like a treasure of gold and jewels in ancient books of every race, in none a richer treasure than in those of the Tamils, which lies open to all who possess the key of Language. No man should cut off from this noble heritage of his race, since it is to him a needed source of strength and inspiration at times of stress during his

life. No foreign literature can take its place. But the youth who has lost the language of his father has lost also his intellectual and spiritual inheritance.

And then his religion is likely to go also. For his religion is embidded in his language. Unless he studies his sacred books there, the chances are that he will never study them at all, and that religion will never be a living force for him. We can imagine an Englishman, a German, a Frenchman, abandoning his language without forgetting his religion, for, the source of his religion is foreign to his language and his race. But with you it is otherwise. Your religion and your literature are almost synonymous. Your religion is an inherent part of your racial or national life.

If this is the disastrous effect on the youth of the loss of his language, what is the meaning of the introduction of a new language for the use of the educated classes, to the community?

It means in the first place, of course, an end of the living literature of the language, and certainly also a loss of touch between the masses and the educated classes. The masses cannot learn the new language; and therefore there exists no medium of communication between them and their natural leaders. The masses necessarily stagnate—they cannot rise or progress. They degenerate into superstition and ignorance.

This process is taking place both in Jaffna and some part of India to-day. The pandits, who used to be the guides and teachers of the peoples have almost disappeared in certain localities, and the younger generation of educated men are incompetent to take their place. The corruption and decay of religion must follow in time. If it has not already made noticeable progress, it is because there are still enough men learned in Tamil to keep the ancient learning fresh.

Suci. being the destructive effect of the abandonment of the national language, let us next examine the effects which flow from a change of customs in deference to foreign influence. The general tendency of this influence has been to wholly disorganize your social fabric. Thus, you had the custom of educating your children yourselves. Every village of ancient India had its schools, both for giving elementary and advanced education. You have let education drift into the hands of foreigners, and what sort of fitting for life do your children get? Consider your girls first. The associations of their life in the Mission boarding schools, the Western ideas which they imbibe there, both from their teachers and the books which they study, fill them with the desire to imitate Western life. They want to wear European clothes, to eat European food, to live in houses built and furnished in European style, to have the abundant service which they see Europeans employing. They are no longer satisfied with simple Hindu habits of life. They become a heavy burden of expense to their husbands, a source of constant discomfort to their relations and friends, and, with all that, they are ever discontented and unhappy themselves.

To avoid these evils many of your parents refuse to send their girls to Mission boarding schools, preferring to let them grow up in ignorance, without education, and by so doing they incur evils only less serious than those which would have followed from Missionary influence. For it is a great misfortune to the family to have as its head and directing spirit an uneducated and untrained mind. The wife cannot sympathize with the husband in his higher ideals and aspirations, and the mother cannot walk step by step with her sons and daughters as their minds are developing, and give them the needed encouragement of her advice and example. Nothing is so important for a healthy society as sound training of its women, in the literature and traditions and custom of the people.

Then as to your boys. They too are unfitted for the

duties of life in these Missionary schools. The building up and development of character ought to be the first aim of education, but this is not the case in the mission school, and for that reason the mission school is of necessity a failure. The first aim of that school is to *make converts* of your children to convince them of the superiority to Hinduism of the religion of the Missions—avoid, when possible, calling this religion Christianity, for it is not the religion which Christ taught—and to equip them, when so convinced, with arguments maintaining the same proposition, which they may be ready to use on all occasions, with their parents and friends. All the energy of the missionary teachers being devoted to this end, they have none left for the real purpose of education, the development of character. The dignity of labour is not taught your children, and your boys come out of these schools afraid of work on the farm, just as your mission educated girls are afraid of work in the kitchen. Thus agriculture, which ought to be the delight of your best men, the pride and strength of your people, which is the noblest of all avocations, is left to shift for itself, while your young men flock to the offices of government, to spend their lives in scratching on paper as petty clerks.

These are some of the more practical evils which flow from your abandonment of your ancient custom and your undoubted duty of educating your children yourselves. I have not mentioned, and it is so self-evident as hardly to require mention by me, the far greater misfortune, beside which those I have spoken of are but insignificant, of the loss of your religion, which will certainly result, from the foreign influence upon the minds of your children if long enough continued. How can your children keep their respect for a religion which their teachers do not respect—which the authors of the books which they study do not respect? They cannot. If they remain long in these schools they must come from them with their faith, if not destroyed, at least unsettled; so that it cannot have for them a controlling force in the conduct of

life—the greatest misfortune which can happen to a human being.

The Missionary influence is very subtle. If the attack be indirect, it is even more dangerous than when it is direct. Read what the Rev. Garrett says in the Wesleyan Report for 1902,—(p. 9) "Our English Colleges are preparing the way of Christ in Jaffna, not only by the direct evangelical teaching which they supply to the students, but also by the Christian influence which works unseen within them, teaching the young men to view life and its problems with Christian eyes, and to regard their ancestral superstitions and idolatry in the light which the Gospel radiates upon all who come within its reach".

Rev. Wilkes says in the same Report,—(p. 14) "Out of nineteen Saivite boys in my top three classes, only one had ever read a Saivite book. The Vedas are scarcely known by name, and the term Upanishad was a new word to them.....: to win them for Christ is an aim worth the utmost devotion and skill."

Then the other customs of your Society—they were all fashioned so as to further the purposes of religion. For your ancestors realized that life without religion had no meaning. Now the essence of religion is love, its end will be achieved when love—love for God and man,—is fully developed in the human heart. So your wisest men planned your social organization with this supreme object of life always in view. Love was cherished in the family and a great number of related persons were kept in association with each other in the same family, that love might develop between them. The bounds of the family were even extended to practically include the dependant classes. Families of servants and dependants dwelt in or near the family precincts of the master. They were paid, not in money, but in care. Service descended from generation to generation—a privilege prized and jealously guarded in which they took pride. The care of the master was met by the devotion of the servant.

There were no jails your ancient polity. The alleged offender was tried by the village elders, and if found guilty was not confined with criminals to the ruin of his character by evil associations, but committed to the custody of his father, to be dealt with by him on the principles of love.

The rule of decision in those communities was unanimity. The brutal custom of imposing, by force, the will of the majority upon the minority, was unknown there.

The deadly competition of modern Western life was also unknown. Skilled labour was organized in various castes and its supply regulated by caste rules. Nor could a society in which the development of love was recognized as an aim, ever countenance a social system in which private gain is sought at the cost of the suffering of the neighbour.

These are a few of the features of the most beautiful and perfect social fabric the world has seen, planned by the wisest men to lead the soul most quickly to God. Every changing it, has been a disaster—every change in it has sapped the strength and effectiveness of your religion.

The remaining institution which I mentioned as going to make up the national character, is Religion. It is the chief of all, the heart of your institutions. If you drop that—if you adopt another religion in its place—you simply and at once commit suicide, as a race, as a nation. The chief reasons for preserving your language will no longer exist, and it will perish. Your racial customs will fade from the memory of man, for they are the outward expression of your religion. You will no longer be a force in the world, and your country will cease to be a land where aspiring men delight to dwell.

You will now see, I think, how the institutions which make up your national character are interdependent, and all suffer through injury to one; and how they are essential to your integrity as a race—to your effectiveness as a force in the world and to the continuance of your land as a place in which it is

sium, no physical or chemical laboratory and no library; and finally because of this lack of funds and equipment it is—and very properly—denied affiliation by the Madras University.

Gentlemen, the men who have singly supported the Hindu College during all these years have done a noble and patriotic work. They deserve your gratitude and more than your gratitude, your energetic and self-sacrificing support. This is a time for self-sacrifice and devotion on the part of every one who loves his country, and wishes to pass it on unimpaired to his children. The fact that a man of worth and distinction like Mr. Rāmanāthan should undertake to establish a Girl's College is a great thing, and furnishes a great opportunity. To establish this school, adapted to receive three or four hundred girls, and make it strong and independent, as I know is Mr. Rāmanāthan's intention, is indeed to confer a great boon upon Jaffna. And just here, I want to refer to a statement to which a Missionary paper, the *Jaffna Morning Star*, has given currency. That sheet stated some weeks ago that Mr. Ramanathan had collected money in America for his school. That statement I know to be absolutely untrue. I was with Mr. Rāmanāthan substantially all the time he was in America. He did not ask or receive a cent for any purpose while he was there.

Now this public-spirited act of Mr. Rāmanāthan gives Jaffna a great opportunity. It ought to excite the generous emulation of all citizens of Jaffna, and if you all push together, great results may be accomplished. There is a decided and growing interest and enthusiasm with regard to the subject among the masses of the people. During six weeks we addressed some thirty audiences, and I found them very responsive. The meetings constantly grew in size. Three hundred, four hundred, five hundred people gathered in around those little school-houses. Then the attendance of the schools increased. Thus at Mūlai there was an accession of fifty pupils within a week after we were there. The school at Kāraitivu had similarly forty accessions. It is only necessary to keep

this agitation up for a year or two to place the movement on a secure basis. You can look forward with confidence to the regeneration of the school system of the district, if you make the necessary effort.

I know that I am to some extent responsible for bringing matters to the situation in which they are—for throwing down the gauntlet to the Missionaries in the uncompromising way in which it has been thrown, and I want to say to you that I believe that all that is needed for the complete success of this movement—for the rescuing of your children from the mission schools and establishing them in your own schools, is the supply of a moderate amount of money to meet the expenditure which must be made. If you and the other citizens of Jaffna will furnish these funds, I am prepared to repeat the work of the past two months or so in Jaffna, as often as may be necessary, in order to satisfactorily establish the movement. But of course you must furnish the means. That is an essential part of the programme.

I am glad, my friends, to have had this opportunity to address you, and I thank you for attentively listening to me for the long time which I have occupied.



Notes and Thoughts.

यच्च कामसुखं लेक यच्च दिव्यं महत्सुखम् ।
तृणाक्षयसुखस्यैते नाहं तेष्वोदशीं कलाम् ॥

Happy very happy, might they have been, had they known when to bound their riches and their glory. Had they known that extending empire is often diminished power that countries are ever strongest which are internally powerful; that colonies, by draining away the brave and enterprising, leave the country in the hands of the timid, and the avaricious; that walls give little protection, unless manned with resolution; that too much commerce may injure a nation as well as too little; and that there is a wide difference between a conquering and a flourishing empire. [Gold Smith]

My only wish is that my wishes should be at rest.
(Thomas a Kempis)

* * *

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

Contentment consists not in adding more fuel, but in taking away the fire."

THE BRAHMAVĀDIN

“एकं सद्विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda I. 164-46.

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VEDĀRTHASĀNGRAHA .

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 101.)

There are the following and other similar scriptural passages:—“He who, dwelling in the earth, is within the earth, whom the earth does not know, whose body is the earth, who internally rules the earth, He is thy internal ruler and immortal Self”; “He who, dwelling in the self, is within the self, whom the self does not know, whose body is the self, and who internally rules the self,—He is thy internal ruler and immortal Self”; “He who is moving within the earth, whose body is the earth, whom the earth does not know....He who is moving within the *akshara**, whose body is the *akshara*,

* *Akshara* is the second state of *prakriti* or material nature in which state even the qualities of *Sattva* (goodness)

whom the *akshara* does not know; He who is moving within the *mrityu* (or *prakriti*), whose body is the *mrityu*, whom the *mrityu* does not know;—He is the internal Self of all beings, He is devoid of sins, He is the Divine Lord, He is the One Nārāyaṇa”; “Two birds which possess similar attributes and are inseparable friends, cling to the same tree; one of them eats the sweet *pippala* fruit, while the other shines in splendour without eating at all”; “He, who has entered within, is the ruler of all things that are born and is the Self of all”; “Having created that (viz the world), He entered into that same (world); He became the *sat* and the *tyat**while being the unchangeable individual self (*satya*) and the changeable matter (*anrita*) He has remained true to His own nature”; “Entering (into these three deities) along with this individual self which is (also) the same as Myself (I evolve the differentiations of name and form).....“Knowing the individual self and the Impeller to be different, and being therefore blessed by Him, he attains immortality”; “After knowing the enjoyer, the object of enjoyment and the Impeller, all this three-fold *Brahman*,” has been explained (by me). “The Eternal among the eternal, the Intelligent among the intelligent, who, though one, fulfils the desires of the many”;

rajas (passion) and *tamas* (darkness) are not seen to be differentiated and in which it is also said to be promiscuously mixed up with the individual self.

* The intelligent individual self and the non-intelligent *prakriti* or nature in its undifferentiated primordial state are respectively called *sat* and *tyat* for the reason that the individual self is incapable of undergoing any transformation and the non-intelligent *prakriti* is capable of undergoing transformation at all times.

“He is the Lord of the *prakriti* (nature) and of the individual soul and is the regulator of the qualities*”; “The two unborn, the intelligent and the non-intelligent, are the Lord and the non-lord.”

There are also the following and other such passages which support and amplify those (above mentioned scriptural passages) and which are attributed to Vālmiki, Parāśara and Dwaipāyana, who stand foremost among those who know the *Veda*:—“The whole of the universe is Your body, the (firmness of the) surface of the earth is Your firmness”; “Whatever forms the instrumental cause of any created thing which is created by any living being, the whole of that, O Brāhmaṇa, is the body of the Lord”; “O, Gudākeśa,† I am the Self who is established in the interior of all beings”; “And I am also seated in the heart of all; memory, knowledge ignorance proceed from Me”.

From these (passages) it is made out that the Supreme *Brahman* forms the Self of all, and it is also made out that the whole, which is made up of intelligent and non-intelligent things, forms His body; moreover, a body acquires the condition of being a thing only by reason of its being a mode in relation to the possessor of (that) body, and when between the body and the possessor of (that) body there is a difference of properties, there is no fusion between those two (viz the body and its possessor): for all these reasons, what is denoted by the grammatical equations, &c., which describe the greatness and glory of the

* These qualities are the well known *Sattva*, goodness, *Rajas*, passion, and *tamas*, darkness, by which primordial *prakriti* becomes differentiated.

† *Gudākeśa* is one of the names of the great Pāṇḍava hero Arjuna. Literally, it means one who has conquered sleep, or one who has a profusion of hair.

Brahman to the effect that the *Brahman* has all things for His body, and which are used in their primary and natural significance, is the *Brahman* Himself, having all the intelligent and the non-intelligent things as His modes.

A grammatical equation exists, indeed, in the case of two words where there is denotation by them of one meaning through two modes; and it (viz. the grammatical equation) has its primary natural significance in relation to our view; and it is thus:— In the grammatical equation 'That thou (art),' by the word *that* is denoted the *Brahman*, who is the cause of the world, who is the mine of all auspicious qualities and who is stainless; and by the word *thou*, which is grammatically equated with (the word *that* denoting) an intelligent being, is denoted the *Brahman*, who has the nature of the internal controller of individual selves, who, owning them as His body, exists as their Self, and who has them all as His modes. In the case of other views, there will be the giving up of the grammatical equation, and there will result to the *Brahman* the character of being tainted with all evils. What is said is this:—In the passage 'It is the *Brahman* alone who is thus existent', the existence, both in the gross and subtle conditions, of the world, which is made up of wonderful intelligent and non-intelligent things, (is made out) only through their being the modes which form the meaning of the word *thus*, and accordingly, the meaning taught in the passage—"may I become manifold and be born",—becomes well established; and in relation to that same Lord who both in the state of effect and in the state of cause is existent in association with manifold configurations, the totality of the intelligent and non-intelligent things is existent as configurations. It may, however, be objected that it is only in regard to (the categories of) genus and quality



that the meaning of the word *thus* as being the mode in the form of configurations, is seen to apply, and not (also) in regard to (the category of) substance, and that it is therefore improper for a thing*, which is capable of being independently proved, to be merely a mode of the Lord, in consonance with the meaning of the word *thus*. (To this) the reply is:—For substances also, as, for instance, for sticks and ear-rings, to be the mode of other substances is, as a matter of fact, seen to occur. It may again be objected that, if sticks, &c., which are capable of independent existence, be taken to be the modes of other substances, the suffix signifying possession is seen (used with those sticks, &c.); as in the case of the words *daṇḍin* and *kuṇḍalin* (which signify the possessor of sticks* and the possessor of ear-rings respectively); and that, therefore, of intelligent and non-intelligent things, which are substances, it is not appropriate to make mention in a grammatical equation as possessing the characteristics of being the modes of the Lord as though they resembled the generic properties (or genus) of the ox, &c. To this the reply is thus given:—Even among substances, as for instance, the ox, the horse, the man and the god, which have the nature of being combinations of the external material elements, both in the *Veda* and in the world, instances like the following (occur):—viz., that one Devadatta is born a man by reason of his particular merit; that another, Yajñadratta, is born an ox by reason of his sinful *Karmas* (or results of works,) and another still is born a god by reason of an excess of his merit;—(here) the bodies of gods and of others, for the reason that those (bodies) have the character of being the modes of intelligent individual selves, are seen

* like the intelligent individual self or the non-intelligent matter.

mentioned in grammatical equations. The meaning is this:—Whether it (viz. a thing) is a genus, or a substance, or a quality (that is equated with another), in regard to that there need be no concern; whatever has existence solely as an attribute in relation to a certain particular substance, that (attribute), in as much as it forms the mode of that (substance), is existent in inseparable association with it, and hence it is proper to mention that (attribute) in the same grammatical equation with that (substance); on the other hand, in relation to whatever substance which is existent in separable association (with another thing), the character of being at some time and in some place the mode of another substance is wished for, there the suffix signifying possession (of the modal substance by the other substance) is (attached to the mode); this is the peculiarity. In the same manner, as all things made up of the immovable and the movable form the body of the Lord, the existence of the essential natures (of those things) is solely due to their being His modes; hence the Lord alone who is the possessor of those (things as His) modes is denoted by the word *that**; therefore to mention (those things) in the same grammatical equation with Him is proper. This above mentioned thing has already been extensively dealt with in connection with the exposition of the scriptural text relating to (the differentiation of) names and forms.

Consequently, all the created things also, which are existent as various kinds of configurations, and which consist of the *prakṛiti* (or material nature), the *puruṣa* (or the individual self), the *mahat* (or the 'great' principle of the intellect), the principle of egoity, the elements in their rudimentary conditions, the great external elements, the organs (of knowledge and of action), the

* In the grammatical equation 'That thou art'.

*brahmāṇḍa** (or the world of Brahṁā) consisting of fourteen globes produced by means of all the aforementioned things, and the gods, birds, beasts, men and immovables, &c., which are all existent within that world,—(all these created things) are the *Brahman* Himself; hence all things are known solely through the knowledge of the *Brahman* who forms their cause. Thus (the proposition that) by means of the knowledge of one thing, all (other) things become known will become very well established. It has been stated that in this manner through the relation of the effect and the cause, &c., the totality of the intelligent and the non-intelligent things, owing to its being the mode of the Supreme *Brahman*, has Him for its Self.

* Literally, it means the 'egg' of Brahṁā i.e., the world created by him.

(To be Continued.)

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THE LORD'S MISSION ON EARTH.

"LIFE IN FAITH IS LIFE IN TRUTH."

III.

(Concluded from page 123.)

Such the life the spiritual man ever doth live, whatever the race or clime that claimeth him as its own. Himself owned, He is owner of none. "*Alone-become*, in glory shineth He afar!" And he dies not, though his body like a worn out clothe does he discard. Such men live their "life of faith" out in the midst of the people, depending on none but the Lord God, adjusting themselves to every circumstance around them and withal living in perfect attunement with God, realising in their everyday life, the unity of God that run through the diversity of Life. Such men ever, walk with God but serve Man *i.e.* Humanity (which is "unified-Man") as the instrument of God. They are ever the Nation-builders of our Race and Master-Masons of God. Race-culture is a science which they alone know how to cultivate to perfection. Such souls when they have prepared the soil and sown the seed of Racial Progress, lay down their fleshy garments as the husbandman lays down his plough when he has done aploughing and sown the seed. They sow the seed, and watch over it in full faith and love, but they let others reap the harvest. For themselves the sweetness of Labour in the enjoyment of God is more than sufficient, for they have become satiated with tasting the fruits of Labour. They have attained to the Higher Life of wearing their *upadhies* out and watching the

result unconcerned because of the achievement of "*Nish-karmasiddhi*". These in their perfected *siddha-forms* watch over the progress of the Race and guide it in its onward March to the Goal. For them as St. Tirumoolar says and preaches to those of his persuasion, in his immortal *Tirumantra*,

"There is but one race only (the Human Race) as there is but One only God,

Think well and ponder over the fact; there is no Death nor Goal

That you intrepid should reach! Take your stand firm

Within the centre of your own true Heart and ponder well and be saved!"

Such a soul was Sri Ramakrishna Paramahansa Deva and unto His Holy Feet do I render my adorations true! AUM!

IV.

Now there are, have been, and ever will be many other souls like that of Sri Ramakrishna. From the point of view of Individuation, these appear to be as so many individual souls. But in reality they are one. That which lends colour to the apparent reality of differentiation is the difference in the *upadhies* or the basic material of manifestation. The soul's greatness consists in its being able to be a self-existing reality. He who realises this rends the veil of Maya, and sees Truth face to face. When the soul, *alone-become*, has attained to this power of direct perception or *sakshatkaram*, it is freed from all the illusions and delusions of the world of phenomena and is able to see through things which to other present themselves as insuperable obstacles. Having attained to

this perfect soul-vision their life is filled with the one supreme purpose of Life, which is the attainment of freedom from the shackles of sense and thought perceptions. With this view they work and their work is continued after their earthly life is over by those who having come into living touch with their lifted-up magnetic souls, have become attuned to the finer and finer workings of the soul by the finer and purer and higher sensibilities of their disciplined, dedicated life, and so are able to bridge the impossible gulf between "the seen and the unseen world" or the sense-life of the World and the soul-life of the Spirit. These invariably and by a natural Law become the inheritors of the perfected Soul's riches and the instruments of their selfless work for the progress of the Race. Thus doth every perfected soul that has attained to *freedom* tend to form a magic circle whose centre is everywhere and circumference nowhere! This magic circle forms the sphere of its holy influence and the workers within, few or many or even one in man, form the Mission of the perfected Soul on earth. The working soul of the Disciple and Apostle on earth belong in a special degree and is part and parcel of the lifted-up Soul at Rest. "And 'I', when lifted up from the earth shall draw all men unto me." It is this drawing soul-power that constitute the special fund and resource of the Mission, which, as I said, "is a magic circle whose centre is everywhere and circumference nowhere!" The organising power of the mission is in the "*living word*" which is but a representation of the "*living light*" within. "Believe in the light, that ye may be the Children of *light*" and so come within the magic circle of the Master-Soul that is working with a supreme purpose on earth. Such the secret of Mission-work and Saviours in sooth are they that form the centre

of the magic circle "whose centre is everywhere and circumference nowhere!"

V.

Of such centres on earth is the Ramakrishna Mission one, the centrepetal energy of which in the heart of a gifted disciple of the Lord, made him blossom forth into the Swami Vivekananda, shedding its fragrance through East and West. Other centres there are of the Lord's Magic Circle and He, the Supreme Dancer, the Lord of the Stage, as *Natarajah* dances in the heart of each individual who forms the centre of His Magic Circle. The Great Lord's Dance once seen and felt is never forgotten; and the ravished heart of the Individual straightway becomes the centre of His Magic Circle. Thus is the Mission of the Lord, *Ananda Natesa*! And it is spread on earth through the hearts of his devotees as living centers! Of such centres, the heart of the insignificant writer of these lines is one, it having been "captured", so to say, in the very presence of the Lord, at the instance of an Englishman, thirsting for a moment, and a moment only, in the presence of the Lord, to know the truth of *Chidambra-Rahasyam*.

"The Saviour He came, I know not how!

He entered my heart, you see it all!

'I' and 'the world-wide self' He rooted out, root and all,

And in a blazing wild fire, He burnt them all."

"In a blazing fire, He burnt the flesh with its root,
Desire;

The unconquerable self, He conquered clean, leaving
no trace behind;

MORAL EDUCATION

II

Man is a social being. He lives in groups, and, necessarily, comes in contact with men like himself. His wants and interests are many and various, and every day grow in number and variety. To satisfy them a man has often to deprive others of the world's goods which those people are as keen on having for their use as he is. It is then that consciously or otherwise the pursuit of his own interests comes to affect or to be viewed as affecting injuriously other men. It is in such situations that reflective natures experience a sort of conflict of feelings and duties. Situations and trials of this kind are to be seen in the daily life of every person, young or old. It may be that the scale is different. But the presence of the moral struggle is none the less disquieting. Sometimes the scramble and the rush for commodities leads even to disturbance of the peace of society, which, however, is not of value in the present enquiry. All we are concerned with is the existence of an evil incidental to social life, for which a remedy has to be sought. Moral training in schools is considered to be about the only means by which the state can attempt, with any prospect of success, to correct the evil. The essence of this training is to present, in the form of anecdotes and stories, moral ideas, that will become real and part of a boy's moral nature through the personal experience and realization of them by each pupil in his own life at school, or in the street, or at home. The next point is to determine with what ideas moral instruction should commence. The Hindu System of practical

ethics has always given *Ahimsa* or non-injury the first place. Western Science will see in this nothing against the principles of modern psychology.

It is said that a duty or an obligatory act is made up of two factors; the primary factor conducing to the purification of *chitta*, the organ of thought, and the other, a secondary factor yielding [good] fruits. The latter is liable to destruction. The other factor conduces to the purification of *chitta* and helps the rise of knowledge and is not therefore destroyed in effect. (Sankara). There is thus a twofold aspect of every act that is done in the performance of a duty. The one is subjective and the other objective. To define a duty with reference to its objective character is to keep its real nature in the dark. For, the growing complexity of social life makes it hard, almost impossible, to determine exactly how the world reacts to an impulse proceeding from an individual. Contrary results flow from the same or similar causes. To collect these varying results, to generalise from these data, and deduce a law or principle from them for practical guidance may not only be unsatisfactory but be even dangerous, bearing in mind the necessity for a certain measure of certainty in practical morality. If then duty can be defined properly only with reference to its subjective character, we have it from Sankara that duty purifies mind or *chitta*. Whatever therefore purifies mind, elevates us mentally, widens our horizon, ennobles our feelings, make us more spiritual, more godly is an obligatory act,—a duty. And the one sentiment, the one feeling which most approaches our conception of the Divine is Love. How is this feeling to be manifested in this objective world. In love the heart goes out towards an object attaches itself to it, enfolds it in all its entirety, seeking a sort of identity

with its object. In its higher forms it is too grand for treatment adequately in a class-room without touching religion. And for children the only form of the complex emotion which will be real is the idea of self sacrifice and service. But if the child wants to know the "why," (and children are sure of doing this) there is the rub. Why should he sacrifice his interests for the sake of other people's comforts? Why should he serve others? A question like this left unanswered is often a career wrecked.

If man must act, if instincts and appetites impell him to move and protect himself, if he has to act under the pressure even of external conditions, he cannot, while so acting, help effecting the well-being and happiness of others. What then should he do? How should he act? The duty prescribed in such cases is *Ahimsa* or non-injury. *Ahimsa* includes not causing pain or harm by thought word or deed. Forbear from causing suffering by thought, word or deed. This is a negative definition. We are asked to repress our evil tendencies ourselves. It is a psychological principle that purity and health of the mind is injured by subjection to outside principle. Applying this law to *Ahimsa* it will be seen that the repression of the tendency to do injury to others by thought, word or, deed should be by one's own effort. Hence it is helpful to self-culture. It thus comes under obligatory duties which have been described by Sankaracharya. There is further another point to be noticed as regards this virtue. Most duties are directed to persons or objects outside oneself. They are all non-self-regarding. Truthfulness, love, honesty, obedience etc, are all social virtues. The manifestation of these qualities means service of or interference with other persons whose interests will directly be influenced by one's action. Self-sacrifice

and service of others to be acceptable must be based on past experience and knowledge of the wants and needs of those persons whom one wants to serve. On the contrary, *Ahimsa*, in its simpler forms, does not require any such knowledge or experience. In regulating his own activities, in controlling his own feelings, speech and action lies the service which one man in the practice of the virtue of *Ahimsa* renders to brother man. In *Ahimsa* self-control and self-restraint are exercised through actions which though purporting to relate to others are directed to oneself and not to anything external to oneself. In its genesis and purview, and the end that it meets it is a social virtue. *Ahimsa* is the least antisocial of the self-regarding virtues and in effect the most self-regarding of the social virtues. Individualistic ethics and socialistic ethics both fuse and give birth to this sentiment of *Ahimsa*, which, by its simplicity of composition, may be considered as a primary moral.

It is this attitude of mind that properly speaking is the beginning of moral life.

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SAMSKĀRĀS

The meaning of this Samskrit term is habits. Habits of thought, word and action. Necessarily, these may be good, bad or indifferent, and you might well ask why I should ask you to read about that which you know all about already? Could you not find something more profitable to write about than habits? To this I frankly answer that I do not think any subject under heaven is of greater importance; and I very much question if you do know all that can be known about habits and what their outcome is. In my pamphlet, "The Great Quest," I drew the attention of my readers to the nature of man; also, to the fact, that Reincarnation, or numerous earth-lives for the same soul is the lot of humanity; and I also said a little about that which the great Master Gautama Buddha called the Great Law, which is known throughout the East as the Law of Karma.

The soul of man, is that part of his being, that is imperishable; turn it out of one body, and it appears in another.

WHAT IS THIS SOUL?

Here we have the same question put to Gautama Buddha by his disciple Kūtadanta 2,500 years ago. In those far-off days this was a puzzle, just as it is today.

I cannot do better than direct your attention to what the Buddha said on the subject; but before doing so, and giving you the quotation in the words of the Buddha, I must give you some understanding of the difficulties which the great teacher endeavoured to deal with. At

the time of the Buddha the majority of the people held the idea that the physical being, the personality, which in loose language even to day we call the man, was the self, and *all* that really existed. People of his day with great difficulty realised that there was anything else in man's being, and they called this personality, the self. So, when the Buddha, preached the doctrine that there was not a self in reality, that it was transitory, an illusion; many were indignant, perplexed, and asked him many questions.

The Buddha said: The Tathāgata (one of the names of the Buddha, signifying teacher) teaches, that there is no self. He who says that the soul is his self (the self here meaning the personality), and that the self is the thinker of our thoughts, and the actor of our deeds, teaches a wrong doctrine, which leads to confusion and darkness. On the other hand, the Tathāgata teaches, that there is *mind* (this in the original is *chittam*).

He who understands by soul, *mind* and says, that the mind exists, teaches the truth which leads to calmness and enlightenment.

Verily I say unto you, your *mind* is spiritual; but neither is the sense perceived void of spirituality. The eternal verities that dominate the cosmic order are spiritual, and spirit develops through comprehension. The Bôdhi (divine wisdom) changes the irritability of matter into mind, and the very clay under our feet, may be changed into children of Truth.

I beg of you, not to pass over this question lightly or carelessly, for it is full of suggestive wisdom.

What finer declaration of the extent of the principle of evolution, could by any possibility be made than that contained in the last three lines quoted: "The Divine

wisdom changes the irritability of matter into *mind*; and the very clay under our feet may be changed into the children of Truth." Those who read these lines know that science has long since declared that what the Buddha called the irritability of matter is a fact. This irritability of matter, caused by the existence of the Divine mind, permeating every atom in the universe, and loosely called by men vitality, force, energy, *is the direct cause of the rise of consciousness in nature*. Many plants even possess sensation, that can be fairly well judged and understood by the faculties we have; and I make no doubt, but that all plant-life possesses sensation, although our senses are too dull to recognize that this is so. As the tracing of the sensation, or consciousness, in the mineral, vegetable and primary animal kingdoms, would unduly lengthen this paper; we will start at the lowest grade of the human stage.

Before this is reached, however, *samskāras*, or habits, have commenced their formation and functions. No argument, is needed to prove this statement true, for, look at the habits carried on amongst all animals from one generation to another! Habits of flying. Swimming, gregarious habits, carnivorous and herbivorous. All of these are *samskāras* transferred from one plane of being to another. When the human stage is reached consciousness asserts itself more openly; and the insipient mind of the animal, becomes more concentrated into units, and men assert themselves in various ways. Habits of love and hatred; greed and generosity; fear and courage; forgiveness and revenge; these are some of the habits that become prominent in the consciousness of men; and yet, all of them have had a beginning on the animal plane. Multiply these *samskāras* as much as you please; no difference is made in our argument; for,

let these habits be few or many, *character* will be formed; a man's general character, is determined by the predominating qualities that he possesses; which qualities, are the fruits of habits that are formed. It is very important that this should be remembered. Habits form the character; and roughly speaking the character is the man. If the general characteristics of a man are kind and amiable, he is called a good man, and so on. In the primitive condition of primeval man his mind and character was composed of the fruits of a limited number of habits; but as man advanced so his character became more complex; until we have him as he now is. Now let us listen to the luminous explanation of the Buddha to Kūtadanta: "Thy nature is not constituted by the matter of which thy body consists, but by the forms of the body of the sensations, of the thoughts. Thy soul is the combination of thy *samskāras*; wherever they are thou art. Whithersoever they go, thou goest. Now consider, the continuation of thy individuality which is preserved in thy Karma. Dost thou call it death and annihilation, or life and continued life?"

Kūtadanta acknowledged that it was continued life which was the point; the immortality of the soul, about which the Buddha was trying to convince him. He further endeavoured to show his disciple how foolish it was, to place such store upon the personal, physical self: "This is thy error; and it implicates thee into anxieties and wrong-doing; into grief and cares of all kinds. He who cleaves to this self must pass through the endless migrations of death; he is constantly dying."

And now, the Buddha makes a statement about *samskāras* of great value: "It is by a process of evolution, that *samskāras* come to be. There is no *samskāra* which has sprung into being, without a gradual

becoming. Thy samskārās are the product of thy deeds in former existences. The combination of thy samskārās is thy *soul*. In thy samskārās thou wilt continue to live, and thou wilt reap in future existences the harvest sown now and in the past." Does not this passage throw a flood of light upon the subject? Be not content with the reading of it once; return to it again and again; and I can assure those of you who are acquainted with meditation by actual practice that rich reward awaits you, if you will but faithfully fix your mind upon those sentences relating to the soul.

One clearly sees *what* the samskārās are, that this combination constitutes the soul or character; and that, exactly according to the character, and quality of those samskārās, we shall suffer pain and sorrow; or be free from suffering and happiness.

The outcome of this hypothesis is this; that if we desire to be happy in the future, the one thing necessary to insure it, is to pay every attention possible to the nature of the samskārās which we know to belong to us. The sum total of all our individual habits, makes up *what* we are.

No man is altogether bad; at any rate I have never met such a man; and we can say, no man is altogether good for we know, that it would be very difficult to find any man or woman, in whom there was not a streak of evil; some bad habit of thought, word or deed.

Having shown what man is in reality composed of; that his soul is a mental and not a corporeal being, let us see, what can be done to make the best of the position. Place yourself my reader in the dock. Be your own examiner and your own judge.

When the examination is over, you will find, that there are several traits of character, that are for ever

leading you into trouble and difficulty. If there be a preponderance of good in you, there will be no difficulty in your discovering the bad qualities that need expulsion. It is paradoxical but true; that, the better a man in reality is, the worse he appears to himself to be; *vide* the parable of the Pharisee and the Publican. The bad man Pharisee thanked God he was such a good fellow; the good man Publican, said he was a miserable sinner. When a room is in darkness, you can well believe that it is clean. When the light streams into it, dirt and dust, stains and disorder are seen in all directions.

In my brochure, "The Human Soul" (Oriental Publishing Co., Ltd., Mylapore, Madras) it is explained where the Light comes from, that enables the soul to examine the inner recesses of its own nature; and *how* the soul can obtain the use of the Light that is waiting to be employed. By that Light he sees which of the habits that he claims as his, need strengthening and building up; and which of them need transmutation or destruction. In one way of speaking, bad habits, need to be destroyed; in another, they require to be transmuted.

All things in nature have their opposites. The opposite of each bad habit is a good one, and *vice versa*: Darkness and Light; greed and generosity; violence, peace. In weeding the garden of the soul, it is always wise, when you are striving to conquer a bad habit, simultaneously to foster and encourage its opposite. By this method the greatest progress is made. You should attack the bad habits attached to your own soul, because *now* is the accepted time and *now* the day of salvation. This earth-life is a period in the soul's being, when opportunities are presented whereby the soul can mend its ways and grow strong.

If I be right in saying that this earth-term is the stage where reformation is possible; I may also be right in my view that such opportunities do *not* exist in the beyond, the heaven world. And when you come to think that many of our bad habits *owe their origin* entirely to physical and material surroundings; is it not logical that only *can they be transmuted in the same surroundings*. Think of this and it largely shuts out the hope a great many indulge in that no matter how much they may neglect *present* reformation they will make it good beyond the grave.—Alas! Such people are leaning on a broken reed. The qualities of the soul have the tendency of self-repetition and permanency. The body is a transitory thing; here to-day, gone to-morrow. But the qualities of the soul remain an asset, and therefore it is wise to give to these our greatest attention. Accept this as an axiom of truth; that, what is important, as regards the soul is what we *are*; not what we profess to be or believe in. What we are depends upon the habits, the congeries of which we call the soul. To eradicate bad habits, and cultivate good ones, is, what is spoken of in all the scriptures of the world, as self-conquest. The Bible says: "Greater is he that conquereth himself than he that taketh a city." The Latin proverb, holds good: "He conquers who conquers himself." The Buddha said: "The man that conquereth 10,000, is a great man, but the man that conquers himself is a greater."

Even from childhood we get to learn that it is no easy thing to conquer a habit that is acquired; and the longer a habit is indulged in, the more difficult is it to tear it out by the roots; whilst to do this is always a painful process. We have however, this consolation, that good habits are as tenacious as bad ones; and cannot be shifted without deliberate effort. No man in his

senses would deliberately destroy a good habit and we have this joy, that once a habit of evil is destroyed, is done for ever. Because the soul is no longer in ignorance as to where that habit will lead it in the future. So when once an evil habit is conquered, should at some future time even in another incarnation an attempt be made to introduce that old bad habit, the soul would remember and say *no*. Ignorance as to *results* is the cause why so many bad habits commence unchecked until they become too formidable to be easily dealt with.

In reading what I have written you will be encouraged to make strenuous effort, if you will bear in mind, what you are here for at all.

Think of this query as a problem; because it is difficult, is no reason why you should ignore it. Are you here in a physical body by chance? For fun? No reason at all; you know, if you think at all, that none of these answers convey the real reason. I will tell it to you. You are here, for the developement of your character. Think over this as much as you please and the more you think about it, the more certain you will become that I am right. If so, to what conclusion are you forced? To this; that all I have told you and vastly more concerning the value of the cultivation of good habits is not only very true; but of the most supreme importance.

To develop character is to improve it; to improve it, good habits or samskāras of thought, word and action are *imperative*.

Now you have the reason why. Now you know what is expected of you by the Divine; by whose Will and Love you have been evolved from the animal into the spiritual man that shall ultimately reach the Divine platform. Are you then astonished that men and women, who know of these great truths, should wander homeless

over the earth, seeking to guide the steps of the weary and heavy laden ?

All habits are important, observe them all, analyse them all, and those that are proved dangerous, abandon ; lest a worse thing happens to you.

Peace be with you.

TOUCH THOU MINE EYES

Oh ! Light of ages ! Now stretch forth thy hand,
Suppliant, I kneel before thee ; bid me rise ;
Thou dost my blindness see ; me understand :
Touch thou mine eyes.

When voices tell me in the silent night ;
Of all the glory of the hidden skies ;
Then longs my soul ; and longing craves for sight ;
Touch Thou mine eyes.

For, long in darkness, have I held my way,
I know Thy kindness ; thou wilt sympathise ;
My blindness thou canst surely take away ;
Touch Thou mine eyes.

That Hand has touched me, and I now can see,
The beauty that in every creature lies ;
And gladness thrills me, that I said to Thee :
Touch Thou mine eyes.

WILTON HACK.

VEDIC MANTRAS AND MODERN SCIENCE

(BY BHAGAT ISHWAT DĀS.)

The following are extracts from a paper read at the Second Convention of Religions recently held at Allahabad :—

The subject of the true interpretation of the Vedas was brought into prominence by a Rishi of modern times, who revolutionized the entire thought of the country as to what the religion of its ancient people was. Taking their cue from later commentaries, European scholars, who applied their mind to the study of Sanskrit had discovered in the utterances of those who had been described in the writings of their own people as Mantra drashtas, a worship of the elements. They believed that as primitive men whose knowledge was as yet in its earliest stage, the winds and storms and rain had naturally produced impressions on their mind and they had begun to worship these as gods. That it was only later in the time of the Upanishads that the finer elements in the Hindu religion developed, which have proved the wonder of the world. In our own country, from one end to the other people had begun to say the Vedas enjoined not only the worship of the different Devatas of fire, wind and rain, etc., but of numerous other gods to be found in the Hindu Pantheon. To oppose all this weight of authority was no easy task, yet this it was that Swami Dayanand Saraswati undertook when he parted from his guru swami Virajanand of Muttra. He had learnt at the feet of his preceptor that the worship which the Vedas enjoined, was that of one God, the creator of all, who was described in the Vedas by different names, each representing some manifestation or the other of His vast and limitless powers. He met with opposition from all quarters and was denounced as having forced a meaning and a construction on the Vedic Mantras which

they did not bear. He found, however, a number of adherents who joined to gather under his guidance to form the Arya Samaj. There were some among them who were Sadhus, versed in Sanskrit. The rest were people mostly ignorant of it, including a few among them who were in earnest to read it and to realize the interpretations which the Swamiji put on the Mantras. The chief reason why they joined was that the attacks on the Hindu religion by people of a different faith, through whose writings alone they had learnt it except the traditional sayings, which they had been hearing about it in Hindu homes and Hindu Society, had created a sort of blank in their mind. They were not ready to accept what English books told them of the errors and superstitions of their religion, nor were they able to contradict them. When Swami Dayanand appeared on the scene and by his erudite learning and eloquent discourses turned the tables, though he is charged with having been unnecessarily harsh, by his critics, who forget what wrongs they had done their Hindu brothers, they found a deliverer. He told them what the true faith of their ancestors was and they were ready to accept it with much examination of the original texts.

What are the eight Vasus, and how can they consume the ghee, honey and curd with Gāyatrīchand, as these are questions which must arise in the minds of every Jignasu. I have said on a previous occasion that every letter and every word in the Vedic mantras must be presumed to have a meaning, and the sequence of words also not without some connection. Vasu literally means probably the way out for the best light. It is a fact, which modern science corroborates and which every one of us recognizes that it is the rays of the sun which consume any substance. The liquid in a substance is turned into steam and drawn up by the rays of the Sun. The more material portion is also consumed by Agni which penetrates it through and through and converts it into its different component parts which is all that consuming of it probably means.

But why eight Vasus? The eight planets, which surround the Sun and which issued forth from it in the beginning of the creation, are designated as eight Vasus which consume a substance and the eight planets on one of which we live. Is it not possible that these eight planets owe their origin to the eight Vasus in the Sun whom the Brahmchari is addressing. Were they not the cause of the motive power which produced the eight planets and sent them forth from the Sun? There was after all some reason why eight planets were produced from the Sun? Why not more nor less? Do these represent the *Diāās* in which while a mass of matter is rotating round its axis and in space with a forward circular motion, the forces work with greater scheme or in which the resultant of the several forces operates. Each and every ray of the Sun is exerting its force backward and forward. It is sending forth light and what is being formed in the Sun besides, and it is drawing into the Sun from the other planets and from space what is there required to keep the fire burning and the light shining. These several forces probably produce resultants which work with greater might in eight directions which are designated as eight Vasus. The Rishi, whose words the Brahmachari quotes, was addressing no imaginary beings, the creation of his own imagination; but manifestations of the Divine Being which he saw actually doing the work which is described.

The Gāyatrī Mantra has three verses in it, each consisting of eight syllables. Can it be that while the eight resultant forces are consuming a substance from eight different directions in the Sun, there is a music going on and as it is going from eight different places a sweet melodious voice is also being created? Can it not be that the eight different forces are not operating with the same degree of pressure and that He that is producing them is as it were putting his fingers on the several passages or places in the Sun, with more or less of pressure so as to create not a tumultuous uproar, which astronomers say must be going on in a body producing so much of light and

heat, but a sweet harmony known in all Hinduism and its different phases, as the Anāhata Śabda. And is not also the music which angels are singing round the throne of the Almighty according to others?

Does not this Mantra again give you a key to several other phenomena observed in nature? The one, as I have on another occasion stated, is the opening out of nature's mouth by the motive power, or whatever else you may call it, of the source of all.

It represents the opening and closing of it again. The figure three in the OM signifies the pitch to which the voice is raised in nature and to which we must raise it when repeating the sacred name. The Bhūr, Bhuva, Svah, are three stages of that voice and are the Vyāhritikās. This is what we find by a sort of analysis of the Gāyatrī and what precedes it. What are the phenomena which Astronomers observe and cannot find an explanation of? There are eight planets which revolve round the Sun, with measured step and a cadence which might very well be compared to a dance. What has been seen is that the eight are divided into two groups, four of a larger size, the other four of a smaller size. The larger are more distant, the smaller ones nearer the Sun. The distance and size of each member of the two again is different. Why those of larger size are more distant and those of smaller nearer, cannot be explained.

It has been also observed that the Zodiacal light, which is another phenomena requiring an explanation, is not constant in its appearance. It is sometimes seen to advance and again to go back—a thing which is inexplicable, say the astronomers.

We are told in the Śāstras and in modern astronomy as well that the eight planets issued from the Sun. We are told by the Śāstras that OM was the prime cause of all. Is it not in accordance with science that the utterance of the OM with a tremendous force will produce a motion in the particles which were floating in some substance, which modern

science has perhaps not yet been able to find the nature of and has perhaps not yet given it a proper and significant name? Is it not reasonable to conclude that it was the forces created by this utterance by which the immaterial operated on the material which resulted in the sending forth of the eight planets and that as the voice that was being created was not an irregular tumultuous uproar, but sweet melodious voice raised to the third pitch and in each pitch graduated as we find in instruments made by man that sent forth the bigger and the smaller bodies according to the high or low voice which was uttered? Will not this explain why the bigger planets are further and the smaller ones nearer and why the distance of each is different? Could not a musician find in the proportion of the sizes and distances to each other, something corresponding to the low or high tones in the voice that go to form music? Will not this also explain why the Zodiacal light is not constant and proceeds and withdraws in harmony with the high or low voice, which is being uttered and the more or less resplendent light which it is creating?

THE
LIFE AND POLEMICS OF ŚAṆKARACHĀRYA.

III.

THE EXPOSITION OF AḌVAIṬA PHILOSOPHY.

(Continued from page 488.)

The ĀCHĀRYA was possessed of a complexion, splendour, manners, gravity of demeanour, and the like,—all of which would excite one's curiosity for their marvellously rare exquisiteness. Though in his childhood he was already an expert in Prākṛiṭ, Māgadha, Sanskrit, and various other languages and looked as if he was the play-ground of SARASVATĪ ('the goddess of learning') The Brahmins assembled performed in exact consonance with what is laid down in the code of ceremonies his ceremony of tonsure(z) in his third year, and the ceremony of Upanayana in his fifth(a). Subsequently after that the Blessed

The Samskāra ceremonies.

(z) This is the ceremony known as Chaula. It must be noticed that these Samskāras were performed to the child by an assembly of Brahmins, for, long before his birth VIŚVAJIT had retired to a life of austerity in the forest, and the birth of the child was according to the present account, a miracle.

ŚIVĀGURU himself performs the tonsure ceremony of his son, but while, considering the precocious nature of his son, he was thinking of his Upanayana too, he was snatched away from the cruel hand of death. MĀDHAVĀCHĀRYA here makes an epigrammatic statement that death reckons not what one has finished or unfinished,—M.

(a) Smṛiṭis declare that the Upanayana of a Brahmin should be performed in his eighth year counting from the

ĀCHĀRYA began to master every branch of learning at the very first hearing of it from his teacher and excel him in it(b). In his profundity of knowledge he looked as

Bright career of study.

if he were a Jivanmukṭa ('liberated in Soul while still in the body'), and displayed an indefatigable energy in everything. The ŚAṆKARA Kalpa-tree had six Ḍarśanas ('systems of philosophy') for its root, Itihāsas ('ancient anecdotes') and Purāṇas ('ancient histories') for its stem,

A figure to point out the versatility of his knowledge.

Veḍas for its branches, the six Aṅgas ('auxiliary sciences helping the interpretation of the Veḍas') for its tender leaves, Mantras for its raw fruits, and

the Highest Knowledge for its ripe fruits: He was in the point of the Veḍas comparable to BRAHMĀ, in point of its auxiliary sciences comparable to GĀRGYA, comparable to BRĪHASPAṬI in the soundness of exposition of what it says and purports, was, in fact, a JAIMINI in

A comparison with the great.

year of conception or from that of birth. (Vide) MANU II, 86; YĀJNAVALKYA I, 14). This is not a hard and fast rule for while commenting on ĀPASTAMBA'S Grihya Sūtra, X, 2 SUPARŚANĀCHĀRYA points out that it is allowed even at the sixth year counting from that of the conception, that is to say, the fifth counting from the year of birth. II, 2 of KALAMṛiṭa says that it can be performed also in the fourth year.

(b) He would grasp a lesson at the very hearing of it and would teach it to his co-disciples in turn.—M. IV, 3.

It is said that he was able to talk beautifully well in his own language by the time he was one year old. His father is said to have sung before him fifty Sanskrit verses, each beginning with a letter of the alphabet in order to teach his infant son the alphabet of the Sanskrit language.

describing the rituals it advocated, and was matched only by VYĀSA in his masterly disentangling of the knots of its teachings(c). So was he, my Blessed Guru, known as ŚRĪ SAṆKARĀCHĀRYA on earth(d).

Full moon was he to swell the heart of main
Of pure Advaita, and replendent sun
The thick-grown lotuses of hidden sense
Thereof to cause to bloom. His gracious feet
Billions of learned men did well worship
Enter did he the vast opponents' ring
Like all-consuming fire. A splendid sprout
Of right discrimination that did shoot
Of charming faultless Vedic lore he was
His nectar speech on suffering men profuse.
Poured he, the teacher of the Highest of
All known as high : And him I do adore.

He possessed a forehead resembling the crescent
moon ; a face as splendid as the full
moon ; a chest which was broad ; long
arms which approached the knees ;
buttocks gracefully raised ; thighs fully developed ; ankles
not prominently visible ; feet small in appearance ; and
nails looking red. Marks resembling the conch, the

A description of
his features.

These verses forming a very sweet praise of Śiva are taught by some even at the present day with the belief that it makes their intellect extraordinarily keen.

(c). MĀDHAVĀCHĀRYA also gives the very same verse of which this is a translation.

(d) The splendid devotion of the author to his worshipful Guru bursts itself with a splendid verse which the translator has in vain tried to represent in the following rugged lines.

circular missile of VIṢṆU, and the like appeared in the centre of the palms and soles, and as his head displayed on the left side a mark of Trisūla ('ŚIVA's trident') while on the right there was the mark resembling the crescent moon, he looked as resplendent as CHIDĀMBAREŚVARA Himself in possessing these two marks(e). His body had a normal proportion all round, and in wearing a girdle of Muñja grass, a staff, the deerskin, face-mark, and the like(f) and also eating the food collected by alms he looked as though he would point out to all the world by example that the injunction of the Śāstras was such and that people should follow it.

(e) These marks on the body are certainly rare .

(f) These things point out his Brahmacharya, and his precocious nature while still a child. .

(To be Continued.)

SIMPLICITY

I know a man from my young days
Who lived a simple life :
And faster ran his Godly race,
Unsmirched by worldly strife.

A piece of cloth, tied round his head,
Served as his sole head-dress :
A tunic, spun of coarse light thread,
Did his thin frame express.

Wrapped in cloth of self same make,
His weary thin legs trod :
And as they trod, his dull lips spake
Smooth words in praise of God.

I was a boy,—then, quite a boy,
Unknown to worldly ways :
My wonder grew, I grew more coy
The more I saw him pace.

With gentle voice, he spake to all,
His tongue knew no reproach ;
Even when stern duty made its call,
Anger did never approach.

I oft would see him sing sedate,
His head sometimes stoop low ;
But when I stooped to learn his state,
Behold, I saw tears flow !

"Some wretch, some knave has grieved my friend :
He will be avenged." I thought ;

Simplicity

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And strove by gentle words to mend
The heart which was ill-fraught.

"Father, gentle father, hark !"
Says I with diffidence.
But he went on singing like lark,
In artless innocence.

"Father, do you hear me, father ?
Harken to my word.
If you speak not, believe me, father,
You drive me mad, unheard."

But he went on, broke not his song :
Nor woke from fancy deep.
While I went on breaking my tongue,
Until my eyes did weep.

V. KANNABHIRAN MOODALIAR.

(To be Continued.)

VEDANTA WORK.

The increasing usefulness of The Ramakrishna Mission is seen from the way in which the movement is spreading slowly but surely throughout the civilized worlds, and evidently shows the power that is behind it.

The Organisation of the Madras centre under the guidance of Swami Ramakrishnananda is very pleasing. From the very beginning the centre has been doing very useful work and Swami Ramakrishnananda has placed the Madras public under a deep debt of gratitude.

Sri Ramakrishna Paramahansa's Birthday Anniversary.

These celebrations always take place on a grand scale through the ready, enthusiastic help and co-operation of the public in all the centres.

The following is a summary of the last celebration at Madras.

The seventy-eighth birthday anniversary of Bhagavan Sri Ramakrishna Paramahansa was celebrated on the 5th march 1911 in the Ramakrishna Home, Mylapore, with great *clat*. As usual in the morning there was Bhajana in which all classes mixed together. Towards noon a very large number of the poor were fed and in the afternoon Mr. Tathachariar, B.A. gave a splendid Harikatha performance which was much appreciated.

A LECTURE.

At 5-30 P.M. there was a public meeting which was very largely attended. The Hon'ble Mr. Justice P. R. Sundra Aiyar presided. Mr. S. Gopolaswamy Aiyangar, High Court Vakil, read a very thoughtful and instructive paper on "Sree Ramakrishna, his toleration and Bhakthi" which was listened

to with rapt attention by the numerous zealous devotees of the Swami, and of which the following is a summary :—

The Swami was one of the greatest of modern saints. Every one will be struck with his spirit of universal toleration towards all religions. Higher Hinduism is much more cosmopolitan than any other religion. The principle of religious toleration and the view that there may be several roads to the same goal of God-realization are nothing new to the Hindu religion. We should not hold that there can be no Avatars outside India. Every religion may have a divine origin. Curu Nanak seems to have taught the brotherhood of Mahomedanism and Hinduism. But it was left to Bhagavan Ramakrishna Paramahansa to teach the doctrine of toleration of all world-religions, by his sayings, conduct and example. The great Swami said "A truly religious man should think that other religions also are paths leading to truth. We should always maintain an attitude of respect towards other religions. Remain always strong and steadfast in thy own faith, but eschew all bigotry and intolerance." He realized the truth of his teaching and exemplified it by his own conduct. He practised in turn many other religions, prevalent in India, even Mahomedanism, always arriving at an understanding of their highest purposes in a very short time. This truth of the unity of all religions seems to have been perceived by St Paul though no prominence is given to this portion of his teaching by the Christian Church. This was referred to in a sermon delivered by Dr. Miller 20 years ago on "A neglected apostolic thought." If the ordinary Christian Missionary has something of the spirit of St. Paul, it would promote very much the good feeling between the Christians and the Hindus, and the ordinary Christian Missionaries would not be so anxious to make conversions and augment the number of nominal Christians. If the spirit of toleration is understood and practiced by Hindus and Mahomedans, the Hindu-Mahomedan problem can be very easily solved. Then, the petty wranglings and the silly discussions as to the un-

essential ceremonials and symbols, and the sectarian quarrels that exist among the Vishnavites of South India and the unnecessary and wasteful litigation respecting these quarrels, which was supported sometimes even by respectable persons who ought to know better, and the perjury and forgery with which each sect supported its claim, constituted a grave hindrance to their progress. The Vishnavite disputes made the more important temples the hot-bed of intrigue and corruption and their administration was becoming more and more demoralised. The existence of these disputes was one of the chief causes for the temples not being very popular with the impartial, truly religious and sincerely devoted members of the community, even if they happened to be orthodox. It was therefore absolutely necessary, the lecturer pointed out, that the Hindu sects should realise that toleration was an all important principle of Hinduism and that it was the duty of every educated man to show his toleration, by his example and conduct and try to do his utmost to check intolerance and bigotry.

Swami Ramakrishna Paramahansa was both a *Prapanna* and a *Bhaktha*. [Here the theory of divine grace and faith in God and self-surrender was fully explained by the lecturer]. He was made after God. He was intoxicated with God-love which is manifested in the relation of a wife to her husband. *Prema* is the most intense love of God after realisation and is strictly the highest stage of spirituality. The two marks of this stage are (1) the forgetfulness of this world and (2) the forgetfulness of the self which includes one's own body. The Supreme *jnani* feels all the possible and conceivable pleasures in God and he cannot bear or support his very existence away from God. Swami Ramakrishna taught *Bhakti Yoga* (communion, by means of love, devotion and self-surrender) as specially adapted to *Kaliyuga*.

In conclusion, the lecturer quoted a passage from *Bhagavat Gita* to this effect "Not by Vedas alone, nor by austere penance, not by gifts, not by sacrifices, am I (Sri Krishna)

so easily to be seen as thou (Arjuna) hast seen. By *Bhakti* alone, Arjuna, exclusive, am I possible to be thus in essence seen, known and penetrable. For those whose thoughts are centred on me, soon do I become their good saviour from the ocean of *Samsara*."

CHAIRMAN'S SPEECH.

SWAMIJI AND FRIENDS,—Another year has passed and the holy day has come round again. On this day we seek spiritual union with Bhagavan Swami Ramakrishna Paramahansa. This day is a particularly holy one, as we are honoured by the presence of the holy mother. A highly evolved soul, born as a Brahman, she in order to fulfil the injunction that every Brahmin girl should be married, was united to one with whom spiritual union alone was possible.

After the very thoughtful, instructive and inspiring address which has been delivered by my friend Mr. Gopalswamy Aiyangar, I do not think I should detain you with many words of mine. The Gospel for this age, I have always thought, is the *Bhagavathgita*, the Gospel of action which is sometimes not thoroughly grasped by the Indians, the Gospel of duty for duty's sake which every man wherever he may be, should remember. The saint of the age is Swami Ramakrishna Paramahansa. (Cheers.) In him we have a living illustration of what is possible for a man to achieve. We have an example of one who went through every kind of discipline that was necessary to overcome matter and selfish desires, to subdue *Ahankara*, to promote universal religion and to rise to the level of Godhead and of union with God Himself. He it is that has shown that all these are possible and he has set us an example of rigorous self-discipline and steady self-improvement. That is the kind of example that is wanted in these modern days. He is therefore essentially the saint of the age. Gentlemen, the life of the great Swami is now so well-known to you all and so much has been said about him in the discourse that has been delivered, that it is not necessary for me to

dwelt upon it. One important matter however, I may mention. He was himself a spiritual leader and the greatest of the spiritual men in the modern age. His life was full of hope to ordinary men and women, to those who still were unable to rise above things earthly. He was willing and desirous of meeting all people who displayed any powers above the ordinary rank of men. He would himself go and see the leaders of the Hindu Society and all people who exhibited any remarkable talents. He did not scorn to do that. What he scorned was meanness. If anybody with self-conceit invited him, then he would always have to run the risk of being known and discovered and exposed. That was the thing that happened more than once with the great Swamiji. The lessons of his life were specially needed for this age; for he taught the lesson of toleration, and of universality. He wanted to demonstrate that there is no difference between the Hindu and the Mahomedan, the Brahmin and Sudra or any lower class, but that all men and women are one, that all are brothers and sisters. That is very much needed; for notwithstanding the efforts to promote peace what do we see? The method adopted is to arm oneself, to increase the fleet, to increase the numbers of the army. Truly it is said that the way to peace is to be armed. Perhaps it is true for this time, but very poor means indeed. It was once said that the way to love each other was to keep at a distance. And of this lesson of toleration and of love we also see the necessity, in another direction. For what do we find in many parts of the world? National selfishness disguised under the name of patriotism, race warring against race, the privilege being claimed in one direction for the West against the East for one color against another colour. No one man could honestly believe that colour, race and country were intended to separate man from man. Truly that lesson of toleration is needed now. I fully believe that nothing but the spread of his culture, nothing but the great wave of religious feeling can bring home to all the brotherhood of man and overcome the warring of modern life. (cheers). In his presence I feel it

difficult to say more. In my ears, I believe I may say, to my heart and to my soul he is constantly saying this—not trust, not prejudice and controversy, but honesty and harmony, not self-conceit and denial but humility and true spirit, of enquiry, not self-sufficiency, narrowness and envy, but a desire to learn of all and the preparedness to recognise every one as your teacher and an all-embracing love. Seek these and avoid those. That is what he constantly said, and when we learn to love one another then there will be true Advaitism, and soul will then speak to soul. There will then be no Hindu and Mahomedan, no Brahmin and Panchama, and no East and West, but only love. (Cheers.)

The great book of the age is the Gospel of Sri Ramakrishna Paramahansa and we owe a deep debt of gratitude to his disciples for enabling us to read and re-read every day, in print the lessons of that great life.

I would ask you, if I may, before sitting down to join in paying homage to his disciple and follower here who has consecrated himself to the service of this city and of this Presidency, whose gospel is work and whose greatest desire is to do as much as he can for the good of all and whose greatest delight is to see that men are loved.

VOTE OF THANKS

Mr. A. Panchapagesa Aiyar proposed a vote of thanks to the chair and the lecturer, which was heartily responded to.

The meeting terminated with Mangalam and prayer and with the distribution of Prasadams.

MURSHIDABAD.

The 79th anniversary ceremony of Bhagavan Sri Ram-Krishna Paramahansa Dev was celebrated in the Ramkrishna Mission orphanage at Mahula in the district Murshidabad this year with the greatest solemn grandeur ever recorded in the past. In previous years speeches on the greatness of Bhagavan Sri Ramakrishna were being delivered by eminent men of the locality but this year it seemed as if a full appreciation of the learned discourses has followed.

The whole population numbering about 1500 assembled under the canopy of the spreading branches of a huge banyan tree at a place called Rāj Sāgar where the ceremony took place and were absorbed in Sansikirta and meditation throughout the day. A delightful and picturesque scenery it was. It is impossible to appreciate the solemnity and grandeur of the place without being present there.

Preparation, began from 18th March by the enthusiastic followers chiefly among whom were the students who in spite of various difficulties on the way remained undaunted and earnest from beginning to the end. The students of the orphanage and the poor people of the locality were sumptuously fed and in fact whoever visited the place that day largely partook of the prasada of the Lord. The ceremony lasted the whole day Sankirtan and feasting followed alternately when after nightfall the meeting gradually dispersed.

Our best regards to the Dev Swami Akhandananda the illustrious disciple of the Lord for his noble and unselfish work for the cause of humanity. It is a blessing to be present there to visit the ashrama to find the swami with the parental affection. He nurses the poor destitute orphans without any distinction of caste and creed. May he serve long the Lord in the form of orphans to inspire his fellow workers with his unselfish devotion to Karma.

It is desired that a charitable hospital, a technical school an agricultural farm and a dairy attached with the mission orphanage. But considerable difficulties are being felt in enquiring the land for the proposed scheme. In this connection I cannot help thanking the Heri Baiknath Sen Bahadur for his unaided effort throughout in securing the land and the deep interest he has taken to place the orphanage on a permanent basis. But such undertaking is impossible with funds and above all co-operation. So I hope subscriptions from all quarters will be forthcoming to help the Swami in his noble cause.

(Sd.) NAGENDRA NATH GHOSE.

The celebration was performed with the usual grandeur at the Head-quarters, Belur, Calcutta and all other branches in India and abroad.

Notes and Thoughts.

Notes from Heine.

Freedom of Thought.

"Once one is three" and that is absolute truth, long since revealed to us in the name of the Father, of the Son, of the Holy Ghost.

John Bühl is a born materialist and his Christian Spiritualism is for the most part traditional hypocrisy or even mere material dullness; his flesh resigns itself because the spirit does not come to its aid.

John Locke had learned from Descartes all that an Englishman could learn—mechanics, analytical method and the art of reckoning. But one thing he could not understand, the doctrine of innate ideas; he therefore based everything on experience and the human mind became a mere machine.

The French were already on the march towards that political revolution for which they had need of a headsman's axe and a materialistic philosophy equally cold and keen.

The hardihood of Leibnitz's thinking exhibited itself in his Theory of Monads.

Newton observes with great truth that what we call law in nature has no real existence, and that it is merely formulas that come to the aid of intelligence as explaining a succession of phenomena in nature.

Books Received for Review.

Upadesa ratnamala with English Translation by Mr. M T. Narasima Iyengar B. A. M. R. A. S., Bangalore.

The Vaidika Mission and its work published by The Oriental Publishing Co. Ltd., Mylapore.

A critical appreciation of Kalidasa's Meghadanda by Rao Bahadur Prof. M. Rangacharya M. A., crown octo. 100 pp. Price As. 8.

The Hindu sea-voyage problem. A shastric solution by A. Mahadeva sastriar B. A. M. R. A. S., Mysore. The crown Press. crown octo. 43 pp. Price As 4.

The Master As I saw him by sister Nivedita. Price Rs. 2 as. 12

The Udbodhana Office Calcutta.

Swami Rama Tiratha His Life and Teachings, with a Life sketch by prof. Puran Singhjee Published by Messrs Genesh & Co., Madras Price Re 1-0-0

Congress Souvenir A Pictorial album of Indian Leaders Published by Messrs Genesh & Co. Madras. Price as 8.

The Indian Nation Builders A collection of the Lives and speeches of the eminent Indians in two Parts Rs. 4-8-0 Messrs Genesh & Co.

Cosmic Consciousness by Dr. M. C. Nanjundrao M. B. & C. M. Mylapore Price Rs 1-5-0

Life of Nam Dev in English by Mr. V. Kannabiran
Mudaliar Madras.

Madhuravani The Sanskrit Poetess of Tanjore by Mr.
M. T. Narasimha Aiyengar B. A. M. R. A. S., Published by
Messrs G. A. Natesan & Co., Madras. pp. 19. Price as 2.

Advaitadeepika by Kamakshiamma. With an English
translation by T. S. Natesa Sastriar. Published by Messrs
T. S. Natesa Sastriar & Co., Mayaveram. 80 pp. Crown
octo. Price as 8.

Sankya Yoga. by Pandit G. Krishna Sastriar with an
appendix containing the tenets in brief of Brahnavada of
Vallabhacharya in Sanskrit. Published by the Oriental Pub-
lishing Co., Ltd. Mylapore. Price Re. 1-0-0.

The Philosophy of Mathematics by C. Sreenivasa Rao.
Price as. 8. The Saraswati Press. Cocanada,

Swami Upadhyay Brahmabandhav, a study of his Reli-
gious Position by B. Animananda. Price as. 4. can be had at
41/1, Durgacharan Mitter's Street, Calcutta.

NOTES.

The Prabuddha Bharata Office will issue the Sixth
Part of the Complete works of Swami Vivekananda
shortly. It will contain the remaining portion of Swami-
ji's works, with a biography, glossary and index.

Srimati Sarodamoni Devi, (Holly mother) the wife
of Bhagavan Sri Ramakrishna Paramahansa is at present
staying at Bangalore. It is believed that she will revisit
Madras for a short stay.





Swami Sivananda

THE
BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda: I. 164-46.

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VEDĀRTHASAṄGRAHA
(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 143.)

It may, however, be said that the Supreme *Brahman's* being by His nature the seat of all modifications is set aside on the ground that there would result (thereto) contradiction of the scriptural texts which all deal with His being free from modifications and also with His being free from evils; that, in the aphorism— “He (*i.e.*, the *Brahman*), is the material cause (of the world), because (thereby) the proposition and the example illustrative of it (as given in the context) are not contradicted”. [*Ved. Sūt. I. IV. 24.*—by means of the proposition that through knowing one thing all (other) things are known, and also by means of the illustrative example of the clay and the things produced out of it, it is established that the Supreme *Brahman* is also the material cause of the world; and that being the material cause is the same as being

the seat of all modifications; and it may (then) be asked how this is appropriate. To this the reply is given (thus):—the (material) causality (of the *Brahman*) has been stated (here) in a general manner, in relation to the whole universe including all the individual selves. It being so, if it be accepted that the Lord undergoes modifications in the form of the individual selves, then the aphorism—“The self is not (a produced thing) as there are no scriptural statements to that effect, and because also the (self is learnt) from them to be eternal.”—[*Ved. Sūt. II. 3. 18.*] will be contradicted. The avoidance of the evil of the (Lord's) being unjust and merciless is, by accepting the view that the individual selves have no beginning, established on the ground of (that evil's) being based on the *karmas* of those (individual selves). There are here the following aphorisms:—“The (evil qualities of) being unjust and merciless do not (befall the *Brahman*) because those (two attributes) desiderate (the *karmas* of the individual selves)”. [*Ved. Sūt. II. 1. 35.*]; “If it be said that there is no *karma* (of the individual self before creation) owing to (that self's being non-existent, inasmuch as he *is then*) undifferentiated (from the *Brahman*), it is replied that it is not so; because there is no beginning (to that self's essential nature); this is appropriate, and is also made out (from the scripture)”. [*Ved. Sūt. II. 1. 36.*]. If, however, it (*viz.* the individual self) is taken to be non-eternal, it is declared to lead to the acquisition of what is not worked for and to the loss of what is worked for*.

* If the individual self is accepted as a thing produced out of the *Brahman*, then the scriptural texts which declare that the individual self is unborn and eternal are contradicted, and the Lord would become liable to be accused, first, of being

Similarly, that the *prakṛiti* (*i.e.*, material nature) also is beginningless, is declared in scriptural passages. There is the passage:—“There is one unborn female being (*ajā*) which is red, white and black, and which produces numerous offspring of the same kind as herself; there is another male being (*ajā*) who loves her and is close to her; there is still another male being (*ajā*) who, after having enjoyed her, gives her up.” [*Śvet. Up. IV. 5.*].† This (passage) declares that both the *prakṛiti* (or material nature) and the *puruṣa* (or the individual self) are unborn (*ajā*). The passage.—“Out of this (*prakṛiti* or nature) He who is the owner of the *māyā* (*i.e.* the Lord creates this world wherein another being (*viz.* the individual self) is bound down by *māyā*; know then that *prakṛiti* is *māyā* and the great Lord the *Māyin* (*i.e.* the possessor of the *māyā*)”—[*Śvet. Up. 9 & 10.*].—declares that the *prakṛiti* alone undergoes by its own nature all the modifications. To the same

partial, owing to His created beings infinitely varied; secondly, of being merciless, in as much as He creates the world of miseries. To remove this accusation the individual self has to be assumed to be unborn and eternal; and the basis of all variety and misery in the created world has to be assumed to be the *Karmas* of the individual selves themselves. If these two assumptions are not made, then we cannot explain the inequalities in the world and are compelled to say that, owing to our being non-eternal, all that we are is not due to our *Karmas*, and all that we do in this life is lost.

† The female being referred to in this passage is the *prakṛiti* or primordial nature; the first male being is the individual soul in the *samsāra* state; the second male being is the individual soul in the released state. The three colours, red, white and black, are explained as signifying the three *guṇas* or qualities, *viz.* *Rajas*, *Satva*, and *Tamas* respectively

who is existent in association with those (*viz.* the *prakṛiti* and the *puruṣa*) as modes (of Himself); as is the case with the words which denote the embodied individual self.* For instance, simply because the particular modifications of the *prakṛiti* known as gods, men, &c., possess the character of being things solely owing to their being the modes of embodied individual selves, words like *god*, *man*, &c., primarily denote the embodied individual self who is the possessor of those modes.

This very (relation of the *prakārin* and *prakāra* between the *Brahman* and the world) is (called) the relation of the Soul and the body, the relation of the container and the contained that do not deserve to be separable (from each other), the relation of the controller and the controlled, and the relation of the principal and the subordinate.† That is called the soul which by reason of its being in its entirety the container, the controller and the principal, pervades (all things); the body is called the form, because, by reason of its being in its entirety the contained, the controlled and the subordinate, it is inseparable (from the soul) and forms the mode thereof. It is in this very manner that the embodied individual self is associated with its own body. In that very same manner the Supreme Self, through having all things for His body is capable of being denoted by all words. The collection of scriptural passages declare this same thing,

* The material embodiment of an embodied individual self forms that self's mode and a word which denotes that mode denotes that self primarily. Similarly, words denoting the modes of the *Brahman* denote Him primarily

† The purpose of a subordinate thing is to be subservient unto the glory of the principal.

as in the following passages :—“ He whom all the *Vedas* declare to be the goal ”; “ He in whom all the *Vedas* are one ”; the meaning is that they are all denotative of one meaning inasmuch as He who is one is capable of being denoted by them ;—“ The one Lord has entered within in various ways ”; “ the *devas* do not understand Him who is undoubtedly existent with them ”; &c.; the word *devas* means the senses ; that is to say, Him who has entered within as the internal controller of gods and men, &c., their senses inclusive of the mind do not make out. To the same effect are given the following and other passages belonging to the *Purāṇas* :—“ We bow unto Him in whom all words find their rest ”; (that is to say) the end of words is to denote their meanings ; “ He is the first cause of causes, and is the best meaning of all words ”; “ I alone am the object to be known by means of all the *Vedas*.” All words, indeed, denote the Internal Controller who is associated with the individual self that is possessed of a body. (To this effect is) indeed, this scriptural text :—“ Entering these three deities‡ along with this individual self which is the same as Myself, I evolve the differentiations of name and form.” To that same effect are also the following passages which are attributed to Manu :—“ Know Him indeed to be the Supreme Person who is the Ruler of all, who is smaller than the smallest, who is golden-coloured, and is capable of being made out by means of dream-consciousness.” The expression ‘ Ruler of all ’ means the controller as being the restrainer within after having entered into (all things); the expression ‘ the smallest ’ means the individual selves, which by reason of their pervading all the non-intelligent things are very subtle, and as He (*i.e.*

‡ These are fire, water and earth.

the Lord) pervades even those (selves) He is subtler than even them; this is the meaning; 'golden-coloured' means 'having the brilliance of the sun'; 'is capable of being made out by dream-consciousness' means 'is capable of being reached by consciousness similar to that in the dreaming state'; the meaning is that He is capable of being attained solely through uninterrupted meditation which has attained the character of the clearest direct perception;—"Some (scriptures) call Him the sun, others (call Him) the gods known as *maruts*, others (call Him) the *Prajāpati* (or the four-faced creator), others Indra, others the *prāṇa* (or the life-breath), and others still the eternal *Brahman*." [*Manu*. XII. 123.]; the meaning of the word *some* is the *Vedas*. The meaning is, that, in accordance with what has been stated above, as the Supreme *Brahman* Himself, by reason of His forming the Ruler of all, exists entering within them all as the internal Self of all; the words *fire*, &c., like the words *eternal Brahman*, are denotative only of Him. To the same effect is the following passage taken from another *Smṛiti*:—"Those who worship the manes, the gods, the *Brāhmaṇas* who keep the sacred fires,—they worship Vishṇu alone who forms the Internal Self of all beings." What is stated is this, that the words *manes*, *gods*, *Brāhmaṇas*, *fires*, &c., denote through (those things themselves) Vishṇu alone who forms their Internal Self.

(To be Continued.)

IN MEMORIAM TO SWAMI VIVEKANANDA.

When a man steps from the darkness into a very bright light his eyes are dazed for a while and refuse to work properly for the moment. And when we are asked to speak and describe that great joy which lights our very soul, our answer would be as it were but a mere toying in the darkness with words. One may perceive and feel most perfect joy yet not be able to describe it.

It is with such feeling that my thoughts wander back to the great impressions which I can never forget. Although a number of years have passed, in my memory these events live as if they had occurred but yesterday.

I well remember my meeting for the first time Swami Vivekananda, this great teacher whose memorial we are commemorating this evening. Though filled with prejudice by friends, I went to one of the Swami's classes not so much to hear his lecture as to see for the first time a native of India, the land which I had learned to love through reading the Bhagavad Gita and the Song Celestial.

I was seated in the class room waiting for the Swami's appearance when soon a man came in, one whose walk expressed dignity and whose general bearing showed majesty, like one who owns everything and desires nothing. After a short observation I also saw that he was a very superior man, and withal, one who quickly disclosed a most loveable character. Now for the first time I became anxious to hear the words he would speak. Well, he had spoken but a few minutes when I firmly resolved to be a regular attendant. That prejudice, so strong with me when I entered, now seemed to be driven

from me by his profound knowledge and charming magnetism. I now wanted to hear all his lectures and teachings.

It would take too long to describe the great treats followed this first meeting I attended. As wholesome food satisfies the hungry and fresh water quenches the thirst, so my longing for truth was satisfied through the teaching of this wonderful man. And to this very day I have found nothing that gives a better answer and a clearer explanation to the various deep questions which arise in a man's mind than the Vedanta philosophy so ably taught by the Swami Vivekananda.

Not only were his words in class-room and lecture-room those of that instructive value, but also his conversations, while walking on the street or through Central Park, always conveyed the one message. Many of our interesting little talks I can readily call to mind; for instance, on one occasion I expressed my regret to the Swami that his worthy teachings had no larger following, and his wise and fitting answer was: "I could have thousands more at my lectures if I wanted them. It is the sincere student who will help to make this work a success and not merely the large audiences. If I succeed in my whole life to help one man to reach freedom I shall feel that my labors have not been in vain, but quite successful." This remark filled me with the desire to be one of his students.

The strong impression which this loveable teacher gave to his students was that of causing them to feel that they alone, while with him, had his whole attention and sympathy. Always willing to devote his entire time to heeding his students' most humble desire, he thus, by this most pleasing attitude, made students most enthusiastic and faithful disciples.

This created that enduring bond between teacher and disciple which is so necessary for any teacher's real success. And how glorious was his success! To-day almost every intelligent person is more, or less familiar with the literature which like a flower blossomed out of his work. And many are those,—the professor, clergyman and layman alike—who have been influenced to the better through acquaintance with these literary gems.

His teaching brought to us the peace of mind of India, of which we are so much in need. It is but recently that an American scientist pointed out how our fashionable and business life is a continuous nerve storm, a literal hurrying to the grave, speeding along every lifeway exhausting energy, inviting premature nervous and mental death. Through the strong desire for wealth and sense gratification the nerve energy is far overtaxed and nothing is done to restore it. What better remedy could be offered for this evil than the living of that life which the Vedanta philosophy teaches? Not the excessive nervous rushing here and there, nor inactive dullness, but serenity and tranquility,—*"Satva"*—is admonished; this would bring back to us the calm which Western nations have long lost.

In his teachings the Swami directed the war spirit in us to win the greatest victory, not by slaying our fellow-man in anger and hatred when he differs with us, but by transmuting this energy into a strict practice of self-control.

What better teaching can a man spread than one which contains such original thoughts as:—"He conquers all who conquers self; know this and never yield" or "In books and temples vain thy search. Thine only is the hand that holds the rope that drags thee on. Then cease lament, let go thy hold".

And now, though he has gone into the great peace beyond, because his work was finished, he still lives in our memory and in his work and he also lives in his message which he brought to us. He has done his duty as a great, good and true teacher and gave us the means, *That we may know the Truth*; but that is only one part, the other is our duty *That we may Live the Truth*; all is in vain without this part, increased knowledge brings this additional duty with it. For that purpose, to help and assist us to better live the Truth, societies have been formed, classes and lectures are being held and his brother Swamis have come to our share for by living the Truth of Vedanta, we prove that Vedanta is the Truth, and that this great man has not brought his wonderful message in vain to us. However mighty a nation we may be, he did not need us, he had Truth and Wisdom, but we surely are in need of his blessed teaching.

HENRY J. VAN HAAGEN,
New York.

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THE RUSTIC SAGE OF NARAYANAVANAM.

(Commonly known as "Sri Sorakai Swami.")

A TRIBUTE OF PRAISE.

1. The Rustic Sage of Narayanavanam is a rugged Gem of Shining Light :
His rugged men and ancient manners covered a heart purified and filled with Grace.
2. His words were simple and plain, nay rugged, but his meaning was full, free and faultless.
Language to him was the slave of Thought, and Thought again, the slave of a conquered-Mind.
3. Manners, Morals and Religion to him were one ; as his thought word and deed were ever-at-one.
"Manners maketh men" they say, but 'tis only true when manners spring from morals born of Religion true.
4. His rugged manners were a mine of Gold, and his rustic words a mine of Truth !
He was ever full of Grace, though his words cut to the quick, and turned the supplicant inside out.
5. I saw him first in a couch at "Dewan Bahadur's,"-- a mystic sage with mystic ways and charms ;
Inaccessible to me, a novice, he seemed, at first ; but his chief-disciple soon dispelled his illusion dire.
6. He told me of his rustic life ; How in Nature's lap he was born and bred ;

- Pedantic learning he had none ; Nature's open-book was all he read.
7. With his Mystic-lore of Nature's open-book, he often spoke words which cut to the quick :
He looks at your face, but peers through it by his mystic Art, and makes his way to the deep centre of your soul and heart.
8. You hear him speak ; but if thine heart be true and pure, his voice sinks down and plays upon thy heart-strings sure :
And the tone of his voice and the tune of thy well-strung heart so meet and mingle and merge in each other, that his words turn lyrics in the cave of thine heart.
9. This is the Mystic charm of the Rustic sage to the world, a *Mantra-dhrishta* he, who with words would make or unmake worlds :
And the worldly flocked to him in crowds to have their heart's desires fulfilled by his word.
10. The Altar-Fire of Consciousness—the '*Chit-Agnikunda*' of yore—he ever kept up in his own true heart ;
And made it manifest, to the faithful that flocked to him, by the ever-lit-fire of big and knotty trunks aglow by him.
11. The knotty-joints where root and trunk or crooked branches meet, were favourites meet to keep up the glowing fire by his seat ;
His heart and mind tended the internal fire within the soul, while his disciples kept up the external fire as symbol meet to the sense-bound soul.

12. He made no mystery of the Truth he loved and lived, and ever and anon spoke of It in simple words that lived,
Ever afterwards in the heart of those, who by simple Faith or sacred Love, stood attuned to his own true heart.
13. Such his greatness and such the simplicity of the Rustic Sage, who by living the life of Truth, lifted up the lives of those who sought his counsel sage :
But to the Inquisitive-mind his words seemed rude, and the Divine-Symphony of his heart to them sounded crude.
14. Such a Man and such a Sage in rustic grandeur shining, an Initiate went to see, just to satisfy his heart's pining.
He went, he saw, he heard, he obeyed and was saved ! Such the simple story of the path he showed, so well was it paved to the disciplined heart.
15. But to the eye of the sense-bound soul, it looked so steep and sharply cut, that the heart failed and the man shrank from treading a path so riven and rugged !
And the mystic Teacher, you know, ever leaves the shrinking heart to suffer and pine, for weal or woe, in this world's crowded mart !
16. " Pitch the primitive shepherd's tent on the moor, and see ! " —the Sage once said, and himself turned the primitive shepherd true !

The Initiate† *looked at* the Man and his Word and anon pitched the shepherd's primitive tent on the moor—when lo ! he found, "the field of consciousness," into an Infinite Expanse grow !

17. "The Parable of the Good-Shepherd," in simple words is told,‡ its mystic meaning the mystic soul *alone* can grasp and hold !

Mysticism is not mystifying, my Friend, but is plain and direct perception true, of 'principles', which the sense-bound soul fails to see, because of the outgoing-Mind.

18. You cannot, by 'Simple-English', make the mystic-meaning of the sage, take a larger hold of "the general-reader's" mind, who cannot ride or rein the mystic Charger§ bold !

But this my small tribute, to the Rustic Sage of Narayanavanam, in rugged words I send, to mark my Sense of the Sublime in Him to the End.

Aum Tat Sat.

C. V. SWAMINATHA IYER.

† "Look at Me"—Sri Ramakrishna Paramahansa.

‡ Vide *The Vivekachintamani* (Arudradarisanam Number) for January 1906, (Vol. XIV, pp. 271-257.)

§ 'தூயப்பரி' = 'Turiyappari,' as St. Tirumoolar says. Cf. also Emerson, who says :—"Words used in a new sense and figuratively, dart a delightful lustre, and every word admits a new use and hints ulterior meanings" This is only too true of the words used by the rustic sage of Narayanavanam, and if the worldly wise people do not understand him, it is because, as Emerson points out, "We have not learned the Law of Mind—cannot control and domesticate *at will* the high states of contemplation and continuous thought."

THE TRUE IDEAL OF LIFE.*

BY MR. MYRON H. PHELPS OF NEW YORK.

[Mr. Phelps said that he had had no intention of addressing the public, as he had come to India merely as an inquirer, but that he had given way to the persistent requests of the people of Trivandrum, some of the earliest of which came from the law students. With regard to the subject, he felt that he should be wise to defer discussion of either social or political questions until he had gained much more personal knowledge of India than he at present had, and indeed the latter subject was not, he understood, now an acceptable one for discussion. He had therefore chosen a subject which lent itself to treatment from a broad stand-point and one which involved religious rather than sociological, economic or political questions. To some extent, treatment of this subject must include consideration of the conditions of life in India. Of these the most important was Religion. The basis and sanction of what he should say must be found in the religion of his hearers. With the religion he had much sympathy, and as to this he wished to make a few preliminary remarks in order that the position from which he spoke might be clearly appreciated. He had been a student of Hindu thought for more than 20 years. He had been unable to accept the doctrines expounded in many various and antagonistic forms by the very numerous sects of the modern Christian Church in the West. He had grown up and was going on through middle life without a religion, when fortunately Hindu thought came to his attention and revolutionised his views of life.]

* An address delivered before the Law College Association, Trivandrum on the 31st October 1910.

He had found in it more of value than in all the other literature known to him. He felt it his duty on all suitable occasions, whether in the East or the West, to call attention to the great value of this thought. It would be useful to pause for a moment to consider the cause of the differences between Eastern and Western religious teachings. Why were these differences so great? A reason very simple and plausible had suggested itself to him, which had been accepted by many Christians and Hindus and which he hoped might be accepted by many more, since its acceptance tended to the recognition of the brotherhood of all the members of the race. That explanation was simply that Christ, Paul and John were like the sages of India, spiritually illuminated men, and as such had necessarily taught the very same doctrines as those other sages had taught in India from time immemorial; but that the proper interpretation of these teachings had been lost in the West because of the want of a succession of teachers having spiritual knowledge, i. e., of *Jivan Mukti*, while the meaning by the presence of many of these wise men in every generation of the past, as well as in the present. In support of this view, it was to be noted (1) that all parts of the Bible were capable of an interpretation perfectly in harmony with the teachings of the Hindu sages; and that fairly and without forcing the meaning of the text, a proposition which the lecturer proceeded to illustrate by analysing several pivotal passages of the Old and New Testaments. (2) Both the written and oral traditions of India testified to the presence in India at all times of many such men, while there was no trace of such traditions in the Church of the West, to which indeed the doctrine of *Mukti* was practically unknown. (3) The sages of India of all ages were in practical agreement with one another as to the things they taught and they were also unanimous in saying that only those who attained this spiritual experience could possibly give a correct spiritual interpretation to sacred books. This essential unanimity was to be contrasted with the infinite variety of

interpretation of the Bible given by the numerous Churches of the West (5) Teachings substantially the same as those of Hinduism had great vogue in the early Christian Church and strongly contended with the modern orthodox view for the allegiance of the Church until they were suppressed by the Oecumenical councils beginning with that of Nicaea in 325 A D.]

Having thus defined his position at considerable length, the lecturer proceeded to consider the subject of the evening.

How should the True Ideal of Life be determined—by what standard? Surely the prudent man would not trust wholly to his own insight, but would call in the wisest counsel which could be found; and that counsel was undoubtedly embodied in the *Sanatana Dharma*, the eternal standard of *Right Thought*, which the Lord had provided to enlighten men as to the proper conduct of life.

What then should the ideal be? Should it be the amassing of wealth? That ideal seemed now to be in the air all over the world. But what was the value of wealth? It would indeed procure gratification of the senses, the tastes and the intellect. But the *Dharma* condemns all these as aims in life. It is well known that sensuousness kills love and chokes spirituality.

Wealth would also procure numerous articles of “comfort”—expensive houses, dress, furniture, horses and carriages, motors and the like. But our sages have always taught that life should be made simple, that there might be much leisure, much time in which to worship the Lord.

Should the aim of life be to win fame, social position, distinction in the state? Sri Krishna had told us to be the same victory and defeat, to take praise and blame alike.

If these commonly followed aims of life are to be set aside, what should we strive for?

For determining this question no more valuable aid could be found than the study of the *Bhagavad Gita*. Sri Krishna

laid great stress upon the necessity of purifying the mind, as in Ch. VI, 5. The mind, he said, is the great friend of the spirit (when it is kept pure), but it is also the great enemy of the spirit (when it is allowed to become impure); therefore guard well the purity of the mind. That is, the mind is our chief reliance for safely crossing the ocean of life, and its value depends upon its purity.

How is the mind to be kept pure? Obviously there must be righteous action and righteous thought. That went without saying, but Sri Krishna proceeded further. He gave a great prescription for purifying the mind, one which he thought so important that he repeated it over and over again in every one of the 18 chapters of the Gita. That prescription was work: always be active, but work *without attachment to the rewards of Work*.

This was the great Hindu doctrine of Renunciation. It was much misunderstood. It did not mean the jungle or the orange robe. There was no shirking of action in the Gita. It might be called the Gospel of Work. The basis of the entire poem was Sri Krishna's effort to pull Arjuna out of the slough of despondency and inaction into which he had fallen, and force him to act. But the action which Sri Krishna urged must be performed in the right way. It must be work done for the sake of the work—work done as duty to God, as duty to man. In other words, the ideal work was *Service*.

All work that had been worth while had been done in that spirit. The Mahabharata, the Ramayana, the Puranas, the great temples of South India, the Indian monuments of Buddhist and Mohamadan art—all these were examples of work done as duty or for the love of the work, not for the money expected from it. Europe too had intuitively recognised the supreme value of such work. It was agreed by all that the finest work ever done in Europe was its exquisite art,—paintings, sculptures and wood-carvings—wrought under the influence of the great spiritual revival known as the Renaissance, which regenerated Western Society in the 15th

century. Men did these great things, not for the money they would bring, but for the love of the work, love of God and love of man. Fra Angelico of Florence painted his lovely Madonnas and Angels *on his knees*, as acts of worship.

All work should be so done, whether in the studio, the office, the workshop, the kitchen or on the farm—as *Service*, for the good of all, and not as a means of gaining wealth. Everyone instinctively knew this, but only Sri Krishna had told us the reason of the supreme value of the method.

As throwing light on this question of the true Ideal another principle of the Dharma must be considered. It was declared that the most important of all things in life is *the development of the capacity to love*. For this the ancient civilization of India was deliberately fashioned by the wisest of men. The inclusive family system, the Village Government by the Elders, the principle of unanimity of decision rather than that of majority rule, the principle of reasonable compensation instead of that of competition—these and other institutions and principles like them had been adopted by the ancestors of his hearers because they made for love and peace rather than for discussion and strife; and the substantial absence of jails, poverty, perjury and litigation in those happy days bore witness to the wisdom of those law-givers.

Now love to develop which was the chief end of the Dharma and social polity of ancient India, grows by work for others, i. e. by *Service*.

Thus by another road we arrived at the same conclusion, that is, that the true aim of life was *Service*. The self must be left out. Life must be shaped in such a way as to be of *most use to others*.

"Gentlemen", continued the lecturer, "there is", I believe, absolutely no other course worth while. There is no other path out of this entanglement or bondage in which we are involved. Our watchword should be the injunction of Sri Krishna—"Act, having in view the good government of the world." That is the best advice my life's experience will

yield you. It is the conclusion to which I have come for myself also and which I am endeavouring so far as I can to put into practice."

"Now if we adopt this ideal, what will it mean in actual life, particularly to the lawyer?"

"It will mean, in the first place, *uprightness*, unflinching and uncompromising: for by uprightness only can the rights of others be respected."

"It means that you will give your efforts to quieting litigation never to promoting it. Therefore you will necessarily shrink from a practice which I was told the other day was very common in a neighbouring city,—that of paying intermediaries for bringing in business. That practice is not considered consistent with high ideals among us in America, and I do not think it so considered here. It has the distinct moral danger that the inducement of his reward may lead the intermediary to foster litigation—an abuse of which the lawyer may be ignorant but for which he will be responsible."

"That ideal will require that you always aid justice, that you never impede it. You will always remember and always act as you remembered, that you are an officer of the court, no less than the judge on the Bench. You will keep out of cases in which you do not believe—unrighteous cases. This rule may appear to you difficult. But it is a perfectly practicable rule to follow. It may at first somewhat abridge your income, but your object is to render worthy service, not to gain riches quickly; to uphold high ideals for the community to follow. In the end I really believe that your life will be a greater success, in all respects that it would otherwise be, but if not, what does that matter, if you leave your community better than you found it?"

"Carry high the honor of the profession. Never try to mislead the court. I was recently told in a neighbouring jurisdiction that there had been an appreciable lowering of ideals of the bar within a generation: that, now the best lawyers were considered those who were most successful in

hoodwinking the court. Even the Judges had come to expect it, and failed to reprove the employment of such methods. I hope this is not so here: but if it is, you must effect a change. You will never lower yourselves to that practice if you hold before you the ideal of Service."

"Corresponding to your Responsibilities you have also Rights. Bound as you are to regard yourselves as officers of the court, you are equally bound to insist upon being so regarded by the court. You have the right to respectful hearing and considerate treatment and it is your duty to stand up for that right."

"The moral standards of the community are in your hands. Your position is one of great responsibility. If you betray it the chances are that you will lose all your reckonings and shipwreck your lives."

"Can you tell me what law is? You will say that it is a rule of conduct. But what are the limitations of the rule? This question will puzzle most lawyers. It is a question worth thinking of. Is it not evident that in fact law is nothing more than the formulation of ideal relation between neighbours requiring a man to act as he would act if he loved his neighbour? Is it not, in short, the rule of neighbourly love?"

"As lawyers you will be sworn to uphold justice. How many of you have considered what justice is and what is its purpose? Justice is doing unto others as you would that they should do unto you. As to its function, Paul said,—*"Love is the fulfilment of the law,"* and Paul was a very wise man. He meant to say, act justly' act as you would that others should act towards you, and it is God's law that will develop in your heart."

"Remember then, always and ever, that you are not to promote differences but cure them, that you are to develop love and not hate."

"When I was in Ceylon recently a distinguished man remarked in the course of a public address, that there were

too many lawyers in the community. What a light he unwittingly threw upon the mental attitude of the time! Too many lawyers! Is not a lawyer one who knows the law and is zealous in its enlightened support. Can there be too many of such men? Had I heard the remark made, I should have wished to ask that question. But instead of an office of honor and responsibility, the law has come to be looked upon really as a means of livelihood; in that view only can there be too many lawyers. I hope, gentlemen, that you will see to it that at least here in Travancore the true ideal of the lawyer is maintained."

"This ideal of *Service* means also *Public Spirit*; sacrificing yourselves, your time, your money, your life if need be, for the good of the state. In this matter you may well look to the West. There are many things in the West which I do not counsel you to follow. The amassing of wealth as an end of life, the keen race after excitement as afforded, for instance, by sensational journalism, horse races, athletic contests, prize fights, theatres, operas, music halls; the pursuit of sensuous enjoyment, in feasting, in wine and strong drink, with women, with fast horses, in fast travel; the piling up of material possessions, articles of comfort and luxury; as to such things I would not advise you to follow the West, but rather to avoid its example. No real happiness or advantage is gained from these sources. Rather these distractions and this burden of possessions limit and hamper the free play of life and crush out the spirit. As to this I cannot be too emphatic. I think there is no danger threatening India comparable with that of substituting her traditional simplicity for the complex and costly manners of the West. It is a hailstorm which, if you allow yourselves to be drawn into it, will blast and ruin all that is of real value in your lives. Of what advantage over Indian articles are European clothes, European food, European furniture in this climate? Oppressive and ruinous in their cost, their only use is to minister to idle vanity.

"But in the matter of high and broad culture, noble character, you will find many and brilliant examples in the West; such men as Father Damien, the Roman Catholic Priest, who that he might minister to a colony of lepers, made himself in effect a leper; Howard who spent his life and fortune in reforming the prisons of England and Continental Europe; Garrison, whose tireless energy and stern determination loosened the shackles of five million slaves. Abused, mobbed, persecuted, Garrison struggled on until he awakened the conscience of a nation. His spirit is enshrined in that splendid clarion call which led him to victory—"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—and I will be heard." Such men from the West you have had in India. If I am correctly informed, Sir John Lawrence, Sir Thomas Munro, Sir Arthur Havelock, and many other Indian civilians have had much of that same spirit; and my experience has already shown me that there are still Englishmen of that stamp among you.

"That type of character the West has developed; men who are ready to sacrifice their strength, their fortunes and their lives, if need be, for the good of the state. Such men are the source of the strength of the West. There are many of them. Western countries would be nerveless, would never have become great without them.

"India can never be great until her sons are great. Much as I sympathize with India I am bound to say to you that so far I have not found among you that proportion of developed and balanced characters which are to be found in the West. That this should be so in spite of the vastly keener and higher religious consciousness of India is indeed singular. It may be that the great characters of India are to a large extent devoted to the religious life—withdrawn from the life of the world. I suspect that this is indeed the fact. If so, it indicates the most important reform which the Indians can undertake.

"Some profess to find an explanation of these differences in this alleged superiority of the religion of the West. This cannot be, both because there is no such superiority and because there has been at periods of the past no lack of such characters in India.

"Some explain them as the effect of generations passed under alien rule.

"But it is useless to speculate upon this matter. It is enough to know that throughout history it has been the lot of nations and civilizations to rise and fall. Here we are met by the striking fact that while other ancient nations almost without exception have totally perished, India has only declined. Where are Babylon, Assyria, Egypt, Greece, Rome? All have vanished, and to a large extent are forgotten, while the Indian civilisation seems to have a quality of permanence. It has that quality because it was planned and built up by sages who understood both the spiritual and the material aspects of life. They preserved the balance between the two and so their work has endured. That balance must be maintained. If you surrender it in deference to the dominant materialistic tendencies which come to you from the West, India is lost. If you preserve it, as for myself I have no doubt but that the future will repeat the past. Herself unchanging and serene, India will see the kaleidoscopic procession of Western national life go on and on. Fail to maintain that balance, become materialized, Westernized, and there is every reason to believe that the memory of India will fade from among men. Regardless of the causes of this decline, resolve, now that Indians are awake, that its period shall cease, that a cycle of upward social movement shall begin. As I have said before, I cannot advise you as to what should be the particular steps of your course; but I can say with certainty and assurance that the guiding principle of each individual life should be SERVICE. There are also some matter which I can safely urge upon you. In the first place, you must cherish your religion and you must teach it to your

children. The methods of teaching it are yet to be determined. They must be found out. Your religion is an untold power. It must be made living. It is your most precious possession. Your religion, your national and racial traditions and ideals must, first of all, be inculcated.

"Then, you must educate. Education is your great lever. What is needed most is the opportunity for the young to associate in close relations with men of high character. The right sort of University life is the great developer of character. It has had a wonderful effect in making the West what it is in a short space of time. Particularly it has developed America. American Universities have perhaps had a greater influence upon character than any other American institution. There are now more than forty Universities in the United States. Almost every State has its own University, and education, in a majority of them, is free. There are among them Universities which have endowments amounting to nine crores of rupees. Untold sums are devoted to Education. The city of New York alone spends each year for this purpose upwards of six crores of rupees, and this vast amount would readily be increased by the City Government, if an increase were needed for efficient education. Thus these Universities have made the West a great training ground for character. Young men in them come in close daily contact with the greatest minds and the characters of the country. This association is intimate and fraternal, and is a powerful stimulant to the development of the highest virtues of character.

"I may say here that these great opportunities offered by the American Universities are open to the world, and these are opportunities of which you may well avail yourselves until you have suitable Universities of your own. I believe that better education can be obtained in America than in England at one third of the cost.

"That you may know that I am not alone in the views I have expressed as to the kind of education urgently needed

by India, I will read an extract from a letter I have recently received from the Rev. Dr. J. T. Sunderland, one of the wisest of the friends of India in America :

"I hope," Dr. Sunderland says, "that while you remain in India you will press with all your power upon the Indian people that they must have their own national life, their own literature, their own art, their own religion, their own spiritual identity, and their own distinct contribution to place in the world's civilization. In order to accomplish this they must, as you so well urge, *themselves* educate their children instead of permitting others to educate them. Especially should the early education of their children be in their own hands. It is dangerous to turn them over to any kind of Schools or Colleges in the hands of Christian missionaries or the British Government until they have had years of training in distinctive Indian Schools, in which their own language and something of their own literature and history and religion and reverence for Indian ideals have been taught them."

"All this must be done intelligently and with a large outlook, not narrowly, bigotedly and blindly. Indians must make their own schools good. This means that they must pour effort, energy, persistence and money without stint into these schools. It also means that they must open their eyes to see all that is good in other schools and frankly adopt it. The Science of the West India simply must have. Let her take it, take it gladly and use it for her own high ends, and not resist it until it is finally thrust upon her by aliens and used to crush out her high ideals.

"I have no hesitation in saying, further, that you must develop the entire strength of your people. You must educate and elevate the masses. There is strength in the blood of the common people. You must not depend upon the present educated classes alone. And you should be moved to this effort by the feeling of brotherhood, not by the dictates of policy. It is your Duty, it should be only the due compliance with your ideal of service. In doing this, there is

no sufficient reason for fear that you will diminish the inclination for labour on the part of those whom you educate and elevate. CHARACTER must be developed as well as mental qualities. The dignity of labour must be inculcated.

"Gentlemen, you think you have little strength. But I am confident that if you will, you have the matter in your own hands. Conviction and earnestness have enormous power. Nothing is so great as sacrifice. The most important social movements have been carried through by the impulse given by a single man. You who hear me to-day, Yes, Gentlemen of the Law-School, you alone, can make your country over if you will; you can set an example which will stimulate all India. Nor would it require a long time. A generation might witness a marvellous change.

"In the West, we accomplish what we want by agitation, by creating a public opinion by talking, talking, talking. I have heard it said that this method would be here regarded seditious. Whatever may be the case in parts of India where I have not been and which I do not know, I am sure that it is not the case here. You have a wise, sympathetic and beneficent sovereign who is one of you; who is devoted to your religion and knows and understands the needs of his people; who loves them and whom they love. That any reasonable and temperate discussion of public question would meet with repression from the Government is unthinkable to me. I am sure that, on the contrary, all your legitimate desires will command cheerful and beneficent consideration from your Government.

"In ancient times the highest ideal of India was poverty and service. Times have changed: and perhaps that noble conception of life is not possible now. Under modern conditions you may be forced to pay a greater regard to the money needed for your support. Nor is money to be despised. It is always useful and it may be necessary for service. Value it as a means though you do not value it as an end.

"Bring back the spirit of this ideal. Kindle the flame of self-sacrifice. Again I say to you, there is nothing great but sacrifice. Public-spirited action is true worship. Follow the path with earnestness and you will yourselves live to see a regenerated society.

"I thank you for the long and close attention which you have given me."

MYRON H. PHELPS.

THE LIFE AND POLEMICS OF ŚAṆKARACHĀRYA.

(Continued from page 171.)

Under the instance of his teacher he assumed the Brahmasana fragrant with particles of scent dust of sixty four Kalās ('arts')(g) ornamented with the gems of fourteen branches of learning; rendered luminous with thousand rays of the Vedas; looking splendid with the threads of Sūtras and Itihāsas; and lifted up thirty-six fingers consisting of Tāpaniyas, Aṅgas, Mantras, Yantras, Tantras, and the like. He assumed such a seat as the rising sun would the Eastern Mountain(h); as Dhṛiva(i) would occupy the pole of the spheroid of Brahmāṇḍa(j); as YAJÑA-

(g) Kalās are arts, mechanical or fine, and are sixty four in number. They require more of one's own genius than tuition to manipulate.

(h). So described conventionally by Sanskrit literature. It is also called the Sunrise Mountain as contrasted with the other imaginary mountain known as the Sunset Mountain. The comparisons that follow indicate particular things some of which will be pointed out for the purposes of illustration. The present comparison throws a hint as regards the renaissance of knowledge after a dark period of ignorance and bigotry described in the previous chapter.

(i) The pole star.

This shows his adherent nature and the firm resolve he took to see that the world moved with his philosophy in the centre.

(j) Fourteen worlds, seven upwards commencing from the Earth, and seven below are said to constitute a Brahmāṇḍa ('an oblate spheroid subject to a BRAHMA's sway'). These are several such Brahmāṇḍas.

VALKYA(*k*) at the sacrifice performed by JANAKA and lasted for twelve years; as ŚUKA(*l*) at the time of imparting the divine lore to the king PARIKSHIT, as VYĀSA on the top of the mountain Meru(*m*) having embraced a mode of life suited to the conducting of austerities(*n*); as VĀLMĪKI at the time of imparting the history of RĀMA(*o*); as PATAÑJALI at the time of giving out the Mahāshābhyā (*p*); as BṚHASPATI at the time of the disciplinary course of the gods (*q*); as BRAHMA at the time of revealing the divine

Another figure to represent the various qualities of his teaching power.

(*k*) YĀJNAVALKYA is reputed to be the best of Yogins. This comparison shows that time was nothing in ŚANKARĀCHĀRYA'S view if it meant to accomplish a great deed.

(*l*) ŚUKA, the son of VYĀSA was a boy philosopher, who taught the mightiest.

(*m*) The celestial mountain. It forms the central axis around which the whole planetary system rotates.

(*n*) This comparison shows how such a great personage occupied such a central position, leading a rigid life personally and preparing himself for the guidance of the world.

(*o*) VĀLMĪKI taught Rāmāyaṇa, the poem which, as is admitted, is the very essence of the Veda, to LAVA and KUŚA, who were very young children. The comparison shows that ŚANKARĀCHĀRYA would teach the highest things in the easiest way even to children. Some of his works show these special features.

(*p*) This comparison shows that the original things had been disturbed very much by the learned men of the day, and this little boy was born to bring about order everywhere, and settle the nature of philosophy.

(*q*) This shows the multitude of his fit disciples.

mystery to NĀRADA(*r*); and as ŚRĪ KRISHṆA himself at the time of explaining the real philosophy to DHARMA-RAJA(*s*). Such a ŚĀNKARĀCHĀRYA taught best to his numerous disciples a number of sciences commencing with the Vedas.

"O disciple, thou art BRAHMA"(*t*).

"How is that?"

"Because of the sameness with CHAIṬANYA."(*u*)

"What! would you say that though there exists the body and the senses,—the creation of ignorance,—that, thou alone art CHETANA? How is it, O teacher, that there can be CHETANA in me when I am sensitive to pain and pleasure? I have been born in this body as one who is passively moved by the deeds done in a previous life, my body is as transient as a bubble on water, and I have been surrounded by various senses.

Disciple's query.

I have been submerged in the mighty current of birth, existence, and death, am tormented by the batch of six enemies of mankind(*v*), and am haunted

(*r*) This comparison indicates that he trained the most capable men to do his work.

(*s*) This indicates the love he bore to his disciples.

Such things occur throughout the work and the meaning or signifi-
cance is to be properly discriminated.

(*t*) Cf. *Taittīyamasi*, 'Thou art That'—Chhāṇḍogya Upanishad.

(*u*) CHAIṬANYA is according to Vedāntism PARAMĀT-
MAN of the nature of *Chit* and according to Nyāya and other philosophies, the quality of the *Ātman*.

(*v*) These six are Kāma ('desire'), Krodha ('deep anger'), Lobha ('avarice'), Moha ('ignorance inconsiderate'), Mada ('intoxication of self-sufficiency'), Mātsarya ('jealousy'), Each gives rise to the next succeeding one.

by these devils of *Iṣhaṇas(w)*, namely, wife and two others. To such a one as myself it is not fitting to attribute a quality of being ever blessed.

"Would you say that it is to the Soul that exists within myself? • It cannot be even for that; for that has

The objection of the disciple that neither his own self nor the soul within him is CHAIṬANYA.

such attributes as, for instance, knowing little, and is troubled by desire, ignorance, and the other demerits of the kind. Again, it is only in the eye of

a *Bheḍavdin(x)* that the Soul is a thing knowing hardly anything, that enjoys the result of good or bad actions, that is confined in the sphere of *Māyā*, that is of a different shape from that of the Highest Lord, and even under the most mature knowledge all that can come to it is but the condition of *Sāyujya(y)*. But what really is the attainment of the world destined for the virtuous

The gist of the second objection.

through the performance of virtuous deeds, and that of the hell regions through abominable or the like deeds.

Thus says the Śāstra, the great Veda itself: "If they are of a noble conduct of life, then they would enter a noble Yoni(z) such as the Brāhmaṇa Yoni, the Kṣatriya Yoni, or the Vaiśya Yoni; but on the other hand if they are of an abominable conduct of life, they would enter an abominable Yoni, such as the Yoni of a dog, the Yoni of a pig, or the Yoni of a Chāṇḍāla(a). Thus whether it is creation or even the final dissolution what is called Soul

(w) Wife, child, and wealth.

(x) One who maintains the doctrine of dualism. Cf. *Devatām tat bheḍā Uchyate*.—Gaudapāda Kārikā III, 18.

(y) That is to say, of being near.

(z) Yoni, womb and not vulva.

(a) Chhāṇḍogya Upanishad, V, 8, 7.

is not one and the same thing, but having entered diverse bodies achieves diverse deeds in an inexplicable way. They say that what is called Moksha is described as the attainment of a station which is Bliss itself. But myself being such as described above, how can it be fitting to regard that I am CHAIṬANYA Pure, connoted by the attributes of Reality, Knowledge, and Bliss?"

The disciple having spoken thus the Blessed ĀCHĀRYA of that superior grace replies(b) :

"The Entity familiar in the Śāstraic literature a *Sarvajña* ('one who knows all'), *Sarvavīt* ('one who understands all'), one whose *Tapas* ('austerity') abounds in knowledge, and so forth is *PARAMĀTMAN* the material cause of the Universe. It occurs to Him that He should create the worlds, and He created these worlds, water, rays, earth, water, *Ādas*, and water. Then in the body of *VIRĀT* consisting of the fourteen worlds beginning with *Aṭala(c)* and ending with *Satya(d)* He got ready *Agni* ('god of fire') and other deities, and said, 'there are these openings, the mouth, etc., and do you enter and dwell in the body according as the abode suits you.' Then He reflected a little, saw that there was no such thing as procuring any satisfying food to that body of *VIRĀT* which was so created and was abounding in every limb and organ, for, indeed, there is no object that can be distinct from it, and

The reading here varies from the readings generally accepted and found in other books. But we adhere to what is found in *Śaṅkaravijaya* alone.

(b) The reply is purely a gist of *Aiṭareya Upanishad*, so expounded to suit the present necessity.

(c) Seven worlds below.

(d) Seven worlds above, the first of the series, and that is the lowest, being the Earth.

thus came to the conclusion that another smaller body must be created. Accordingly He created the cow's body containing every organ along with its particular presiding deity, with the sensations of hunger, thirst, and the like. AGNI and other

Cow's body.

gods spoke to the PARAMĀTMAN thus: "This you see is a cow's body and has only one row of teeth. Besides it has the nature of a beast and cannot articulate. This in fact is not sufficient for us." Then ĪSVARA with His spontaneous mercy created the body of the horse posses-

Horse's body.

sing a double row of teeth capable of pulling out the grass along with the root, and asked AGNI and other gods to enter and dwell in it according as the accommodation suited them. They, however, got into it, and finding no trace of happiness whatever said again, "This, in fact, is not all we want." Once more the Worshipful Lord pondered and, with the usual mercy He exhibits even without winking, He

Man's body.

created man's body perfect in possessing the power of discretion and speech and told AGNI and other gods that they might enter and dwell in it according as accommodation suited them. They entered into that, said that that, indeed, was well done, and felt happy that man alone was well created.

"The Lord contemplated further in this wise: In fact the activity of the senses proceed in exact consonance with the activity of the mind, and in

The mind and the senses.

the absence of a propelling factor, a total inability to accomplish any action results. For the entire group of senses as well as the mind is inert. That which can

The propelling factor.

propel an inert thing can only be an active one, that which is active has the attributes of CHAIṬANYA, and also anything other

than that has inertia in it. Thus, thought the Lord, how can this go on without Myself? That is to say, this body

The element of ĀTMAN in the body.

looks thus being constituted of the limbs, senses, and the deities presiding over them, and how can all this put together continue without Myself, the Master enjoying all and appearing in the assumed form of Jīva ('Soul')? Therefore, Myself should assume the form of Jīva ('Soul')

The Jīva.

the lord that enjoys all and enter this body. This is what it means. Further the PARAMĀTMAN considers through which of the two ways he should enter in. Of course there are two paths which are the gate-ways of entrance, one is the centre of the foot, and the other, the Brahmarandhra(c) in the centre of the head. The Lord considers through which of these two he should enter the body.

(c) 'Brahma's opening': so called because of this instance, and is the central joint of the skull bones.

(To be Continued)

EASTER

Christmas and Easter are the only two great festivals of Christendom. And it is significant that both these were originally not Christian but only Pagan festivals which after the spread of Christianity in Europe were quietly appropriated by the new denomination to their own use and a new meaning given to them. It is fairly well-known now that Christmas was the Pagan festival of harvesting; while in the very name of Easter, we have the evidence of its Pagan origin. Easter is a reminiscence of Astor, the Pagan goddess of Spring. According to some philologists, the word is derived from *Eastre* "a goddess whose festival was held at the spring equinox." The spring festival is universal in all old ethnic religions. The Hindu festival of Holi so popular in Upper India, is really the festival of Spring. This is the season of colour the efflorescence and seed time of Nature. The Hindu symbolised through it I mean the Vaishnava Hindu especially, the nuptial of Purusha and Prakrati of Radha and Krishna. It is here in this symbolism, that one must seek for and find the inner meaning even of all the indecencies, so revolting to the unimaginative and essentially vicious imagination of the modern ethicist. To the true Vaishnava, however, the Holi was a commemoration of Divine Sport, the Leela of the Lord. To the generation of Hindus who had not caught the "new light", Krishna and Radha were real gods and this faith saved them from the evils that arise to the faithless from the associations of the Holi. If the Hindu Holi symbolises what may be called nuptial-sports, the Christian Easter symbolises the more sober and serious process of generation. The red powder kunkum is the symbol of your Holi; the egg is the symbol of Christian Easter. Here Easter presents are sent in the form of huge eggs inside which are stuffed various articles of friendly greetings. Christmas presents

are stuffed inside a huge stocking but Easter presents are associated with the egg. Egg is the symbol of birth. The Spring is the season of the resurrection of Nature. In the winter, Nature dies and lies buried for all the time in frost and snow. The trees are bare and bleak, the earth is without its garment or green. The coming of Spring is the harbinger of a new, a resurrected life in Nature. And the Spring festival was everywhere a celebration of this new birth. Christianity found in it a very appropriate symbol of the resurrection of Christ, and thus took the festival of Astor, the Pagan goddess of Spring and put it in its own calendar as a commemorative festival of the crucifixion and resurrection of the Saviour. And it shows how Christianity has expanded from age to age by the assimilation of non-Christian cultures and mysteries. It was only when the Lutheran Protest killed the soul of Christianity as a religion and practically reduced it to a system of mere morals lit up with emotion that this assimilative process was more or less completely stopped. Had Christianity preserved its old expansiveness and powers of assimilation, in India there would have grown up a new form of it, as vigorous as that which grew up in Rome and Greece, and then your Holi would have been quietly assimilated with the Resurrection of Christ, and the process would have given you a truly national form of Christianity, that would take its own place side by side with Vaishnavism and Saivism in the great confederacy of Hindu faiths and cults. Protestantism is too shallow to hold the deep and varied spiritual life of the Hindu, and the Catholic missionaries in India lack that wide culture and synthetic genius which could have given a truly national form of Christianity to the large community of Indian Christians whose social gains are absolutely no compensation for the loss of the hereditary spirituality of their race.

THE "TIMES," EASTER-SERMON.

But I am afraid, I have been travelling far away from the usual track of a weekly London Letter. But my excuse

is that even we poor journalists have sometimes to think of religion if not our own at least of some body else. And my musings of this morning have been inspired by an excellent sermon which the *Times* has preached on the topic of the day. The world can't surely, be coming to an end, when even the "Times" finds time and can muster courage to publish its Good Friday thoughts! The sudden humility which the Thunderer has developed almost overnights, is miraculous and can be explained only upon the hypothesis of a special dispensation of grace

" WHY WAS CHRIST CRUCIFIED ?

The answer of the "Times" to the question is that "the Jews and their leaders were too tenacious of their authority to discern the moral beauty and the spiritual purity of his teaching, and saw in it nothing but mischievous innovation and the impending overthrow of their hierarchy."

"The Chief Priests and Scribes sought how they might kill him for they feared the people. "We found this fellow perverting the nation" they pleaded: and again, they averred that He stirred up the people. That was all that they could discern in the greatest spiritual influence that has ever stirred mankind. It threatened their authority, it might produce popular disturbance, and therefore it was wrong and must be suppressed....."I spake openly to the world; I never taught in the synagogue and in the Temple whither the Jews always resort: and in secret have I said nothing." So said the accused. The Jews knew it to be true and Pilate knew that for envy they had delivered him. Thus was enacted the tragedy over which Christendom mourns on Good Friday."

A BROAD LESSON.

And the broad lesson that the "Times" draws from all this, has a universal application; and it is this:—"that the worst tragedies of human affairs are caused not by deliberate wickedness, not by sinning against the light, but by what may

be called in general terms the misunderstandings of mankind."

"Here was a Man who, even if his divine character and mission was denied, was leading his people to a higher and purer standard of human conduct to a loftier conception of human fellowship to an abiding citizenship in that kingdom of heaven which every man, through his teachings, has learned to be the birthright of all who will do the heavenly will. Yet the Jews and their leaders could see in him or affected to see in him nothing but a malefactor; Pilate though he knew him to be a just man would not stir a finger to save him from his enemies; Tacitus could find in his teaching—the sublimest and most helpful even from a human point of view, that has ever inspired mankind—nothing but a baneful superstition.—*exitabilis superstition*—the cause of all manner of wickedness in its votaries, the festering sores of some of the most abominable and atrocious things to be found even in the Rome of Nero."

You are not a Christain, yet I am sure you and your people will find a consoling and uplifting message in these Good Friday musings of even the "Times." But also; civilisation has divided life into watertight compartments and our religion finds no entrance into our politics nor our morals into our economic relations. Even Christ, who suffered to be crucified for mankind, is shut up to-day within the four walls of the brick and stone buildings where Christendom prays to its God. He is an unwelcome guest at table, a pestilential demagogue in politics, and a vulgar socialist in economics. For once, however, the "Times" sees and apprehends things in their real spiritual perspective. But alas! in the words of Emerson, our faith is transitory, our sin is habitual.

THE HINDU CORRESPONDENT, LONDON.

Swami Sadananda.

The Physical Self of Swami Sadananda is no more. The first and the foremost disciple of Swami Vivekananda has joined his master. He came from a Gupta family long settled in the United Provinces. He was a strong and robust young man who detested the hollowness of this world and its vanities from his very childhood. His noble heart spurned all scholastic education that would add to the difficulties of his not very affluent parents. To help his family he joined the Railway service as a marker of goods.* By sheer force of character he gradually rose to the position of a station master. He was a no mean Hindu scholar and Persian was his special delight. Almost the whole of Sufi literature he knew by heart. Bhakti or love was to him the whole of religion, the power behind all literatures. His whole being was tinged with 'loving service true.' The attractions of Persian poetry were so great that he is said to have contemplated to become a Mohammadan. It was at this psychological moment of his life that he met the unknown young Sadhu with flashing eyes, radiating love. His whole being went out of him in adoration of this young Sadhu, afterwards known as Swami Vivekananda. The Sadhu arrived at the station. The moment the young Gupta saw Swami Vivekananda, intuitively he realised in the Swami the ideal of his dreams, the abstract love of the Sufi literature, incarnating in the real. He saw in him his beloved. "Here is an object in whose Service I could lay down my personality, in whose worship dissolve my self", thought the station master: After his duties were over: He came out and requested the Swami to be his guest and asked, "Swamiji,

will you take me as your disciple?" "Can you follow me?" asked the Swami. 'Yes' came the bold reply. Then go and beg our bread from the porters of the station' said the Swami. It was immediately done. By a touch the vanities of the world dropped off from this young aspirant. With the permission of his parents he resigned his appointment and followed the Swami.

"I loved the Swami" said Sadananda once, "as the Gopis loved Sri Krishna. Not the intellect, not the spirituality and all that nonsense but the divine grandeur of his personality that filled my being. It is this that I loved, not only the Swami but every thing the Swami loved." He literally worshipped the person on whom the grace of Swami fell; even those who had a good thought to say of his master. Such devotion, such self abandonment is surely a sign of greatness. Once when he separated from the Swami, existence became miserable to him and he wanted to commit suicide. Again when high destiny led the Swami to America, Sadananda unable to bear the separation became crazy! 'O! the enchanter of my soul has gone. My Lord has forgotten me' he used to cry out. This intensity of yearning of his soul was often misunderstood and misrepresented. He dragged on a restless and miserable existence until he joined the Swami after his return from America in 1897.

The power of the ideal over him did not crush the real and its love of duty. Several years after he became a sannyasin, his father fell ill. The news of his father's illness spurred him to action. With the permission of his master he went to the rescue of his suffering family. He nursed his father with tenderness and care until the patient was restored to health. To pay off the debts incurred in this service he opened at Simla a firm named Sadananda & Co and did business as an agent under a firm of wood

contractors. In a year he paid back the debts and helped his brothers to get a living and returned to the service of his master at Calcutta.

When asked by some friends to give his experience of the Swamiji, he said "O! how can I describe him. He is an ocean of love,—love itself embodied. Once in our wanderings in the Himalayas I fainted from hunger and thirst. He carried me, this wretched man of flesh, on his noble shoulders for nearly ten miles to save it from death. At another time like any syce he led my horse across a river which was very slippery and the current dangerous to cross. With tears in his eyes and his throat, choked up he cried like a child, what a cursed creature must I have been to take such services from him. He risked his life several times for my sake. How can I describe him, friends, except by the word love, love, love!"

Swami Vivekananda knew that Sadananda was a beautiful soul. He often compared him to that disciple in the Sufi literature, the *becoming* power of whose love was so intense, that when he was asked to lend his Master a calf did it with such love that he himself was transformed into a cow with big horns. Sadananda lived with his Master serving him as a faithful servitor like Hanuman whose only reward is the service of his Master. His manly heart always led him to the service of neighbour man, to the miserable and down-trodden. The service he did to the city of Calcutta in nursing the plague-stricken poor, is known to all. After his Master's *mahasamadhi* he fell ill and lived his remaining days a hopeless invalid. With his gaze fixed on the image of his Master, and "Swamiji, Swamiji, Swamiji" on his lips, he entered into the final *Samadhi* after a life of selfless love and devotion for the Master. One word more as to the value and meaning of a life such as his, dedicated to the service of the

Master. Speaking of this Gurubhakti, Swami Brahmananda the head of the Ramakrishna Order once said "That devotion, that uprightness, that boundless faith in Guru's words, once raised India to her highest pitch of glory. If India rises again, she will rise through this devotion to Guru, through the recognition of Guru as God, not mere God of the imagination but as God visible. If we become ready to sacrifice our lives for him, then only shall we be able to perform great actions. Not only shall we be able to do something for our own salvation, but we shall also be able to do something for our motherland and for our nation also."

By conserving the natural and spiritual powers retaining virtue, it is possible to escape dissolution.

By restraining the passions and letting gentleness have sway, it is possible to continue as a child.

By purging the mind's eye from impurity, it is possible to continue untainted.

By governing the people with love, it is possible to remain unknown.

By continual use of the gates of heaven it is possible to preserve from rust.

By transparency on all sides it is possible to pass unrecognized.

LAO-TYE.

REVIEWS

Nitichintamani.

We have received from Mr. M. S. Puttanna, B. A., pleader, Nagathpet, Bangalore City, a full prospectus of his Nitichintamani. The work is divided into three parts, and illustrate, from a positive and a negative aspect all the virtues that are to be expected in (1) Childhood, (2) Youth, and (3) After Life. The stories are mostly from Indian sources, and the work has a highly religious value in addition to its being a moral one. In these days of educational activity we cannot recommend a better book to be in the hands of every young learner, and we trust that especially as the author expresses his desire to give permission for its being translated into other Indian languages, the best use will be made of it.

Swami Ram Tirath.

We have received from Messrs Ganesh & Co, Madras, a copy of the second edition of the Life and Teachings of Swami Ram Tirath. The life is shortly told. He was born in 1873 and was a direct descendent of the great Saint Tulsidoss whose Ramayan is the Bible of Hindustan and has shaped the language, literature and thought of millions of Hindus in India. During his childhood he lived and grew in the atmosphere of the Mahabharata, the Ramayana and the Puranas. Born with a glorious family tradition, gifted with a keen intellect, and nursed on such moral and religious ideas, his early life in the college and the university, drew the attention of all by its earnestness of purpose, its severe self-discipline, and its remarkable intellectual attainments. After a brief period of service in his Forman Christian College as professor of mathematics, he found his sphere too small for his unbounded spirit, gave up this sullen quest of gold and took *sanyas* in

his 27th year. The wide world was now before him, the whole humanity stood before him waiting for his sacrifice and service, there he was—one man consecrated to work for the many—the multitude. He felt, as all great souls do, that he had a mission to fulfil,—a mighty truth to proclaim and spread in the present age. This he did in no fattering and hesitating manner characteristic of persons who lack faith.

The following report of his conversation will show the boldness and fearlessness with which he took his place in this infinity of space and time. What a limitless horizon he created for himself. Equally bold and inspiring was his view of the attitude modern Indians should take towards our old social and other institutions.

Q. Do you play the role of an apostle or prophet?

Ans. No. That is below my dignity. I am god itself and so are you. The body is my vehicle.

Q. It (your message) won't succeed. People are not prepared to receive it.

Ans. What is that to me? I (Truth) never march on these *catchpenny* considerations. Ages are mine, Eternity is mine. If Christ was rejected by his own people, the whole world took him up. If rejected by his own time the succeeding ages were his.

Q. History does not bear out your thought. Rama, your History is incomplete. The chapter in History which this truth is to write, you have not read yet. History shrivels up before will, even if it be the will of one man. History loses itself on the study of symptoms missing the intrinsic cause.

In the book before us there is a record of what he did and spoke. His exposition of Vedanta, especially its practical aspect, is so simple and so clear that any boy or girl can understand it and make his or her life of the common day lead to these serene heights of renunciation and realization.

They say it is easier for the river to flow in its old channel, so attempts should be made to put new life into the old institutions. Rama says it is unnatural. Name me a single river that began to flow in the old channel having once abandoned it or tell me a single instant where new life was put in the body deserted by old life. New wine in old bottles won't do. The sugar-cane whose juice has been dried up can never regain its sap in the same form. It must be burned. "The structures and objects change their forms and relations, and to the forms and relations once abandoned they never returned". Let us make an offering (Ahuti of sacrificial offerings (Ahuti) in the fire of knowledge (Gnana Agni). We shall have the spirit of true yagna in the forms suited to the times. There are some for whom Patriotism means constant brooding over the vanished glories of the past. Snails carrying on their backs the want of old home in the new surroundings! Bankrupted Bankers pouring over the ledgers long out-dated and credit books now useless! Waste no time in thinking; *India has been*. Call up all your energy which is infinite, and full: *India shall be*.

The note of freedom that marked the teachings of Swami Ram as of the other Great Teachers of India is, to our mind, incompatible with any organization;—And that Swami Ram left no organization behind him is we consider, not a defect but a glory.

Notes and Thoughts.

When you know a thing, to hold that you know it ; and when you do not know a thing, to hold that you do not know it : this is knowledge.—*Confucius*.

The seventh annual report of the Vivekananda Reading Hall Kuala Lumpur for the period ending 31 March 1911 shows that the institution is considerably improving every year. It is a matter of regret to note that an enthusiastic member Mr. W. Sivapragasam is no more. This is the only centre of its kind in F. M. U. and we are glad it is doing a very useful work for the last so many years.

Our readers will be glad to learn that Sister Nivedita (Margaret E. Noble) of R. K. Mission will contribute a paper, "The present position of women" which will be one among the 50 papers that will be contributed to the Universal Races Congress to be held in London at the University of London, S. W., July 26-29, 1911. President: The Right Hon. Lord Weardale. Hon. Secretary: Mr. G. Spiller.

Also a preliminary conference of Anthropologists (including students of Ethnology, Ethnography, and Geography) will be held on the day preceeding the Congress, July 25th 1911. in the same place.

The Shah of Persia has made a donation of one thousand pounds sterling to the fund for the establishment of a Mahomedan Mosque in London. The Persian Minister and the minister for Foreign Affairs have joined the committee.

It will interest our readers as well as Oriental Scholars and students of Sanskrit literature to learn that

Mr. Tilak has just completed his new work on the Bhagwad Gita. In his last letter from Mandalay he writes about its plan as follows:—

About the Gita, I have finished what I call *Gita Rahasya*, an independent and original book investigating the purpose of Gita and showing how our religious philosophy is applied therein to the solution of the ethical problem. For my view of the Gita is that it is a book on Ethics—not utilitarian, nor intuitionist, but transcendental—somewhat on the lines followed in Green's 'Prolegomena to Ethics.' I have compared throughout the Gita philosophy with the Western, both religious and ethical, and have tried to show that our system is, to say the least, not inferior to any of the Western methods. This *Rahasya* is made up of 15 chapters, with an appendix devoted to a critical examination of the Gita, as part of the Mahabharat, and discussing its age, etc. As it is, it will, I think, fill about 300 or 350 pages demy octavo (pica type). To this a translation of the Gita according to my view of it, is yet to be appended, and I am now engaged on this translation which by the bye is a light task. The *Rahasya* was the main part and that I have completed. I believe it will be found to be an entirely original work like 'Orion;' for so far as I am aware, no one has ventured on such a path before in translating or commenting upon the Gita. I have used all the books that I have here with me; but there are references to works not with me here and as these are quoted from memory they will have to be verified before publishing the book which can therefore take place only after my release.—(*Mahratta*, March 19).

We expect that this commentary on the Gita will like his "Orion" and "Arctic Home in the Vedas" be of great value.



THE

BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda. I. 164-46.

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SWAMI VIVEKANANDA

His birth and Parentage.

Vasishta was great ; Parāśara was great ; Vyāsa was great and Suka was born perfect. Swami Vivekananda, like Suka was born perfect—immaculate. Great men are not the freaks of nature, but are organically interwoven into the complex texture of society. A thousand forces have co-operated and a thousand influences have been assimilated to produce a beautiful character. There is a community of consciousness to express the centrality of life. Generations of men work at the mighty edifice. Many a noble impulse in humanity gather up to produce a mighty master in the art of life. In the family and in the race itself a certain mental and moral preparation precede the birth of a world-spirit. Fresh combination of events, the growing demand for a new moral order, changes in ideas and ideals herald a divine personality. And he converts the universe into a temple of God and plays in it with the wheel of destiny in his hands—the destiny of nations. Though connected with the system of the

world, beyond time and place, nations and civilizations, great men come as the fruitage of race-culture and family heritage and carry in them the essence of whole civilizations. They control the forces around them and use national conventions and race-prejudices as instruments in the building up of a *great harmony*.

Narendranāth known to the world as Swāmi Vivekānanda was born on the 12th of January 1863. No 3 Gour Mohan Mukherjee's street, Simla, Calcutta, is the holy place of his birth. This old dilapidated house, indicating the past dignity of the family, is still occupied by the venerable mother and grandmother of the Swāmiji. He comes of an eminent Dutta family long settled in Calcutta. He is a Kāyastha by caste and Kasyapa in *Gotra* or clan. Once when maligned as a low class man the Swāmi said 'I trace my descent to one at whose feet every Brāhmin lays flowers when he utters the words *Yamāya Dharmarājāya Chitrāguptājā vai namaḥ*—and whose descendants are the purest of Kshatriyas.' The Duttas of Simla were an aristocratic class, with the aristocratic virtues of benevolence and culture. They are great lovers of independence. As the Swāmi said as a race they have always been rebels against the Brāhmin supremacy.

Rāmaligitan Dutta had a son Rāmasundara Dutta. Rāmasundar had five sons of whom Rāmamohan was the eldest. The upper classes of India till recently loved the legal profession, because of its independence and of its purely intellectual nature. Rāmamohan Dutta was practically the legal adviser of his time and thereby amassed a large fortune. Rāmamohan died young leaving behind him his two minor sons Durgā prasāda Dutta and Kālīprasāda Dutta. Durgāprasād, the elder, married Syāmasundari the daughter of Rajiv Lochan

Ghose. Of this union, Viswanāth Dutta the father of the greatest teacher of modern times was born. Kālīprasād married Visweswari of the Mitra family of Magilpur and had two sons Kedārānāth and Thārakanāth. For this Mitra family the Swāmi had the highest respect. He called them his gurus and bowed before the meanest of them. For it is a member of this family that led the young Narendranāth to the holy feet of Sri Rāmakrishna.

Durgāprasād was a man of iron will, a strong character and yet a tender soul. He was made of a stuff of which heroes are made. Pious, highly charitable, with a keen intellect and a clear vision; more than all he was a great lover of freedom and independence. Many of the finest qualities of his race gathered themselves into a force in him and in his divine grandson into perfection. He was a great lover of music, full of the poetry of the soul, the song of the Sannyāsin. The early death of his first born daughter roused his soul and he was no more the victim of illusions. After the birth of his son Viswanāth Dutta, the young man of 22 retired to Benares and lived the rest of his life a recluse. The joy of contemplative communion was more real to him than the bonds of *Samsāra*. All the attempts of his brother to bring him back to life were of no avail. Durgāprasād was undoubtedly a great man. He was loved and respected by those who knew him.

The family passed to the care of Kālīprasād Dutta, a pious soul with a large heart and varied culture. Viswanāth was brought up with great care and tenderness. At the age of seven his mother Syāmasundari also died. He grew into a high souled meditative lad, a spirited youth with broad sympathies. His aesthetic sense was highly developed and he had a unique passion for music. His love of learning was remarkable. He was a master of

many languages. Persian was his favourite study. To the last day of his life, after the office hours, he used to read Persian literature. He died even as he was reading a piece of Persian poetry. Viswanath had a prodigious memory. Soul-thrilling epochs in history were his special delight. Even in his old age he could repeat whole chapters from them. For money he had no love. All classes, irrespective of caste or creed were the recipients of his overflowing generosity. He was always the friend of the poor ever ready to help them. In the art of cookery he excelled many a professional.

Viswanath married the most Venerable Bhuvaneshwari, the daughter of Nandalal Bose, of 7 Ramatanu Bose's lane, Calcutta. Bhuvaneshwari mata is also an extraordinary lady—a veritable incarnation of *adyi-sakti*. Hers is a noble character that expressed itself in holiness. Her moral sense is highly developed. It is her heart that first sees and interprets. She is a mountain of love and mercy. A magnetic personality, she commands respect everywhere. Her demeanour is divine, her voice sweet and melodious. She has the gift of a musical talent. Harmony seems to be the very soul of her being. Her mental culture is equally great. The pliancy of her mind, its breadth and hospitality are not common to her sex. She is an *ekasanta grahi*; by hearing once she could reproduce a whole poem. Even in this advanced age, she as well as her aged mother of 86, Raghumani Devi, both read from sunrise to sunset portions of the Hindu scriptures.

Viswanath Dutta became the leading solicitor of the Calcutta High Court and had a large and lucrative practise. He had all that knowledge could give and wealth could command. Still he was not very happy. He had five daughters but no sons. The perpetuation of the family

is a sacred duty with the Hindu. He prayed for a male issue and was advised to propitiate Mahadeva. He arranged with an aunt of his, then living in Benares, the sacred city in which men live welcoming the hour of death, to offer worship to Vireswara Mahadev, one of the chief deities of the place. The Most Venerable Bhuvaneshwari, observed at home the vow of austerity, of fasts and vigils. One night the answer came; "I will be born in thy womb and bless the world."

What is Swami Vivekananda's spiritual parentage? What is the great quest of the *mother heart* of the universe? What was there out of joint in the world that demanded this divine architect?

* The vulgarity of modern civilization was parching the throat of life and art. The scientific movement with its mockery and materialism has completely ignored 'the inward crisis of consciousness' which is the source of a true spiritual life. The soul and God became mere scientific curios with little or no bearing on the life of man. The western religion, with its noise, narrowness and dogmatism was unscientific and failed to comprehend the wholeman. The Eternal Gospel was confounded with the ephemeral forms which have their birth in time and place. And God himself was imprisoned in heaven remote from the human heart. The world was looking to the East, to India for a fresh light, for a broader and more scientific synthesis; for a more comprehensive and exhaustive formula of life. For, India alone still possessed the necessary moral equipment of renunciation and contemplation, to create a new moral order for humanity. Life is certainly an entanglement, and it is only the disentangled that can save life from corruption.

In India itself a great revolution in thought and re-adjustment in life was going on. The world of science with its love of the finite opened on the dazzled eyes of young men. Its first effect was disastrous. The educated classes were driven into a sea of restlessness and doubt. Race-culture and national-heritage ceased to inspire the rising generation. But the artificial stimulus given by an alien culture can never last long. It has only a negative value in the building of the life of a nation. Once more the voice of the *Atman* stirred the national atmosphere. Once more the Aryan mind was brought to bear on the problems of life. India with its vast horizon and energy for infinite moods, with its love of freedom and strength to escape all forms that circumscribe the being, with its ever deepening desire to unfold the mystery of the universe, with its joy of penetrating the infinite and the sense of the near presence of God in the meanest motion of the universe,—this India, speaking the language of the ever new, ever sensitive conscience, which realised the glory of the *Atman* and the solidarity of the universe—reasserted itself. This ancient India became fully vocal in the children of Sri Rāmakrishna. The storm that swept over the land in 1857 was only a symptom of a reawakened consciousness; a crude expression of a rejuvenated national life. Bengal was merely a spectator in this struggle. Eastern India was the first to get denationalized; and the first to recover her self. The reorganization of Indian life was begun in all seriousness. It was a great age, the second half of the 19th century. It was a divine moment when great things came to pass by a kind of instinct. It was an age when epics were written, arts were developed, heroic men and women strode the earth, and great movements were inaugurated. The Bengali language was re-born and its unknown potentia-

lities unveiled. By his sincerity and love, his literary talent and reformatory zeal Vidyāsāgar was becoming a force in society; Bankim chandra by his fiction was stirring the imagination of the people; Madhusudan Dutt was pouring the passionate poetry of his soul in blank verse; the stage was becoming a power under the artistic genius of Girish Chandra Ghose; an active scientific movement was contemplated by Dr. Sircar to keep the nation abreast of European thought; the great Kesub Chandra Sen was storming the world by the spiritual fire of his eloquence. By his piety and fervor, by the intellectual eclecticism of his Navavidan Brahmasamaj, he was inspiring young Bengal. His was an eclecticism without the power of realization behind it. Swami Dayananda Sarasvati brought his love of the Vedas and enthusiasm for humanity to the general *meele*. There was a moral flow in the veins of Eastern India. Thus a noble school of men were striving to re-kindle the smothered faith of Bengal; and her life was kept in a state of continuous intellectual tension and excitement. But the work of rescuing India and the world from the camp of materialism and rally them round the Banner of the Vedānta was reserved for other ministers of God, more intimately related to the primal source of existence.

A Cosmic-spirit had already emerged on the horizon of India—a spirit which was soon to illumine the world by its heavenly radiance. No religious power was more original, more universal, more fruitful of consequences, more capable of transforming and remaking the world than the Rāmakrishna at Dakshineswar. He was gradually attracting to his orbit all contemporary intelligence as if to demonstrate that even intellect and science must have a common spiritual foundation to progress. All the isolated forces around were brought under the spell

of Rāmākrishna synthesis. After 18 years of strenuous struggle he gathered in himself the spiritual energies of all religions. He was the scarlet thread that runs through all religions. He became one with the religious consciousness of humanity, the *Akhanda sat-chitānanda*. But his divine height was too giddy for the common man. He was more a God than a man. His very perfection debarred him from practical life. There was something impalpable and immaterial about him. He lacked the physical equipment to play the redeemer. His frame was not equal to the task. This single body could not bear the spiritual fire in him. He wanted several bodies in the form of disciples to work through. Always living in *Sāmādhi* Sri Rāmākrishna could not work in the world. He therefore prayed to his mother Kali to send him a disciple, who could distribute the *great love* of which he was the embodiment, to suffering humanity. One who could soar with him in the highest spiritual atmosphere, who would have the strength to bear the fire of his realisations and yet be a worker taking his color from the realities of this world. To give the world an all-comprehending formula to connect the east and the west in a single scheme of life, to realise science, art, religion and every department of human life, as the varied moods of a single Being—in short to humanise the animal and spiritualise the whole man, his will, intellect and emotion is the work chalked out by Sri Rāmākrishna to himself. It is said that in a trance his spirit travelled into unknown regions to bring down the executive deity that would help him in the accomplishment of the grand purpose of his incarnation. He passed through an ocean of blue light and then of red light, in all of which he saw myriads of souls in different stages of perfection. Beyond beyond, still beyond, he reached an ocean of white light

at the brink of which he met a *perfect being*, all alone and solitary, lost in the blessedness or deep *Sāmādhi*. He first plunged into the ocean and revelled in its transcendent glory and returned to the shore without losing His self in it, by the grace of the Mother as he himself put it. "Descend ye into the world and fulfil the cosmic purpose" called out Sri Rāmākrishna to the *perfection* on the shore. But that spirit would not break his abstract meditation and dissipate his mind in the outer-consciousness. He even refused to be particularised. Sri Rāmākrishna by the power of his will dragged him to earth. He opened his eyes and a shattered ray of that energy descended into the world. Sri Rāmākrishna is said to have remarked, 'the world is not yet fit to bear the whole of that light. Even this portion of it will work wonders, will transform the world and breath a new life into it'. These things are not for us to explain. Enough if it be said that Sri Rāmākrishna saw a streak of light flash across the sky from Benares towards Calcutta. He jumped in joy and said "my prayer has been granted and my man would come to me one day."

The blessed ever, blessed Mata Bhuvaneshwari was the pure and holy field to culture this ray of heavenly light. In response to the prayers of a sonless and penitent mother, in response to the call of national destiny, in response to the call of Sri Rāmākrishna to work for the salvation of humanity—in response to this triple call—this divine power found embodiment in an earthly tabernacle. Once more the faith and hope of a nation in the promise of the Lord has been justified.

"Whenever virtue subsides and wickedness raises its head I incarnate Myself"

(To be Continued)

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SPERO MELIORA:
OR
THE PRACTICE OF RELIGION
AND
THE RATIONALE OF MORALITY.

PART II

"Man is a universe in himself. In the abyss of the racial Past slumbers the entire cosmic past, vibrant with the possibilities of the cosmic future. The heart of Man throbs in perfect unison with the pulsations of Nature in the great evolutionary urge. Within his racial sub-consciousness is the vast stretch of instinct and feeling which conditioned expression from primitive forms to highly evolved existence. He is part and parcel of universal development. His nature is composed of the same soul, mental physical and life forces animating all beneath or above the rational, all above or below the human. The past of the universe is the past of every individual soul. The sum is no greater than any of its constituent units. Remove a unifying factor and the sum is incomplete."—"Steps to Self-Knowledge by Waller Winston Kenilworth, (R. F. Fenno and Company 18 East 17th street New York.)

I

Such the Facts of Existence are in reality, and they are open to verification by whosoever would care to work for, to understand and to realise them in actual experience. These facts of Existence are there for ever and ever and they cannot properly speaking form subjects for argument, disputation or discussion. These things have to be seen, to be perceived with the inner eye which has learned to discriminate the Facts of Existence from the Modes of Existence. The attainment of this qualification to reach the Higher Life comes only by living the "self-dedicated life" of Discipline or *Diksha*. It is called "*Nityānitya-vastu-vivekaṁ*"

"the Intuitive Power of Discriminating the Facts from the Modes of Existence. A Hindu Lady we met with the other day, an ascetic of a high spiritual order, gave us a parable to illustrate the truths or facts of Existence so well and fully set out in the extract we have taken from the book—one among many which our American friends on the other side of the globe seem to have the knack of producing in abundance.

We have some other books which an "admirer friend has sent us from the other side of the globe, such as "Dawn Thought, by G. Wim. Lloyd" from New Jersey, and "Human Work" by Miss Charlotte Perkins Gilman from New York which require a passing notice. But we shall proceed with the subject in hand and not let ourselves be dragged by these our book-making friends into digressions on the merit or demerit of their productions. The Spirit is one and spiritual meanings are the same throughout the world—all the varieties of language, caste, colour and clime notwithstanding.

The Hindu Lady we met with was a wandering ascetic; when we say this, we have said all about her personality, which is worth saying. All other details are immaterial and unverifiable—unreliable too if you please! Personally she is nothing to us: and we care very little about her. But spiritually her sayings and parables are worth attention as they show how the highest principles of thought and unity find expression through the mouth of an uneducated woman, who had dared to think, and *thinking* aright has further dared to realise that "Self knowledge must be established in Consciousness"—that "Realisation is the aim and end" as our author has learnt to put it. "That Self must be seen, heard, perceived and known"—and the highest truth must become a living fact in conscious perception. She calls herself an "*Āthivarnāśhramin*"—one who has transcended the distinctions of caste, colour and creed; but in this land of *Varnāśhrmadharma*, a non-brahmin Hindu can never aspire to the privilege or association with the High caste Hindu Brahmin. The latter

may and will at times fall at the feet of the other if he recognises spiritual greatness in that other, but he will and can never admit him or her into the sacred precincts of his home and kitchen. That is his *dharma* and until he himself rises up to the highest spiritual level attainable, he will not dare to tread under foot the *Varnāśramadharmas* in which he was born. As the Lord teaches in the Gita, the performance of his duty (*Svadharmas*) in the station of life in which he was born is to him of greater moment than the performance of higher duties which are foreign to his nature is, birth and breeding. Be this as it may, we would like to leave it there and return to our subject.

II

THE WHOLE AND THE PART, OR THE PARABLE OF *Mundiri*.

"*Mundiri*" or "*Mundirikai*" is a Tamil word and it is the name of a tree, a fruit, in botany, and of a fraction $1/320$ in arithmetic. The Ascetic pitched upon this Tamil word as the most proper and convenient one for her to teach the truth that the sum is no greater than any of its constituent Unity—"the identity of the whole and the part." To put in bluntly 1000 is no greater than 1. It is only the unit one which has regressed to four places from Unity. We have units, tens, hundreds and thousands—but all are units, in their respective places and one represents always a unit, be it in the tenth place, hundredth place or thousandth place.

Now the word "*Mundiri*" in arithmetic is the name of the three hundred and twentieth part of a Unit. In botany it indicates the Caju (*Anacardium occidentale*). Even in botany it is a complex thing when it indicates the tree; and a simple thing when it indicates the fruit and seed. (The seeds of the caju is not within the fruit, but without at its further end.)

III.

THE PARABLE OF THE *MUNDRI* CONTINUED.

Now the Self is like the *Mundiri*. If you look at it abstractly with mathematical exactitude in its relation with

unity it is but a fraction, three hundred and twentieth part of one or unity. But look at it concretely as a fruit, and it is a simple unit with the seed attached to it undifferentiatingly. The fruit is the Principle of manifestation. The Seed undifferentiatingly attached to it is the "unmanifested Principle" of the tree. Again look at the seed in its manifested form of "tree"—it is a sea of complexity, with leaves, branches, roots, flowers, fruits, sap and what not. Now the one word "*Mundiri*" conveys so many meanings to the mind according as it is looked at as a mathematical abstraction, a simple concrete thing or a complex life, forming the tree.

Now let us look at the word "*Mundiri*" in the concrete. "*The tree*" represents the Principle of Evolution or Evolutionary Progress; "*the seed*" represents the principle of Involution or Involutionary emergence of the tree in the seed; while "*the fruit*" is the unifying principle which is midway between the two processes, connecting them both by its principle of unification, identifying itself with the tree at one end and with the seed at the other. This is the concrete lesson it conveys, representing in miniature the eternal laws of Evolution, Involution and Unification or Identification that rule the universe of Number—called One or Unit.

Now again, let us look at the same word *mundiri* in the abstract. In the abstract it is an arithmetical fraction denoting 320th part of a unit. $1/320$ is complex as a fraction; but once you master the Law of Number,—how the unit increases and decreases, or multiplies and divides itself without changing its mathematical value as a unit,—you realise $1/320$ as a simple fraction, as simple a unit as one itself. Only the mind must clearly grasp the arithmetical process by which it is arrived at, viz, by piling up 320 units to grasp the numerical value of the denominator and then dividing the unit as many times to grasp its value as a denominator with one for its numerator. When this process is thoroughly understood and has become an automatic process of the mind diving deep down to the depths of consciousness within

it, then $1/320$ is a *Simple fraction* or unit, ~~as~~ one is a simple number or unit. There is no distinction between them as units: Their mathematical value as "unit of conception" does not vary. But look at them relatively they stand related to each other as Part and Whole. "The Sum is no greater than its constituent units." The unit "One" which is the sum of 320 *Mundiris* (fractional units of $1/320$) is no greater than its constituent units (*Mundiri* as a unit).

It does not mean that 1 is no greater than $1/320$ —which is a mathematical absurdity. But the mathematical conception of unit is the same whether it is complex or simply in form. The difference is in the "values associated with external knowledge" but not in the abstract conception of the unit in the mind. As a mental conception unit is unit whether it is 1 or $1/320$ which form the particular unit. This should clearly be grasped to prevent confusion of thought when we talk of spiritual conceptions or *ideals* add mental values or *manifestation*.

IV

THE ONE AND THE MANIFOLD.

Ideals are always abstractions of Principles working together with mathematical exactitude, "Remove a unifying factor and the sum is incomplete." The whole includes all parts, :—It is *All-inclusive* and not *exclusive*. Exclude even the smallest fraction, the *whole* is incomplete. So is our conception of God which is the same thing as Unity. For, Unity is the Law of God, as the Universe (*i.e.*, Unit of Number) is the manifestation of God or Unity. The one is abstract, absolute and whole. The other is concrete, relative and many (or made of constituent parts.) Is there any difference between the two? Are unity and unit two different things. Is whiteness different from white? There can be no real differentiation between the abstract quality and the thing manifesting that quality. It is merely an intellectual process which thinks of the one to the exclusion of the other. But

really they are inseparable. Even so are the manifesting principle of *Mahat* and the unmanifested Reality called *Avyakta*. They merge in and emerge from one another; but they are not essentially different. All differences are but *Apparent*. "We are the victims of Apperance"—as our author puts it. That is *Māya* the manifolding principle, the phantasmagoria of sense-experience, of thought and sense perceptions! We are deceived by our sense-experience, by the misconceptions of the out-going mind which is "ever in quest of values associated with external knowledge." Our American friend has apparently grasped the illusive effects of *Maya* or *Misconceptions* of the apperceiving Mind, which it is gratifying for us to note. We say *apparently*, not without cause; but we are not concerning ourselves now with the spiritual experience of our brother but only with the excellence of the grasping power of profound truths which the first chapter of his work evinces. It will be a too long and invidious task for us to examine the book as a whole.

We have made this reservation, because we mean to quote his words at some length to show that some of the most advanced minds of the West are approaching the profoundest problems of Practical Religion, with a clearness of conception which must put many an "educated Indian" to shame, who bables and prates about *Vedanta* and *Maya* in season and out of season, without any real grasp of their meaning. When the Western Mind has found out its mistake of Life and corrected the misconception of the apperceiving Mind by a first-hand knowledge of Self-experience or *Svānubhavam*, the meridian of Greenwich will be obliterated and East and West would meet and mingle in the eternal Union of undifferentiated spirit absorbing each from the other that which is best in each and thus building up a *New Ideal* which will have the power to lift up humanity to a higher level of Existence than it now enjoys under the aegis of Western civilization with its characteristics of aggressive materialism or commercialism in thought and word, and "armed peace"

in deed. Our author states the first misconception of the apperceiving Mind as follows:—

"We conceive distance in the form of a break, when there is no break in the universe."

And by way of removing or setting right this primary misconception of Space and Time gives the actual facts of existence in the following words:—

"The entire solar system is interrelated and bound to the earth in an infinite ocean of ether. The human body and the sun are only wave forms of that ether, only points of condensation. Both are of the same material substance which composes all forms. The synthesized force which controls the movements of the planetary course is the same that controls the human body. The principle of life and consciousness manifest in Being is the same, the difference of expression one of degree. The principle which threads the evolutionary course throughout time and space is equally inscrutable, equally marvellous—equally spiritual, whether the threading be of the inorganic, of primitive and instinctive, or of hyper-physical and spiritual life."

To realise this in actual experience involves the merging of the "Sense-experience" of the outgoing mind and the misconceptions of time and space which are at the base of it, in the apperceptions or primary view of the perceiving Self. This "perceiving Self,"—the *Seer* within, sees things *per se* i.e. as they are in the true light. Time and Space form one homogenous whole in its view. It sees Time as Eternity and Space as Infinity. With this "Whole-View" of Time and Space, the infinite chains of causation fall back by the inevitable process of Involution or *Laya-Yōga*, in successive regressions until they all merge in the ultimate cause of "Unmanifested Principle" or *Ayāk-ta*. Thus the tripartite-cause of Manifestation—the efficient, the co-efficient or instrumental, and the material cause—merge into the Original Source of all things and are apperceived or directly seen by the Self as Infinity, Eternity and Infinite Possibility or Potentiality.

V

"TIME, PLACE AND CAUSATION"

Thus, Infinity, Eternity and Potentiality form the mathematical abstraction of their concrete entities known as Space (Place) Time and Causation. These three when the misconceiving mind is suppressed by "*chitta-ritty-nirōdhana*" or conscious and complete control of the modifications of the mind, are directly seen to meet and merge in One Whole which is without part or lot in the act of manifestation; the manifesting Principle, of course being merged in the Whole, as the tree is merged in the Seed and is potentially there in its "unmanifested State." Space or Extension then is the substance, Time or Motion is the force, and Causation or Evolutionary Progress is the life of "all things made" or created from the uncreated and unmanifested One. It is a fact to be realised and not a subject for discussion, doubt or argument. This fact is well enunciated by our American friend in the following words:—

"In the fact that all substance, all force and all life is one, Man should see and grow conscious of his greatness in the universe. Once this fact is recognised as a living truth the oneness and sacredness of life and the Brotherhood of Man will be established. The Spirit of the race will manifest in coherent collectiveness of effort, greater expression of social virtue and greater control over social inharmonies. Man is as necessary a factor in the development of Universal order as is the mightiest of the central suns."

Here in this one paragraph which we have purposely put in the words of an American author, is the Alpha and Omega of Rational Morality, of social Evolution, of Racial Progress and the continuous growth of Humanity as a Whole to reach its predestined "Goal," which is the Eternal Home of the Lord.

VI

THE RATIONALE OF MORALITY.

All other motives for morality are but make-shift attempts to keep up the Social structure by patch work. Society is a

living organism and not a material structure. It has its own laws of growth and decay. It must proceed on well-laid lines of Evolutionary Progress according to the Eternal Law of Evolution and Involution under the ægis of *Lingam* and *Angam*—the worshipped and the worshipper, the abode and the abiding principle.

Our American friend says: "Nothing is to be said against the theory of evolution, but a central truth, as yet not well-defined in western philosophy, is involution which evolution necessarily presupposes."

Here then is "*the missing link*" which confounds the best and most advanced propounders of the theory of Evolution in the West. They have no proper knowledge or conception of "*Lingam*"—the abode of mergence and emergence. They are all blind worshippers of the "Evolutionary urge", not knowing that the flowing tide must ultimately bring the ebb, if the world is not to end in deluge. To deluge they are tending and in deluge will their great "Evolutionary Urge" end and leave them all to be drowned in one huge extacyam.

This tendency of the Western Mind and the tremendous progress of western civilisation in one huge "Evolutionary urge" is in urgent need of a counteraction to produce a healthy counterpoise, and the East alone can supply this ballast for the ordered progress of Humanity and the world. This then is the Mission of the East in the ordered progress of the world and in the fulfilment of this self-imposed mission to discover and establish in the world the Rationale of Morality, "the spirit of God moving the still waters of the East" attracts to itself all advanced souls of the world. This is the reason of the mysterious and magnetic influence of the East over advanced souls of the West. Its cause is to be found in the great and eternal Law of Attunement.

At present we are asked to advise or provide work or at least to show the way for Self-Sacrificing workers to usefully spend their lives in India working and dying for India and India's cause.

India though materially exclusive is spiritually all-inclusive and India's Cause when rightly and properly understood with the seeing-Eye of Self-Knowledge is the Cause of the World, of Humanity in general. India, spiritual India, cannot have a Cause of its own, which is not all-inclusive. Its Supreme all vivifying Ideal is "One only without a second." It must ever work for "Unity in Variety." And for this it must take a WHOLE-VIEW of things. "*Remove a Unifying factor and the sum is incomplete.*"

VII.

"INDIA'S TRUMPET CALL"

Our advice then to our American friends who long to come to us, to live in our midst, to work in our midst and in short to live and die in our midst, is—"*O Friends, by all means come to us! We will welcome you with open arms. We will love and cherish you, and teach you what we have to teach while learning from you what you have in excellence in that which we lack!* But, remember, O Friends, by all humdrum life of India will not satisfy your spiritual cravings. The Higher Life is lived by a few disciplined souls, who quietly and unostentatiously keep up the altar-fire of Consciousness by sacrificing their own lives in it, enjoying in-turn the unalloyed bliss of sacrifice to which the worldly mind is a stranger.

"They love and cherish 'the Poverty Ideal' as the greatest Ideal of their outward life. They have been taught and they have realised it in their own lives that "Blessed are the poor, for they shall see God." Their supreme God is a beggar and an ascetic—but a beggar not of worldly things but of spiritual states of consciousness that he may feed on them and grow and grow to the fullness and glory of unfettered Consciousness. If you hanker after change, after enterprise, adventure, curiosity, better stay where you are. Or, come with a long and well-filled purse and enjoy Spending it. Do not be misled by India's shadowy riches and gold. They are now mere memories of the Past."

"Your millionaires have more wealth in their possession than many Rajahs and Maharajahs have who are gaudily dressed but are sunk in poverty—poverty of soul and of morality. If you have enough to meet your daily wants, if you have enough strength and grit to aspire after "the unknowable and unattainable," and can work and wait, and wait and work with inexhaustible patience and diligence, then my friends come to us. We want such souls and want them badly too. There is a dearth of them now. India, the *Vedic Land of India*, with its unending and successive line of spiritual teachers wants now worthy disciples—men and women of "dedicated life" who will live the life of Truth in their every-day life and make it possible for the altar-fire of consciousness to burn more brightly, more fully and more largely, shedding its light of sacred Knowledge and dispelling the gloom of Ignorance from people's heart.

"Our Theism is" as that sage of Concord the great Emerson has put it—"Our theism is the purification of the Human Mind." And this work needs workers in abundance. "Come Thou, O Earnest Worker and true Karma-yogin, come and be purified in mind thyself first, that thou mayest carry the torch of light and dispel the gloom of darkness (of selfishness and sin) from the cooped up and shrunken hearts of wordly men!" That is India's trumpet call. Let those who have ears to hear the call and the will to obey it on hearing, respond to the sacred call and come. But come ye one and all well-provided to meet your own material wants. For thou canst not all at once live the life of utter Renunciation before thy heart hath been purified of its dross of ages and the light of the Spirit has dispelled the darkness of the gloom in the heart that is eating into the vitals of life from there.

VIII

OUR MESSAGE.

This then is our message to you! The message of "the better mind of India" to all those who long to work for the

world's progress, for Peace on earth and goodwill among men. Aum Peace! Peace! Peace! And this is the only rationale of true and abiding morality. It begins with the Practice of Religion, being then based on Faith and Devotion, or as St. Paul says, on "Hope, Faith and Love."—But Hope and Faith of the Beginner in Religion merges in the Devotion of the Master in Religious practice. He has Love and Love only and that is an all-embracing, all-sufficient motive with him. He loves work for work's sake, duty for duty's sake, sorrow for sorrow's sake, and even misery for misery's sake. Love everything for its own sake: That is Love Eternal. For him there are no moral codes and rules for he is himself a "personalisation" of Morality and the conduct of such souls are said to fall within the scope of *Athivarnashrama Dharma* which is the same as acting out the principles of *sanatana Dharma* by an automatic process which is the outcome of deep and abiding Self-Realisation. True and abiding Morality is a Magnet which draws unto itself all men i.e., thinking souls. "And I when lifted up from earth, will draw all men unto me."

The Realised Soul thus enunciates the transcendental rule of the Supreme Order of Athivarnashramins :—

ATHIVARNĀSHRAMIN.

THE GREATNESS OF THE ORDER.

- (1) Of all the grades of Ascetic Orders great, know ye All,
 "Athivarnāshramin" is the greatest! So the Vedas
 declare!
 Greater than they there's none, be sure! And *these* alone
 Are praised and worshipped *here* by men and gods.
- (2) Those wonderful Beings, transcendent, pure, who live
 The Life transcending Race and Colour, are the Saviours
 true to All!
 And None, however great in penance pure, can their
 equal be;

Much less can they exceed these that live the Life transcending Race and Colour!

- (3) "*Athivarnāshramins!* Who are they?" They are those who see This phenomenal Universe of elements and elementals As that Eternal Being Great, transforming the phenomenal Many Into the noumenal One which is *Sivam*, in the light of their actual experience (of Truth).
- (4) Hear it again! Verily, Verily, they are *Athivarnāshramins* Who, in their actual Experience of Truth, *directly perceive* The Whole, making Whole the sundered parts that in unending phenomena Make the phantasmagoria of Names and Forms which constitute the World.
- (5) Nature's (characteristic) Laws of Race, Colour and Social Status' And the Rules of Conduct binding on those who live that life,— These do not bind him who lives the Life transcending Colour and State;— Because of this transcendent Greatness is he called the *Athivarnāshramin*.
- (6) The intelligent Vedas Great enjoin the rule (of conduct) For those who live the life (under conditions) of Colour and Status, And declare the tormenting state of Hell as the result of breaches (of those rules); While "*whatever the Athivarnāshramins do,*" that same High Authority says: "*is Vedic sanction pure.*"
- (7) For the Vedas Great declare them alone as *Athivarnāshramins*

Who transcending the binding effects of Evolution's product, such as body, senses etc. And further transcending the Primal Law of Vedas being the First Cause of All (manifestations) Have attained to a full Realisation and clear comprehension of their own Self as Perfect Bliss and Intelligence True and Pure. THE MORAL IS SELF EVIDENT:—Such *Athivarnāshramins* being the very source of Vedas, they cannot act otherwise than according to Vedas.

AUM TAT SAT.

அதிவர்குச்சிரமம்.

- (1) அதிகன் பாரிதும் பெரியாவிபம்பு மறைகள்
அதிவர்குச்சிரமத்தவர் தங்களைப்பலில்
அதிகாரமவொருவருமில்லை யிங்கிலரே
துதிசெயாச்சுடர் நார்கள் பாவருந் தொழப்படுவார்.
- (2) அத்தியாச்சிரமத்துறை யற்புதர்
எத்திறத்தவர்க்கு மிலரே குரு
எத்தவத்தாரினு மிங்கிலந்
குத்தமன்த சென்றது மின்றாகுமால்.
- (3) பூத பெளதிக மாப்பொலி பேதமும்
ஏதமின்றி யிருஞ் சிவமாயிப்
போதமா மதபூதியிற்கண்டவர்
சூதியாமதிவர்குச்சிரமரே.
- (4) மெய்யதைய வைத்தினை வெறும்
பொய்யதாய் கிடவே பரிபூரண
மெய்யதாமத பூதியிற்கண்டவர்
ஐய னேனதிவர்குச்சிரமரே.

- (5) வர்னமாச்சிரம மவற்றின்குறி
 யென்னலா மொழுக்கத்தியலானவை
 யின்னதென்றிவனுக்கொறிலாமையால்
 ஆன்னவன்னதிவன்னாச்சிரமியே.
- (6) மதிசெய்மாமறை வன்னாச்சிரமிகள்
 விகி செயாவிடில் வெந்நாகென்றது
 துதி செய்துற்றதி வன்னாச்சிரமியெயர்
 எது செய்தாரது வேத மென்றதே.
- (7) வாரணஞ்செய்உலிந்திரி யாதியென வந்தகாரிய வுபாதி
 போய்க்
 காரணஞ்சகலவஸ்துவுக்கு மறையென்ற காரணவுபாதி
 போய்ப்
 பூரணஞ்சுகமெய்ப்போதம்நம்வடிவெனத் தெளிந்தவது
 பூதியார்
 ஆரணம்பகரும் யாவரும் பரவுமதி வர்னாச்சிரமராகவே.

C. V. SWAMINATHA IYER.

RELIGIOUS LIFE IN INDIA.*

BY DR. W. CHARTERS.

Dr. Charters said that he came to India to get religion and he found it. People of India were closer to his heart than anything in the world. He believed in Hinduism. Christians called the Hindus heathens. Yet the Hindu had more religion and more of Christ in him than the Christian. Real religion was realisation. But 90 per cent of the people denied realization. Religion did not consist in going to the Temples, singing hymns, playing on drums. etc. Such things may be useful for babies and women. But men who were educated and who could think ought to outgrow these. The real religion consisted in the cultivation of the heart and sympathy for the poor and the needy. It was not religion when they saw 90 per cent of them starving for want of bread and when women with heavy loads of bricks on their head carrying them up steep ladders just to earn a miserable living.

There were more people in America that acknowledged the condition of Samadhi than there were in India at present. At the same time they did not know how to reach the principle. Real concentration or Dhyana was practiced by the Americans every day of their life. A person who wished to learn something, must concentrate his attention on it to succeed. Such a person should similarly concentrate on any religious practice to succeed in it.

Hence, there was more of practical religion amongst Americans without their knowing it.

Samadhi was possible only when selfishness and fear were got rid; but when people were in such a condition as

* A Lecture delivered at the Ranade Library Mylapore Madras on "Religious Life in India A study".

when a person slapped another among twenty of men 19 ran away, that was not fearlessness. Cowards were no good for anything.

If a nation had no freedom it was its own fault: If a nation had no religion and was the laughing stock of the world, it was its fault every one should look another man in the face and see a brother in him. Religion did not enter into Samadhi, although it fulfilled it. When Samadhi was got religion and God went behind. Sivapragasa Swamigal of Madras was one who had reached the stage of Samadhi. He had renounced the world but still was in it, because he wanted to realise. How many of the educated Indians visited the Swami? They should go to the Swami not to argue with him but should go there with simplicity in their hearts. The Swami would then lead them in their way. He the speaker was not a Mahatma, he was not a liar. That the condition of Samadhi was true he could say from his own experience. He had adopted Hinduism. One of the greatest men that had done more good to America than any other man was Swami Vivekananda. When he the speaker returned to America he would work for the good of India. The best thing of religion was "mind your business"—concentration on one thing at a time. Concentration of attention was necessary for success in any undertaking and so in realisation and in the worldly duties. When one was about his trade, he should attend to it whole-heartedly. And when one was about religion he should concentrate on it. Everybody should read books on philosophy and religion and then concentrate and meditate. Mind and matter were simply one. One should harmonize the two things. In America it was said that people were too materialistic and in India too spiritual. What was needed in India was the practical side of religion. People of India had enough brains and they only needed to be guided. They should consider they had a duty to their country, to God and to themselves. They should consider that everything they earned was for the country

and not for themselves. There was no philosophy or religion in the world except what was copied from the Hindu philosophy or religion. But in America there was a religion which was not known to India. Americans took opportunities by the forelock and pushed on. One of the Yôgis taught them that unselfish work was religion. In that sense even Samadhi was work. Knowledge of man in this universe came only by suffering and there was no other road to knowledge. Knowledge came from experience. It was why in America there were more philanthropists than in any other part of the globe. He had been watching them here for the last ten months and found two things that had been in the way of their rising i.e., jealousy—and want of trust in one another. That was not right; they must try to help each other. The better, man the worthier man must be pushed up by others and not dragged down. Then alone a nation could rise. More co-operation was required in India. When the Hindus had everything in their religion why should they go to Adyar and want to become Mahatmas. When Theosophists had not been able to prove anything to them, why should the Hindus go outside the plane of their religion. There was no use of the thinking of religion if the Hindus did not live up to it. All that was needed in India was organisation. Societies must be formed in different places and pick out great men like Sivapragasa-Swamigal that would lead them. In a short time they would feel themselves different men.

Chairman's Remarks.

MR. JAYANTI RAMAYYA PANTHULU

The Chairman Mr. Jayanti Ramayya Panthulu in his concluding remarks thanked Dr. Charters for his interesting lecture. He said that the lecture was full of suggestion which might engage their attention in their calm moments. There were two prominent ideas in the lecture. One was the message of selflessness that was at the bottom of the whole structure of salvation.

Selfishness was slavery [out of which man should try to liberate himself to attain *moksha*. Unselfishness was necessary for the study of Satva. The second message of Dr. Charters was self-reliance and self-confidence. The greatest of all sciences was the sciences of Yoga based on the assumption that man can be taught to do anything in the world. In the western nations they found the characteristics of self-reliance and self-confidence very strongly. Their activity was in temporal matters and if that was turned in spiritual matters greater things could be achieved.

THE PHILOSOPHY OF THE BHAGAVATGITA

The philosophy of the Bhagavatgita commences from the 2nd sloka of the 2nd chapter. The main cause of the despondency of *Arjuna* was the affection which he felt for his own kinsmen whom he thought were likely to be killed if he were to engage in the battle and he was, therefore most reluctant to engage in a warfare of this kind, which according to his idea of good, must have led to most deplorable results, and caused him sorrow, dejection, and misery. All this was based upon his idea that his nearest and dearest relations would be no more. *Sri Krishna*, in his reply, would first teach him that there was no such thing as real death and therefore his grief for his kinsmen was not proper. In teaching this philosophy of immortality He would have to expound the immortal nature of the soul and thence he would proceed to point out what ought to be the conduct of one who aspires after this knowledge, and at the end he would point out that one who wants to attain the knowledge of the self or soul, has to place his entire energy, at the service of the cause of righteousness which flows from the inherent nature of the soul or self. This sacrifice will take the form of particular activity according to the environments one is placed in and the capacities and powers one is possessed of. So for as *Arjuna* was concerned, he was placed in an environment, where the righteous cause of *Yudhishthira* called for his hearty support at the sacrifice of his life even in case of need. His capacities and powers and his special martial training which were those of a first class *Kshatriya* or warrior all pointed to him that he ought to engage in the righteous

battle for placing *Yudhishtira*, who was the very incarnation of righteousness, on the throne, and for dethroning the usurper *Duryodhana*, who was the very personification of unrighteousness. The mere sentimental considerations that those who commanded the love and respect of *Arjuna* had to be opposed and fought against ought not to have had any influence with him who wanted to live the life of a true aspirant after the knowledge of the soul. The first condition that is demanded of such an aspirant is that he must not be false to his own inmost self which is infinite holiness and love and which utterly abhors unrighteousness as being quite contrary to its nature, and therefore *Sri Krishna* begins with the words "you are grieving for things that ought not to be grieved for" meaning that an aspirant after true knowledge ought never to care for the existence or non-existence, for the life or death, of the forms of things or objective appearances. He ought ever to concentrate his entire energy upon the essence that lies beneath as the substratum or the soul of the entire world of existence. He ought ever to think of his inmost self which is the only true reality and to be true to it in all his actions, however strongly opposed he might be by the external circumstances and however disastrous the external circumstances and the consequences might appear to him. The principle is that the entire world of experience can never exist as such unless there be behind it an experiencer, a perceiver, a knower, or a seer. It might be thought by some that the world of things evolves in course of time a knower out of it by the action and interaction of forces working within it under the guidance of certain laws of nature, but the entire conception of a world with forces working within it, is one which can only be formed by a knower and to place this

conception before a knower has come into being, would be like placing the cart before the horse, and utterly illogical and unreasonable. There can be no escape from the fact that the world as known to us and as felt by us cannot be what it is, without a knower behind it as its ultimate substratum. This knower, as such, must be from its very nature, ever beyond all objective knowledge, beyond all objective perception, beyond all objective cognition. It must from its very nature be always unlimited as being only the substratum of of all *that is*—unconditioned, as being itself the condition of all conditions, infinite as comprehending within its knowledge all the finites and absolute as being beyond all possible relation with the entire world of experience, only supporting it from behind as the ultimate foundation of the entire fabric of our experience, as a priori condition of all experience but never itself coming within the world of experience. This has to be grasped and realised in order to see what is taught in the slokas that follow later on.

Thus in the 2nd Sloka ननु वेदाः *Sri Krishna* says that neither He, nor *Arjuna*, nor all the kings that were assembled there, were ever non-existent in the past, nor can ever be non-existent in future, for their real essence being the absolute knower or seer, is ever permanent and what they merely seem to be as so many finite modes of the absolute is ever only in the seeming and never permanent. So, it comes to this, that what really is namely the absolute, can never cease to be and what really is not, viz, the forms or the various manifestations but only seem to be, can never really be, but at the same time can never cease to seem to be. Thus the forms shall ever be in the seeming, the essence, the reality, the absolute shall ever be in the being or be-ness, and the forms as such must

ever be varying and always trying to approach the be-ness of the absolute but never succeeding in completely approaching it. This existence of the *absolute be-ness* and *absolute seemingness*, if we may be permitted to call it so, is due to the fact that there can be no absolute be-ness or existence without self consciousness or awareness of its own existence, for in order to be absolute it must be self-sufficient and if it be supposed to be unaware of its own existence it would be necessary for it to be known by some one outside it and thus its existence which can mean nothing if it is not known by any one, would be a dependant thing—dependant for its sustenance upon another who knows it. That would be conceiving the absolute without its absoluteness. So it is essential that the Absolute must be self-conscious that is it must know itself or assert its existence to itself that *it is* and this *it is* ought to be self contained, that is,—it is not something else beside itself but it is itself or in terms of self consciousness, the absolute must assert its existence to itself as "I am myself."

MANGAL CHARAN B. L.

(To be Continued)

CORRESPONDENCE

DO VEDANTINS PRAY?

The day's work was done. I was seated in my garden pensive, towards the dusk of the evening when a thought struck me, whether Vedantins pray or not. It took me some time to have the query itself settled clear for thinking upon. Then the thought occurred that I should in the first place satisfy myself as to who is meant by the term "Vedantin" before I begin to think as to whether they actually pray or not. He is a Vedantin who after long and keen struggle through different stages of earnest thought and understanding, arrives at the conclusion and realises that there is no second Being as God or Brahman (as apart from himself) but the very being the thinker himself—who sees all on earth as different manifestations of one Supreme Intelligence or Force or Sakti, that is not limited by space, time or causation—who feels for the whole even when a part is affected by pain or pleasure—who has no want and is not obliged to pray as the ordinary man of the world—who feels not the necessity for a church, a temple, or a mosque, bible, bells, sermons, poojas, priests or sundays or fridays and so on,—to whom everyday is but a part of a continuous whole day of his existence on earth. To him everything he sees imparts some lesson or other. He has no one to pray to, nothing to pray for—as he is free from weakness and feels the perfection. To him the conception of "I" is one of universal application, embodying the finest protoplasm as well as the biggest mammoth. To him ideas of justice, mercy, and greatness, are evenly distributed among all created

beings. He feels in himself a miniature world and in the huge world a macrocosmic "I". There is no weal or woe for him, as the law of relativity has been clearly perceived and thoroughly grasped by him—realized in his life—he himself having been subject to various experiments. A Vedantin is always drunk deep in the universality of the "I". *He* does not (like some others of an inferior stage) descend to lower levels and then ascend. He is in short what the Sage Thoymanavar refers to in his "Ananda Kalippu" as one who has neither any in-coming nor out-going and is simply perfect." There is no loss, no gain—The pain of opposites (or Dwandwa pariyayas) have quitted him for ever! Many a spiritual man attains to that true Vedantic stage only towards the eve of attaining peace and silence—*i.e.* Santi and Mounam.

In him the proverb 'Want not, Waste not' and "Waste not, want not" has its full play. He is free from visions, sights, dreams, prophecy—miracles—magnetic influence—electric aura—clairvoyance and what not! All these perhaps are like the clouds that gather themselves at the summit of mountains while the Vedantin is like the eminent peak which rises so high that the clouds but break at its base. The Vedantin sees the past, present and future—all at a stretch. Like the admirer of natural scenery who exults at the sight of the landscape pictured all together in a miniature form upon a bi-convex-lense, the Vedantin is jubilant, and rejoices at the different (vyavaharams of the prapancham) affairs of the world by seeing the whole on a small compass. He is ever awake—He is ever asleep! But, mind you, his is neither sleep nor waking. He knows all that takes place around him in the world. He is deep in the abysmal depth of the 'Soul's progress by meditation. He is chipped away

as a separate piece from the whole old block of ordinary humanity.

All aspirants after truth and Adwaita may be termed "Vedantins". True vedantism is more practical than theoretical. It is not so much "*to be*" as "*is*". True vedantism is being and becoming and not mere preaching, teaching, or learning. Hence we but sometimes see rare specimens of thorough Vedantins exhibiting very little knowledge of the tenets of the different religions on earth. If the ordinary business-men of the world are to be compared to the state of a day through its different hours, especially as regards the rajasic activity, the Vedantin proper, is to be compared very correctly and aptly to the time at dusk just after sunset when the ideal calmness—the commingling of light and darkness, rajas and tamas, prevails throughout, or to the glorious poetic hour at dawn! The Vedantin has in fact neither friend nor foe. His motto will be something akin to the ideas expressed in

I fear no foe.

I find no friend.

I loath not life.

Nor dread its end.

It is a great lesson to learn that one enters the silent solemn temple of vedantism as soon as the necessity of prayer is at an end! What is there to pray for, and who is there except the only one which includes rightly and truly the man who prays, the prayers, as well as the object? It is not despair nor hopelessness, neither in it is the blankness of atheism as some intelligent hair-splitters and debaters seem to suppose. In it is more of "Full Hope", of wedding oneself with Nature (just the thing that Mathew Arnold expresses in his beautiful

poem, "A wish"), clothing as Emerson did in the verdant green of the summer wood and the full blossomed beetle-hovering tree in spring! In it is more of the true teaching of Wordsworth who felt himself at one with the blithe-some spirit of the cuckoo or felt himself 'dancing with the daffodile' "when upon his couch he lay". It is just the state described by Robert Browning when he refers happily to the fact that he enjoyed the attunement and harmony within himself only with the blossoms and birds of Nature and her seasons. Thoymanavar, the great Dravidian Divine man of realization, in his latest stage or somewhat near it questions himself (most touchingly and logically too) when he approaches a plant in full bloom intending to pluck the blossom for *pooja* a form of prayer observed by the ordinary worshipper. He approaches the flower—a doubt strikes him—he is touched to the quick—he withdraws his out-stretched hand—and then he pours forth his immortal song ("Pannemoonakkaka pooja yoru vadivilay etc.)—immortal because reason and music are also immortal!

[The purport of the song is very plain, I am sure, to all the Tamil-knowing people but for the sake of those who do not know the language an attempt and that a feeble one is made here to give its meaning.]

"How can I convince myself as to the propriety and logic, of my attempt to pluck this flower filled with pearly dew and fragrance though it is under the plea of making *pooja* for You? You are already the I in me the flower, fragrance, colour, the bee that sucks the honey—the honey that invites the bee—the reason that brings out both blossoms and bees and so on. It is not proper for me to pray to me or for you to do *pooja* by taking you in the form of flower and worshipping you. In fact that becomes no full prayer—no complete *pooja* because

in the *pooja* the *one* is divided at least in conception into two halves which is far from being satisfactory. And so I shall not worship or pray or do *pooja* in any form." And this is the conclusion arrived at by not one or two of the great men of realization, but by all the God-conscious great ones of the world irrespective of caste, creed, nationality or religion. Why should I say even that, for all great men are of one caste, one creed, one religion, one nationality—namely that of *Humankind*!

All true poets in every country, and in every language, poets who have felt the influence of the Sublime, who have seen the relationship of the individual soul to the Universal Soul, have without even a single exception, expressed the Oneness of everything in creation. Walt Whitman, who is one of the World's God-conscious men, hath in his limited works of unlimited ideas, given his experiences of the Infinite One in this manifold phenomena. While discussing this question of prayer amongst the Vedantins, the other day a friend of mine observed that even the great Vedantin—Sree Ramakrishna Paramahansa had his prayers to say. Yes, I admit, but I only request that friend that he should ever keep in mind that Ramakrishna the lad in that obscure village was quite different from the one that sat in that old ruined temple of Kalisighing on evenings "one day more also has gone mother, and still you have not come"—from Ramakrishna that sat in Samadhi or trance in the Dakshineswara temple after seeing the Mother—and from the Ramakrishna the Great Master of his ideal shishya or pupil, Swami Vivekananda. It is a fact to remember always that Baghawan Ramakrishna was of a Bhakti turn of mind while his great desciple was mostly of a gnani. Have in mind the immortal 'Song of the Sannyasin' in which is clearly said "whose friend is He, whose foe,

whose father, whose son, who is but One" and then decide for yourself whether prayer is resorted to by the 'Vedantin' who has not only known but also realized in full all those teachings. All that I have essayed feebly can be most clearly grasped by every careful reader of that "Song of the Sannyasin."

Attempting to say something of such a subject as the one now in hand, I feel myself tinier than a mosquito in the broad and open space of Vedantism in which Eagles of Spirituality flap their wings and soar high, rather, I feel that my weak voice will give but a distant echo an inaudible murmur of that mighty "Song of the Sannyasin".

Else where will be found a comment on this point of our correspondent.

The Late Swami Sadananda.

Amongst the numerous disciples that rallied round the banner of sannyasa raised by the great Swami Vivekananda stands foremost, Swami Sadananda, a noble soul imbued with a genuine spirit of true renunciation. He was a sannyasin of the boldest type and being endued with the courage and strength, that springs out of pure renunciation, this great spirit was moving in the world absolutely unattached, like the water on a lotus leaf, performing his sacred mission alike through the thick and thin of this mundane struggle. In countries where plague and famine were asserting their supreme dominion and where thousands of beings were dying through the very fear of them, this atiasrami bravely plunged into the very thick of this deadly pestilence, offering his unsolicited help to the suffering humanity.

The absolute subjection in which he held his senses and the complete mastery that he exercised over his mental scruples can be well understood from his unhesitating action on the very first day he entered this fourth asrama. On one eve, when he was employed as a station master in one of the towns of the Up-country, he happened to meet a young sannyasin whose face was beaming with the divine *tejas* of spirituality. In the bright face of this young sannyasin, the station master observed a sort of melancholy expression, and being instinctively drawn towards him, he approached him with a desire to learn who he was and why he looked so sad. This sannyasin who was no other than Swami Vivekananda, perceiving at a glance the internal merit of the station master, took a fancy for him and they were soon good friends.

"Why do you look so sad Swamiji?" asked the station master of the recluse.

After pausing for a moment, the Swamiji exclaimed, "My child, I have a great mission to fulfill and I am despairing at the smallness of my own capacity. I have an injunction from my gurumaharaj, to carry out this mission, which is no less a task, than the regeneration of the fallen state of our motherland. Spirituality has fallen into a very low ebb in India, and starvation stalks the land. India must become dynamic and effect the conquest of the world through her spirituality and build an Indian nation greater than ever."

Immediately, "Here I am; what do you want me to do?" asked the station master.

"Art thou prepared to take up the begging bowl and kamandal and work for this great cause? Can you go and beg from door to door?" demanded the Swamiji interrogatively.

"Yes" was the bold reply that came forth from the bottom of his heart, and immediately taking a begging bowl in his hand, the station master renouncing his appointment, went from door to door of the very porters over whom he was very recently the lord and master. There upon the Swamiji admiring the genuine character of the man initiated him into the order of sannyasins.

As a sannyasin he lived, loved by all his countrymen trying his best to aid his master in the fulfilment, of his great mission. But when Swami Vivekananda's physical self passed away from his side and from the company of the mortal men, this Sadhu was inconsolable in his grief and the pangs of separation that gnawed at his heart gave root to the fatal melody, that hurried him away to immortality.

Sweet as the perfume that hangs around after the flower is removed, glorious as the light that gleams through the twilight when the sun is down, so lingers the memory of this Great Sadhu. May his soul rest in peace.

Aum Santih, Santih, Santih.

IN MEMORY OF THE LATE SWAMI SADANANDA

1. There on the holy Ganges silvery shore,
Where lively rose and radiant lily laugh,
In sacred silence lived a noble sage,
Devoid of pompous name or flaunting fame.
2. The maddening earthly strifes and crushing cares,
Imprinted deeply on his genial heart,
How base and shallow is this fleeting world,
With murky paths of luring weal and woe.
3. How dubious **Maya* all the souls delude,
And firmer than the ferric fetters strong,
To never ending wheel of *Karma* binds,
Frustrating all the hopes of heavenly bliss.
4. The transient pleasures and the empty show,
No longer held enrapt his waxing soul,
So, from the gaping jaws of fatal snares
To free himself, in earnest set to work.
5. With this uplifting hope and firm resolve,
The young Gupta his holy war began,

* *Maya*—Illusion.

Renouncing all the glittering wealth he had,
For begging bowl to work the mine of self.

6. The mighty touch of his majestic sire,
Quelled all the ebbing passions of his soul,
And chanting low a charming hymn, in peace,
Full well absorbed in solemn thoughts, he lived.
7. The saints and sages of the days of yore,
Enlightened his aspiring heart with hope,
His master always as his ideal stood,
In all his earthly course through thick and thin.
8. His soul's release the master's grace ensured,
Consuming cares for his salvation stilled,
He lived his days in loving service true,
In neighbour man adored the living god.
9. Thus ends the tale of one sannyasin brave,
Who lived a pure and saintly simple life,
Upholding firmly in his onward march,
The holy flag sublime, of *tyag* and love.

VIGNANA BIKSHU.

† Majestic sire—Swami Vivekananda.

§ Tyag—Renunciation.

VEDANTA AND PRAYER.

काष्ठापूजकः कः शिवगुरुरितिकः

कोविदिः कर्ममन्त्रः

किं शिष्टं किं प्रसूतं किं ममकसलिकं

केऽत्रसर्वोपचाराः

निर्द्वन्द्वस्वात्मनस्ते ह्यवमिति रचितं

सर्वमेतत्कर्मस्वात्

संशोभते महे शास्त्रिकर्मविमल

कर्मपूजाप्रसन्न ।

The question that our correspondent has put to himself and attempted to answer is a familiar one. Every beginner in the study of Vedanta who works unaided by a Guru, meets with this difficulty and must solve it before he can get any clear idea of Vedanta and its place in the Hindu system of self-culture. The great teacher of advaita in the Mahratta country said "Without Yoga, where is there any Vedanta?" The principle here taught is the basic principle of religious life. Truth realised is religion, wisdom, and spirituality. The path to realisation is taught in the science of Yoga. One of the steps in the practice of Yoga is worship. When man's activities, physical and mental, are brought under control through the practice of *Yama*, the energy and power thus restrained and controlled are directed towards something not-self, towards God; and worship of the Deity is prescribed as one of the steps in the practice of *Niyama*,—the second stage in Yogic discipline. After one has reached the highest stage of *Samadhi*,—realization is complete. To such an one worship of

the *ishtha* and prayer are not indispensable as disciplinary acts; but they are one of the many forms in which a perfect man, a rishi, spontaneously loves to manifest his spiritual origin. The extract at the head of this note is from Shambhu Mahimna stotra. Durvasa asks himself "What is puja? who is a worshipper? who is Sivaguru? What is ritual? What is mantra! why a seat, and why flowers, why pure and crystal water for *tirtha*; and why all these acts of worship? Why is it that, while thou art the Atman without pairs of opposites, I worship thee in this manner viewing thee as separate? Oh Mahesha! who art proclaimed in the three footed Gayatri, the saying of which constitutes worship through clear knowledge, [I worship Thee] because it is my pleasure, it is my joy." Durvasa gives this answer. The same idea we find clothed in various forms and different words throughout Hindu scriptures.

There is a form of *siva puja* in which a handful of earth (clay) is taken every day and made into a *siva lingam*. This is known as *Parthiva linga puja*. The *atman* in the worshipper is superimposed on the *siva lingam* made by him, clothed with attributes and worshipped according to the prescribed form. This mental act of superimposition is called *Avahana*. After the worship of Brahman in this saguna form is over, the limitations he has imposed on the Brahman by the *Avahana* are removed by the *visarjana* mantra. The object on which the *atman* was superimposed is now mentally made to give back the Atman. The handful of earth is all that remains, which is thrown into a well or tank and restored to the element from which it was first taken. This form is gone through every day. The mental acts of *avahana* and *visarjana* are essential parts of worship in every form. In the worship of God in other forms the *pratima* is of a

more or less permanent nature. The *avahana* is done when the *pratima* is first established for worship. In *Parthiva linga puja* it is done every day. Hence the value and importance of this *puja* for beginners.

Worship is either of *Pratika* or *Pratima*. The nature of this worship generally is given in the text *अवहानि ब्रह्म दृष्ट्यानु सम्मानम्*, which means 'joining the mind with devotion to that which is not Brahman, taking it to be Brahman'. The worship may be of special deities and associated with a desire for fruits, or not. And we are told :

फलम् आदित्वा न्युपासनेषु
ब्रह्मैवदास्यति सर्वोऽप्यवस्थान् ।

The fruits of even the worship of the Adityas etc Brahman Himself bestows because he is the ruler of all.

ईदं चात्रब्रह्मणः उपास्यन् यतः प्रतीकेषु
तद्व्यप्यारोपणं प्रतिमादिषु इव विष्णवादीनां ।

Here in this way does Brahman become the object of worship because He, as Brahman, is superimposed on the *pratika*, just as Vishnu etc are superimposed upon images. (*Bhakti Yuga*).

If will thus be seen that the question of worship and prayer is one mainly of *shraddha* and *Bhakti* but *shraddha* and *bhakti* of a type seen in the devotee who wanted to kill Arjuna, Draupadi and Narada for disturbing the Lord, with their solicitations, affection and music.

Dattatreya asks forgiveness of the Lord for limiting Him by his worship; for during worship the All-pervading Being is limited to the *pratika* or *pratima*, the Indescribable Absolute is limited by words and the Unthinkable is made the subject of meditation and

worship. In this blessed attitude where Bhākti and Gnana harmonise, the human mind delights to manifest its love and its sense of freedom in some chosen form of worship, or prayer or meditation on Harinama. In Chaturdasha-manjari we are told.

सकृदपि न मुरारि समर्च ।

किञ्च ते तस्य यमोपि न चर्चा ॥

Who worships Murāri even for once, even Yama cannot judge his actions (*i.e.* he is on the path to Mukti.) So great is the power of worship and so high is, the *mahima* of Haris' name. It is false Vedanta which is attempted to be viewed apart from Dharma and Yoga. It is on this bed-rock of Dharma and Yoga that Vedanta shines with the light of myriad suns. Otherwise Vedanta is a void, darkness all without a ray of light. The mighty philosophy of the Upanishads, of the Brahmasutras, and of the Gita will then be without any meaning. This separation of Dharma and Yoga from Vedanta cuts the basis from off this philosophy, this glory of the highest civilization of the world.

Creation is a *lila*, a sport of the Divine. Worship and prayer are the sports of the Atman in man. It is the Divine love in him that manifests now in worship of a personal God, now in the contemplation of the Nirguna Brahman, now in love of man or beast or bird and service of all. The poet has sung

"He prayeth best who loveth best

"Both man and bird and beast."

BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

(Continued from page 118.)

Here it may be worth while to note that we should never allow ourselves to be misled by flimsy judgments rashly and superficially formed in matters relating to some of our pioneers of light and learning. Our experience of the archeological department for the last few years has shaken all confidence in the method inaugurated by the Western oriental scholars. The high regard which these have for their own civilisation and culture and the innate sense of self-glorification and assertion characteristic of them, and the incapacity to enter into the soul of the people on whose traditions and habits they wish to sit in judgment, arising largely from want of sympathy, the wanton dullness to understand and appreciate all that is foreign and un-European—all these and many other defects render them unfit for such a task. We have known some of them actually distort glaring facts to suit their fads, misread and misinterpret writings and inscriptions without any regard to historical environments and traditions. We need not say that edifices created on weak foundations are always dangerous to be inhabited. When one weak link in a chain is apt to take away much of its value, what should be its value when most of them are of the same nature. What we are sorry for is that some of our own scholars should lose all self-respect and consider it real scholarship to imitate the western faddists. The confounding of Śaṭavahana of the Brīhathatha with our epoch-maker

Śalivahana and such other feats by some of our newfangled orientalist only shows the vagaries of imagination these could indulge in. The work of lashing the air in which most of our young scholars take pleasure is alien to a religious Hindu mind. What do we care whether Panini is a Hindu or a Jain, whether Krishna was born on the north bank of Jamna or on the south bank? Do they in any way affect their teachings, or help us to understand them better? There can be some plea for Europeans whose love is only for the body taking pleasure in such things. But in the case of Indians whose love should be for the soul of things this is inexcusable. Materialistic minds always try to drag others to their level, but it is the duty of those who seek for higher things to resist them. Though we may be unfit for fixing the date of an author and doing such other tasks on the lines now in fashion, yet we have tried our best to go with the many and say a few words. As all these, as helps for understanding our author, are not complete without a higher criticism of the author himself we are obliged to take our readers from the tediousness of leaf-counting to the joy of tasting the juice of the fruits. We shall not carry coals to Newcastle by dinning our readers with too much of these things. We shall only touch upon a few points.

The work of Bhāmaha under review entitles him, beyond doubt to a very high rank among the Kashmiri poets. He appears to have belonged to a school of classic writers who had attained a high standard of culture and taste. His style is easy and melodious, his diction lucid, his expressions happy, his logic perfect, his observations keen and minute even unto ordinarily unnoticeable details, his thoughts subtle and yet sublime, and his standard of ethics unimpeachable. He appears to be a poet of the

idealistic school and shows an aversion to artificiality and levity (11. 20). Even in writers like Rāmasarma for whom he has admiration he does not hesitate to condemn an unnecessarily enigmatical style of writing. (11. 19) (9)

At the opening of the book he sets for an authorship a very high standard of excellence which he successfully keeps up to the end. He says "It is not possible for every one that knows to read and write to be the author of a *kāvya*. Only one in a million has the capacity for it. Nothing is to be lost here or elsewhere if one does not write a *kāvya*; but one bad word in a *kāvya* is like a bad son born in a family." Yet this is not all. According to him a *kāvya* is that which is easily understandable by all alike from a learned scholar to an ordinary woman and boy. We should not take the above to refer only to languages. Much more than language is meant. The purpose of a *kāvya* is to appeal to the feelings of its hearers and rouse their higher emotions in response. What our author means is, a good *kāvya* should be able to stir the same feelings as in those of his characters, invariably in one and all without effort and suitably to their varying experiences by appealing to the internal basis of feelings or the soul of his hearers (Tanmayibhava). A treatise on Alankara is a scientific work. It shall have to be critical and technical. In this work our author has clearly shown that even in being scientific one need not violate the conditions of art, and that he can combine both science and art. His definitions, descriptions, illustrations, arguments, touches of nature, are all so very apt, lucid, simple and appealing, that even

9. वाचा चतुर्वेदादीनां समस्तमनुष्येभ्यः ।

अनेकेषां वाङ्मयिणामुक्तं यदुच्यते (11—19.)

a person of small learning is made to grasp and appreciate a high and difficult subject and respond to the feeling expressed by him. That he is an artist of a high order will be seen in his vividness of imagination beauty and originality of expression. He can paint even a most common place event of nature with the vividness and force of true life and raise it to any moral height.

We need not say much : we will only refer to a few of his touches. The comparing of those who do good to others with trees is common to almost all great writers. But our author is almost original in his comparison and adds new zest by selecting roadside avenue trees for the purpose. (III. 30; II. 36; III-18)⁽¹⁰⁾ In (II. 74)⁽¹¹⁾ in pointing out that great men alone are fit to receive great men who come to them with love how poetical he is by causing the cloud topped mountain suggest this idea. Again in III-42⁽¹²⁾ in praising the quality of liberality of the great he takes care to mention that it is a barter for the wealth of fame. In II-70,⁽¹³⁾ pride is made to suggest the pride-

10. प्राणितप्रणीयस्वादु काळे परिणतं बहु ।
विनापुरुषकारेण फलं पश्यत साक्षिना ॥ (III—30.)
क्रियन्तः सन्तिगुणिनः साधुसाधारणश्रियः ।
स्वादुपाकफलानन्नाः कियन्तोऽप्यसाक्षिनः ॥ (II—36)
छायावन्तो गतव्याकाः स्वरोहाः फलदायिनः ।
मार्गद्रुमा महावन्तः परेषामेव भूतये ॥ (III—18.)
11. बहन्ति गिरयो वेद्यानम्युपेताम् गुरुमपि ।
गरीयानेवहिगुरुन् विभर्ति प्रणयागताम् (II—74.)
12. प्रदायवित्तमर्थिन्यः सयसोधनमादित ।
सतां विजयनीनानामिदमस्त्वहितं व्रतं (III—42.)
13. स्वधिकमाक्रान्तमुबक्षिन् वक्षतबोद्धतिः ।
को वा सेतुरक्षन्तिर्बोद्धिकारणं प्रति ॥ (II—70.)

lessness of the hero by the apt simile of the sea. With what art and subtlety does our author in II. 27,⁽¹⁴⁾ make absence of anxiety in the mind of his hero in the face of the terrific army of a foe a sure sign of victory, and infer therefrom the authoritativeness of the mental suggestions of greatmen in matters of doubt. His moral maxims that a true friend is a friend in happiness and misery (III, 48)⁽¹⁵⁾ and that a rise forebodes a fall (III, 33)⁽¹⁶⁾ are but happy echoes of the common metaphors, from the sun. What poetic skill is blended with simplicity either when he describes the incomparability of genuine love (III, 5)⁽¹⁷⁾ or when he with a greater force and beauty expresses the unbearableness of separation from the beloved (II, 69)⁽¹⁸⁾ ! Who could fail to appreciate the superior taste and propriety when our author illustrates the fact of nature that even bad things are glorified by their good associations (I, 54 & 55) ?⁽¹⁹⁾ What artist could excel him in his poetic

14. परानीकानि भीमानि विबभ्रोनैतव व्यथा ।
साधुवाऽसाधुवागामि पुंसामात्मेव संसति ॥ (II—27.)
15. गुरुयोदयावसान्वात् गतेऽसंप्रतिभास्वति ।
वासाव वासरः क्लान्तो विक्षतीयतमो गृहं ॥ (III—48)
16. अयमन्दुतिर्मास्त्रानस्त्रप्रतिविद्यासति ।
उदयः पतनावेति भीमतो बोधवच्चरात् ॥ (III—33.)
17. अद्यया मम गोविन्द जाता त्वयि गृहागते ।
कालेनैषा भवेत् प्रीतिरुदयैवागमनात् पुनः ॥ (III—5.)
18. यद्वत्सा यद्विद्वेक्षेव शुभमभ्युत्सुकाततः ।
इवदेवा स्वतोम्येव किमुकेनाप्रिवेष्टु ॥ (II—69.)
19. संनिवेशविशेषात्तु दुष्कमपिशोभते ।
नीलं पक्वा समानमन्तराले अजामिव ॥ (I—54.)
किंचिदाश्रय सौन्दर्यान्ते शोभामसाध्वपि ।
कान्ताधिकोचनम्यस्तं महीमसमिवाश्रयं ॥ (I—55.)

fancy and originality when he says "If sloughs like those of serpents are removed and cast off by water also, then these watery sloughs shall form fine silk muslins on the (tender) limbs of females." (II-83)⁽²⁰⁾! In (II, 46)⁽²¹⁾ quoted by him he is unparalleled when he shows how to combine the descriptions of nature by painting the kekaless peacock of a hot midday with the simile of females in their homes when their lords are away from them. I will only cite one more stanza in illustration of our poet's simplicity and the universality of sentiment and power of his imagination. "Assailing with angry words, calling out others, running around in circles and weeping, the (shepherd) child restrains the cows with his stick from making a descent on the corn fields." (II, 94)⁽²²⁾ By reading the above who would not feel that he is in a rural scene amidst the village shepherd boys! There are many such ideas scattered throughout this small treatise which are worth comparing with the thoughts of such great artist like Kalidasa.

(To be Continued)

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20. भर्षां पदि त्वक् सिञ्चिका प्लुतास्वात् कलिनामिव ।
तदा कुक्कुटानि स्फुरन्नेवसि ज्योतिषात् ॥ (II—83)
21. सूर्योद्युसम्मीकितलोचनेषु वीनेषु वरमानिकनिर्देव ।
साध्यः स्वगेहेऽथैव मर्द्दीनाः केकादिनेषुः सिञ्चिनामुलेषु ॥
(II—46.)
22. आकोशाद्वाह्यसम्पानावावन् मण्डलं क्वन् ।
गाकारयति हृष्टेन हिम्नः स स्वावतारणीः ॥ (II—94)

NOTES AND THOUGHTS.

THE UNIVERSAL RACES CONGRESS.

Some months ago an announcement was made that a universal Races Congress would be held in London in 1911. We don't doubt the possibility of it, for nothing is too difficult to a nation that knows how to organise. But we have still our own doubts as to what practical advantages would result from it in the shape of a change of policy of the more aggressive nations of the West towards the physically and economically weaker races of the East who represent the civilizations of the ancient world. It is too early to expect a transformation in the political thought of the West which for some centuries has been hugging material comfort to its bosom as if it were the *summum bonum* of life. However it is a matter of some importance that questions involving large issues concerning humanity as a whole are being taken up with a view of ascertaining methods for promoting friendly relations between the various races. How far the sentiment which has found expression in this proposal of a Races Congress will obtain a deep hold on the masses of European Countries whose minds have been fed on Imperialistic notions of land-grabbing and capturing of new markets for the in artistic cheap wares of European factories and exploitation of foreign countries and foreign peoples for their own profit,—this is a point to be determined in the future. There are underlying the present political thoughts of Europe a few ideas which are responsible for much of the evil associated with the advance of Western nations in other parts of the world.

The first is the supposed inferiority of certain races and the superiority of others which finds expressions in such formulas as "the white man's burden" etc. This inferiority of races refers not so much to cultural differences as to organic differences and incapacities which are believed to stand in the way of the growth and development along certain special lines. This theory serves to justify the domination by the "superior" of the "inferior races," with the result that very often much that is value, from the larger stand point of, humanity, in the ideals and culture and social organization of the "inferior races," vanishes before the fierce of the "superior" domination. The currents of civilization and the forces that go to build the future of the human race are unknown things looked at from the modern scientific point of view. They can at best be guessed. If the maxim of "Live and let live" be not followed in international and inter-racial affairs the chances of smaller nations and economically weaker races, whose index of adaptiveness to new conditions is not high, but who may have a place in the future working out of a large synthesis of the various races of man,—the chances are that they will be crushed out of existence.

The Hindu system of Sociology is based on the belief that man is essentially perfect, that until he finds conditions favourable to manifest the innate perfection in him, the perfect soul dwells in him in a passive state, that the goal of Freedom with Peace can be attained by man from whatever plane of civilization he may be occupying and that this "pathway to the stars" cannot and need not be the same for all men. It follows from the above that every man by virtue of his essential greatness has a claim to live and to reach the heights of self-development and every race has similarly

something to give to humanity as a whole, to contribute to the universal synthesis and hence a right to live in peace and freedom. Hinduism has never supported any doctrine or policy which violated this basic principle.

Shall we hope that the outcome of the Universal Races Congress will be to secure the adoption of this principle by the leading civilized nations of the world.

* * *

In the verses that are given at the head of the Editorial, there is a textual variation. One text has *trikarana* (त्रिकरणं). The reading (त्रिचरणं) *tricharana* has been adopted on the authority of the Rudragayatri:—
तन्नो त्रिपाद् प्रचोदयात् and the Vedic text त्रिचकपादमरेत्.

* * *

Sister Avabhamia who is working in Australia and Newzealand forming Vedanta centres will sail for India Via. Singapore probably in the 1st week of October. She will deliver a series of lectures during her stay in India. The object of her visit is to know all the ways of the easterns and to learn all she can in every walk of life since that is most of all needed to fully be able to do the work for Vedanta in foreign countries.

THE RECENT CASE OF SATI.

The following letter appears in the *Statesman*, under the signature of S. C. Ghosh—

SIR—I hasten to correct some inaccuracies in your details re the case of a *sati* which occurred in our family house at 6, Charakdanga Road, on Thursday afternoon. The husband of the deceased, Babu Surendra Nath Ghosh, was the nephew of Babu Khirode Kristo Ghosh, the present head of this family. The deceased Saibalinee Dassi and not Sundari as stated in your report, was the daughter of Beharee Lall Mitter and a niece of Mr. R. C. Dutt of the Indian civil service (niece's daughter.) She was a very devoted wife all along her life.

Just half-an-hour before the death of my cousin brother she went up-stairs to the room of the domestic idol to offer prayer and dressed herself as described by you. She then came again to her husband's room and sat at his feet a few seconds with smiling face. Nobody suspected her intention as she managed this so cleverly and in a short space of time.

Just a couple of minutes after, when Babu Khirode Krishna was coming down stairs, he found his daughter-in-law, with violent flames around her, coming rapidly through the verandah with folded arms heavenwards and a Geeta in her hands possibly with the intention to come in her husband's room. Immediately he raised an alarm and the doctor who was waiting in the parlour ran to the spot. But before any one could reach her she dropped down dead and the doctor found life extinct. This was just 15 minutes before her husband's death. I may note here that she was a regular reader of *Geeta* since her very infancy. Respectable people of all sexes are still coming to worship the place. May God help her only son aged four years only.

In conclusion I beg to thank the police authorities for their kind act of allowing the body to be cremated with her husband which was her main desire, and we and every Hindu

will feel deeply obliged for this gracious act of doing away with a *post mortem* examination which would have polluted her sacred body.

VEDANTA LECTURE.

A very large and interested audience heard Sister Avabamia, representative of Vedanta, now on her farewell visit to New Zealand, on her way to India, lectured last night at the Victoria Hall on 'Vedanta and Its Teaching.' The lecturer spoke at some length upon its origin and relation to other teachings. She said that Vedanta, like the Vedas of India, was taught thousands of years before a book was written on the subject. It is the mother of religions, and was taught many years before Christ was born. "You find Vedanta in the Bible, in the Koran, in Spiritualism, in Theosophy, and the various cults and teachings. Its ideas and precepts have crept into every literature. Professor Max Muller, one of the greatest of philosophers, says Vedanta is the most sublime of philosophies and the most comforting of religions" Vedanta cannot be learned from books, but through daily application of its ideas and principles. There is not another teaching so liberal or tolerant. It insists upon the Golden Rule. It does not draw a line between man and man; when a person does so he is a poor, struggling, fettered soul. Books open the door to solving problems, but to realise the beauty of Vedanta and its teaching you must put it into daily practice. In India they do not ask you what books you have read, as the Hindoos know it cannot be realised through books alone, but they judge you by your daily life. Swami Vivekananda told his students not to go out and tell the world that they were Vedantins because they had studied with him, but to live Vedanta. The word Vedanta

(Veda and Anta) means the goal of highest wisdom. It is the basic principle of all religions and philosophies. Its characteristic features are universality, practicality, impersonality and rationality. No religion has shown the path by which man may attain to God-consciousness in so clear, rational, and practical a way as Vedānta. It antagonises with one, but harmonises with all. It is in strict accord with the conclusions of science, preaches the doctrine of evolution, accepts the teaching of all the great spiritual teachers of the world, and leaves room for those who are yet to come for the good of the uplifting of humanity. Narrowness, bigotry, and intolerance vanish for ever when Vedānta is practised. Vedānta has room for almost all religions—nay, it embraces them all! A hearty welcome and hand-shake was extended to the Sister, after the lecture, by her many friends.

—The Evening Star—Dunedin.



THE

BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda. I. 164-46. .

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[No. 7

VEDĀRTHASĀNGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 192.)

The heart of all the Śāstras here is this. The (embodied) individual selves are naturally possessed of the attribute of intelligence which is un-contracted, unlimited and untainted; they are first enveloped by ignorance (*avidyā*) which has the nature of *karmas* (or the fruits of works), then they (i.e., the selves) get contraction subjected to their (attribute of) intelligence in accordance with their respective *karmas* (or the results of works); then they (i.e., the selves) enter into the varied and wonderful material embodiments beginning with that of Brahmā (the four-faced creator) and ending with that of a clump of grass; then they (i.e., the selves) obtain a spread of (their attribute of) intelligence to the degree that is suited to their several material embodiments; then they (i.e., the selves) mistake their

several material embodiments for their own selves, and do such acts as are suited to those (embodiments); and then they (i.e., the selves) get into the stream of *samsāra* (bondage) consisting of the enjoyment of pleasure and pain such as are suited to those (same embodiments). The freedom of these (individual selves) does not appropriately result except through their faithfully surrendering themselves unto God; therefore, to achieve this object, the scriptures first of all establish that all these (selves), owing to their possessing the same form of intelligence that is divested of the distinctions known as gods, etc. have an equality (of status in essence); then they (i.e., the scriptures) establish that even that essential nature (of those selves), owing to its possessing the homogeneous bliss whose true nature solely consists of being subservient unto the glory of the Divine Lord, has the Divine Lord for its Self; then they (i.e., the scriptures) establish the essential nature of the Divine Lord also to be entirely distinct from all other things, owing to His being the opposite of all evil and the sole abode of all auspicious qualities; to be the abode of hosts of auspicious qualities which are innumerable and unsurpassed in excellence; and also to be the Self of all things, owing to His being possessed of the totality of all the intelligent and non-intelligent things which have been called into existence out of His own free will; and then they (i.e., the scriptures) establish His worship in detail as the means of attaining unto Him.

To the above effect is this passage:— "This (individual) self, undoubtedly, consists of bliss and consists also of intelligence, and is free from all evils; misery, ignorance and evil are the attributes of the *prakṛti* (material nature) and they do not belong to the individual self;" the meaning is that in as much as they are due to

the *karmas* arising out of (the self's) association with the *prakṛti*, they are no attributes closely associated with the essence of the self; after discriminating what has been already arrived at (otherwise than through the scripture) and what has not been (so) arrived at, (those) attributes are stated to be solely of the *prakṛti*. There is the passage.—"The learned look alike upon a person who has an abundance of knowledge and humility, upon a Brāhmaṇa, a cow, an elephant, a dog and an outcast;" the 'learned' are those who have knowledge that is discriminative of the essence of the individual self while it is in association with the (embodiments of the) *prakṛti* known as gods, beasts and birds, men and immovable things; those who have the true knowledge of the individual self in dissociation from each particular (embodiment of the) *prakṛti*, they see the self as possessing the same form, although that (self) may exist in those several embodiments which are extremely varied; and hence it is said that they (i.e., the learned) 'look alike.' To this effect it is given thus:— "Even while they are here, *svarga* is conquered by them whose mind takes its stand on the sameness (of form of the individual self); indeed, the *brahman* (i.e., the individual self) is (by nature) devoid of all evil and is alike in all beings; here, 'is devoid of all evil' means 'is free from the evil known as contact with (the embodiments of) the *prakṛti* such as gods; the whole of the entity known as the (individual) self which is existent in its own essence is alike, in as much as it possesses the same character of knowledge which has the nature of (eternal) bliss; this is the meaning. That this very self, which has the aforementioned characteristics, possesses the sole bliss of being subservient unto the glory of the Divine Lord, is capable of being controlled by Him and

has Him for its sole support, is declared in all the *Vedas*, scriptures, *Smritis*, *Itihāsas* and *Purāṇas* by means of expressions such as :—‘ (All things are) His embodiments (*sarira*) His bodies ; and also by means of (their) being grammatically equated with Him ; this has been already dealt with above.

By means of the passage—“ Indeed, this My *māyā* is divine and consists of the qualities (of *sattva* or goodness &c.), and is difficult to transcend ; those who surrender themselves wholly unto Me, they transcend this *māyā* ”—it is declared that, for this above mentioned individual self, final freedom from bondage (*samsāra*) which has the nature of a contact due to *kurmas* and related to the *prakṛiti* that is made up of the wonderful qualities (of *sattva* or goodness, &c), does not appropriately result except through self-surrender unto the Divine Lord ; and it is so declared in the following and other such scriptural passages also :—“ There is no other path for the attainment of final release ”.

In the passage—“ The whole of this universe has been projected (i.e. created) by Me whose form is unmanifest ; all beings are in Me, and I am not existent in them, the beings are not existent in Me. See My sovereign *yoga*.”—it is stated that owing to His possessing all powers there is wonderfulness in regard to His own sovereignty. The following passage declares the same thing :—“ I stand supporting the whole of this world by a small part of My power.” The meaning is this : this world has a form which is infinite, wonderful and extremely amazing, and into it I enter as its Self by a thousandth of a thousandth of My ‘ part ’ and support the whole of it by My will, and in that form I remain, I who possess infinitely great glories, who am the ‘ ocean ’ of innumerable noble qualities and who am the object of

amazement unsurpassed in excellence. The following passage (also) says the same thing :—“ The unthinkable form of the *Brahman* which while it is one is manifold and while it is manifold is one,—who is there that deserves know it ? ” Being only one by reason of His being the internal Ruler (of all,) He enters into all the wonderful intelligent and non-intelligent things as their Internal Self and is possessed of wonderful modes through each particular form, and then causing wonderful acts to be done He attains manifoldness. In the same manner, by means of a very very small part (of Himself) He enters into the all-wonderful and manifold universe as its Internal Self and then although He exists in a manifold state by supporting (the universe), He, who is possessed of hosts of innumerable auspicious qualities which are unsurpassed in excellence, who is the Lord of all and is the Highest *Brahman*, who is the Supreme Person, who is Nārāyaṇa, who is the object of unexcelled amazement, who resembles the blue cloud (in appearance), whose eyes are pure and broad like the leaf of the lotus, who has thousands of ‘ lights ’ and who shines with thousands of rays, exists altogether alone in the Highest Heaven, as arrived at in the following and other such scriptural passages :—“ He who knows Him who is seated in the ‘ cave ’ and in the Highest Heaven ” ; “ He is in that indestructible Highest Heaven.” In regard to anything which is different from the *Brahman*, which has a certain characteristic, which is possessed of a certain power to do a certain act and which has a certain essence, the association of another essence, the association of another characteristic and the association of another power do not take place at all.

In regard to the above mentioned Supreme Brahman who is one (only), owing to His being entirely distinct

from all (other) things, there result the possession of the characteristics of all things and the association of all powers, and so, although He is only one, His wonderfully infinite manifoldness, and again His oneness in consequence of His association with infinite and extremely amazing (objects), are not contradictory of each other; therefore it is not proper to think of contradiction (here) because He resembles a mere thing; this is the meaning. Accordingly, the following passage is given:—"O thou, the best of ascetics, there are, in all things powers which cannot be brought within the sphere of thinkable (or explicable) knowledge, and for that very same reason, those acts of creation, etc., constitute the inherent (inexplicable) powers of the *Brahman*, as heat (constitutes the inherent power) of fire." What is said is this: among all things such as fire, water, etc., the (inherent) power which is surely seen (to exist) even in one thing, it is not proper to think of (as existing) in another thing which is entirely distinct from it. Just as the power of lighting and heating which though invisible in water is seen to exist in fire which is altogether distinct from it; so also, in the very same manner to attribute inference by similarity with all things is improper to in regard to the *Brahman* who is entirely distinct from all (other) things. Therefore the meaning is, that the *Brahman* is possessed of wonderfully infinite powers. Accordingly, it is said:—"That great person whose form is this wonderful universe with that Best wonderful Person who is yourself, O Krishna, I am in close touch."

(To be Continued.)

BRAHMANISM.

Its fundamental beliefs.

1. A student of the Divine Knowledge—*Brahma-vidya*—should practise without fail the Moral and Universal laws these concern him more immediately than the ceremonial ones.

2. There must be a cause for every effect, the material means or basis for a cause or effect is one and the same. It is impossible to create something out of nothing.

3. The truths of Buddhism are all found in the writings of Brahmins known by the name of *Darsanas*—the word *Buddha* in sanscrit means an enlightened man, as in the well-known stanzas of the *Mahabharata*. A *Buddha* is he who has seen God, and a *Buddhacharya*, a man of enlightened conduct, worships not *Brahma* and *Titi-Kunta* and other minor deities, since the result of such worship would be of little or no consequence.

4. The Brahmins believe that *Buddha* is one of the incarnations of God and that his incarnation took place after that of *Sri Krishna*.

5. *Gautama Buddha* or *Sakya Muni* taught that ignorance produces desire, unsatisfied desire is the cause of rebirth and rebirth is the Brahminical doctrine of *Chaturvyuha* or the Four Noble Truths.

6. As ignorance is the cause of rebirth, emancipation from rebirth can be attained only by knowledge.

7. To dispel ignorance one must practise altruism perseveringly in conduct and non-attachment.

8. When right meditation is successfully practised then the practitioner attains niranic-state, then the soul resumes its natural state, being deprived of all its

accidental qualities and passions, or, as some may say, the soul reverts to the state of potential thought.

9. Ignorance can be dispelled by knowledge and by the study of the Chatur vyaha or the Four Noble Truths, which are: (1) Miseries of existence (2) Cause productive of misery (3) the destruction of that cause (4) the means of obtaining of that destruction.

10. Right meditation is necessary for emancipation and spiritual enlightenment. It should be continually practised until the end is attained.

11. The best way to attain spiritual enlightenment is, (1) to love happiness (2) to pity the miserable (3) to take pleasure in practice of virtue (4) to turn away from vice.

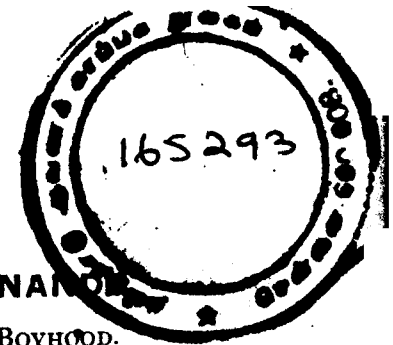
12. The doctrine of an eternal karma is necessary to prevent God from being passionate and capricious and to explain the design of the universe by the law of causation. The merits and demerits of a being in past existences determine his condition in the present one. Each man therefore has prepared the causes of the effects which he now experiences.

13. The Universal laws which should be practised by all, irrespective of class, place, time and condition are called *yamas* and are of very great importance. They are: (1) To abstain from causing pain (2) To abstain from falsehood (3) To abstain from stealing (4) To abstain from illicit sexual intercourse (5) To abstain from illicit gain.

14. A wise man should gather everything that is reasonable from everywhere. He alone comprehends Truth and Duties, who can explain them by the test of reason.

From the diary of

S. T. KRISHNAMACHARYA,
of Pondichary.



SWAMI VIVEKANANDA

HIS CHILDHOOD AND BOYHOOD.

The great *Sivārāja yogi* was born bringing the angel into Earth. The child of universal synthesis, and the soul of the people had taken a human shape. Early in the dawn of the last day of Pushya of the Bengalee year or the Mārgaśirsha of the rest of India this divine child first saw the light of day. It was a glorious hour this *Brahmamuhurta* of his birth. The sun was in his solstitial pause; he turned his steps towards the Northern hemisphere. The country was full of the song of the harvest, the canticle of praise. Indian homes were cleansed and renewed; door sills and streets were painted; the granaries were filled; men, women and children walked the earth with joy in their faces singing hallelujah unto the Lord. All waters were worshipped. Horses and cattle were adorned and marched through, the streets in procession. It was the time of Makarasan-kramaṇa or Pongul—the national day of sacrifice and rejoicings.

The child was called Vireswar since he was the blessing of that deity. But at the time of *Nāmakaraṇa* or naming and *Jātakaraṇa* or casting the horoscope, he was called Narendranāth. The elderly ladies of the family called him Durgāprasād reborn; for the swami resembled his grandfather in very many respects. This *darling of humanity* brought the life-giving freshness of dawn into the family and later on into the world. The Joy of the parents knew no bounds. Music, fasting, and charity filled the atmosphere of Simla square and added to the general

joy of the country. Aware of the blessings that circumscribed his being, the members of the household treated the child with reverence. The Astrologers predicted a lot of things about him; even those who had the instinct to perceive greatness saw something divine in him.

The Child is the father of the man. From his very infancy he displayed qualities that attracted the attention of many. Even his childish pranks indicated that he was the beloved of the Gods. Nature herself was more expressive of her purpose in this wonderful child. She was profuse in her gifts. Never shy or timid he would rush to the embrace of any one who stretched out a loving hand. As if to demonstrate the hollowness of this world and its joys he used to dance with an empty *hukka* in his hands. His great delight was in making a collection of different sorts and sizes of Mahadevs which he kept arranged in rows in the window shelf. The contemplative grandeur of the Great-God seems to have been the early companion of his soul. That Siva who drank the poison to save the world was an ideal dear to his heart. He always loved the sublime in nature and in man! he revelled in storms. Yet he often declared that he was a Vaishnava by instinct.

Of the many servants of his father the young Narendra was much attached to the coachman; not only of his own house-hold but those of the Simla square itself. He loved the horse and was fond of riding. In his childish pranks he often used to say "I will buy the best horses, the finest coaches, in Calcutta and have the most daring jockeys as my servants" "Once in Rajaputana I was for more than 24 hours on horse back" said the swami. He often rode dressed like a jockey. This power of bearing and hunger after perfection is the secret energy behind all men of genius. The syces knew well that a

horse once ridden by this boy will never more give them any trouble. "I have saddled some of the best and the most refractory animals in all Calcutta" said he with pride. He was taking a ride in the Himalayas with his European and Indian disciples. Suddenly one of the horses shied and threw down its rider but for the prompt action of the swami the bones of this Englishman would have been scattered in the valleys of the Himalayas. He at once exchanged his horse for that of the Englishman; after a few miles' ride gave it back to his Indian disciple who was but a beginner in the art of riding. When the Englishman remonstrated at this folly of the Swami, he smiled and said "when an animal is once saddled by a Sadhu, it will also be a sadhu all its life". It will become the tamest animal ever born.

A Rajaput prince and disciple took the swami with him on a hunting excursion. The swami sat quietly under a tree with his staff while others were busy with their guns. A tiger rushed past the swami. The rājā in confusion and fear rushed towards the tree and begged the swami to handle a gun. He is said to have calmly remarked. "Sādhus need no guns to protect them. Even a tiger won't harm them" Let no creature of God have any fear from me, I have resolved to give protection to all" is not this the *great vow* of Sannyāsa. Verily he who has controlled the beast within—the passions—can control the beasts without also. He had this peculiar power from his very infancy. Nothing on earth could resist the charm of his noble glance and powerful will. He was a born tamer of souls.

The boy Vireswar used to see a streak of light emanating from between his eye-brows forming a halo round his face and himself doubled. Whenever he

felt restless he used to lie prone and be playing with that light until the disc broke steeping him in reverie. He used to advise his playmates, whenever they complained of sleeplessness to play with the light, for which he was chastised by his Grandmother; for it is not everybody that saw a light. The Swami never had any sleep in the sense in which we ordinary mortals have it except on rare occasions. His sleep is *Karunya*, the soul abiding in itself. Often this light used to flow and fill the whole room giving his eyes a Divine glow. He used to see strange visions. The ethereal space he saw peopled by spirits with whom he used to converse. There was a mystical element in his character.

When the baby Narendra became a little grown up his temper was distinctly marked out. He was smart, restless, quick in reply and repartee, independent and self-possessed. He had absolute control over his playmates. No one was allowed to approach him unless he was acknowledged his chief. His favourite game was playing "*the King and the Court*". At the head of the stair case attached to the big worship hall he sat as the King. The other boys stood at the successive steps, with joined hands as ministers and officers. A boy was brought as a culprit before this boy king for trial; and he ministered justice with all the dignity of a court. But never would he allow any one to sit on a level with him. A slight insubordination was put down by a strong glance of his eyes; that fascination of the eye which kept the world in thrall. Some of the boys were older than he in age, some uncles in relation but all had the same love for him. Some of his playmates are successful in life, others quite worthless but all have the same attachment for their own *Beta, darling*, the nickname for Vireswar. By the intensity of love he ruled

over the souls of men. He was a King by divine right. His imagination was highly developed. Even as a child he was an expert story teller. He had the knack of catching the spirit of stories and make them vibrate in others. The story of Billy goat and Minny-goat he often narrated. Is it any wonder that in later days, by a single word he roused whole peoples into life. Did he not hold in his hand the thread of all that was fundamental and vital?

When he was about 4 years old a Sadhu came and begging singing the glory of the Lord and His love. This song left a deep impress on the young Narendra. He at once gave him some alms. The Sadhu wanted a piece of cloth also. The boy was wearing a new and costly one. He looked at the Sadhu, looked at himself, looked on all sides and took off his cloth and gave it to him. The people who were standing by began to rate the new comer. But the boy gravely said, 'He was needy and I gave him. No one has any right to rebuke the man.' The parents were only delighted at the noblemindedness of their child and encouraged him. This non-attachment to things of the world was a hereditary virtue. "Give, give, give even unto the Lord, he often used to say "is the ideal of perfection.

The young Narendra was of a highly emotional nature; An emotionality which is the *sine qua non* of all moral perception and an intensity of feeling the essence of practical moral vigor were distinctly visible in him. An inward play of thought carried him beyond the zone of the senses. He always spoke with accents of authority perhaps born of spiritual inwardness; a nature austere and absolute as of one in full possession of the deeper self. The consciousness of the Self gave a tremendous amount of inner authority which found expression in an imper-

ative Soul. He was uncontrollable except by the Mother. His father he respected and revered. But even him he would oppose when he thought he was in the right, as he did oppose his *Guru* himself in later days. And his Mother he always loved and implicitly obeyed—a love which is the highest worship. “No man was ever great who never literally worshipped his Mother” the swami used to say. Those who intimately knew him know what the intensity of that love was. His Madras friends often wondered at his anxiety when he saw a vision of his Mother’s illness. After a glorious career in the west, after calling forth the adoration of three continents he met his Mother. The patriot, the orator and the saint was no more. He was once more the baby of his Mother. With his head on her lap, with all the pranks and helplessness of a child he cried “Mother, Mother, feed me with thine hands and make me grow.”

And what a mother he had! an ideal of Motherhood. Hers was the glory that belonged to the great Mothers of the world, the proud privileges of culturing the *Benefactors* of humanity. Her life was a perpetual sacrifice for the glorification of the family, to build Manhood, the pattern edifice of character. Instinctively she knew the law of love. According to the Hindu a child is a Divinity and must be Treated with reverence. The house is a temple and the aroma of Divinity, the prime factor in the building of character. It is the greatest formative force in life. No; not the rod, not chastisement but the power of love and holiness that is constructive, that is educative. The Venerable Mother was soft and tender and could never rebuke her Children. But at the call of duty She became hard as adamant and would infuse in her children high ideals—to feel nobly, to think highly and to act correctly. A passion for truth and fastidious taste were the

foundations of character that She gently insisted upon. God and duty were unconsciously inscribed on the tablet of their hearts. She would never show her temper. Any loss of mental balance, an evil word is a Spiritual poison to Children. All child-rearing, all attempts at building life is surely laboring at the kingdom of God. Seed-Sowing is a sacred work and must be done with purity and prayer; whether it be the sowing of seeds into the earth or words into the souls of children. Remind a child of its real nature, lift the ideal before it, all distempers physical or metaphysical would vanish. Call up the divinity within, and like queen Madâlasa sing the lullaby “Thou art the pure, thou art the perfect, thou art the eternal” It is the Mother at the cradle that protects the God in man. “Siva would not take you back to Kailas if you do mischief” was Bhuvaneshwarinâta’s highest and most effective rebuke. She would make the young Narendra sit under the water top muttering Siva, Sivas Siva. Under such a mother he developed an inward spiritual activity which worked in the world, for increased sweetness, increased light increased life, increased sympathy. He held aloft the ideal of human perfection to augment human excellence.

LIFE AND LOVE

By REV. S. H. GROVE.

It is a fundamental postulate of the Christian faith that God loves man; nay, that God loves all men, and would have all men to be saved and come to the knowledge of the truth. And if God loves men, it follows, does it not, that He wants us to be happy? He wants our lives to be lives of peace and harmony, joy and blessedness. How then, does it come about that our lives are often so far removed from this divine ideal; that, instead of being happy and harmonious, they are often full of pain and suffering, wretchedness and misery? There are some who tell us that it is because the social conditions of life are wrong, and that if we could only change the present bad arrangement for a good one, we should all be happy, prosperous and contented. There is doubtless something to be said for this view; but we must not suppose that life can be made good or bad, happy or unhappy, simply by altering the external conditions under which it is lived. Even supposing those who are planning this

MODERN UTOPIA

could agree among themselves, which they cannot, and even supposing they could get all men to agree that the best arrangement had been found, how are you going to get men to practice the self-discipline and self-denial necessary for the maintenance of a perfect social order? In short, how are you going to get bad men to live well, when they prefer to live badly? No! The real reason why there is so much pain and suffering, wretchedness and misery in the world, is that we individually and collectively, fail to understand what life really is, consequently we fail to live the life for which God designed us. Everything depends on what you understand by "life." When you say "I live," what do you mean? Do you mean that your body lives? Is the life of the body the only sort of

life that you know anything about? Does life for you consist in tending and caring for the body, in trying to obtain as much pleasure and enjoyment as possible for it? That and nothing more? Then you are of all men

MOST MISERABLE

doomed to an existence of wretchedness and misery until death claims you. If you ask why, the answer is two-fold. First, because the desires of the body are endless; and secondly because they can only be gratified at the cost of strife, and inharmony and conflict with others. Let us examine these two points. The desires of the body are endless. An old Hindu proverb says "As well try to extinguish a fire by pouring oil upon it, as try to kill out the desires of the body by gratifying them. The body craves for food and drink, and carnal pleasure; but the more these desires are gratified, the more they increase in number, complexity and intensity. Again, the body craves for ease and luxury, for expensive clothing, houses, lands, social position, the praise of men and so on. Do these give happiness? No! For man is never satisfied therewith. He always wants more. Even if he is successful in the pursuit of these things, he often lives in a state of perpetual fear lest someone or something should deprive him of them; while if he is unsuccessful, he is usually filled with

BITTERNESS AND ENVY

towards those whom he imagines are more fortunate than himself. And so we are led to our second point, namely, that the desires of the body can only be gratified at the cost of strife and inharmony and conflict with others. A moment's consideration will convince us of the truth of this. The things for which man's body craves—ease, luxury, houses, lands, social position, the praise of men, and the like, are the same for all and inasmuch as the desire for these things is insatiable, and the desirable things themselves finite and limited, it follows that if each man lives only for himself, he

cannot avoid snatching from others, trampling on others, entering into conflict with others and hating others. In short, the door to peace and happiness is for ever closed on such as these. What is wrong? The assumption with which we started out is wrong, the assumption, tacitly accepted by nine men out of every ten, that a man's life is the life of his body, and that happiness consists in gratifying the appetites and desires of that body. Such a life may be natural and excusable in the animal kingdom where the perpetuation of physical life is the supreme object of existence, but it is

NEITHER NATURAL NOR RIGHT

for a man. Man is not dependent for his existence solely on the possession of a material body; he is, so we are taught a deathless immortal spirit, the child of God, Who is the Father, not of his body, but of his Spirit. If it be true then that man is a Spirit, clothed upon during his sojourn here with a material body, than man's true life is the life not of the body, but of the spirit within him. Man's true welfare is the welfare, not of the body, but of the spirit; and man's true happiness consists, not in gratifying the desires of the body, but in following the promptings of the spirit, even though these may lead to the actual crucifixion of his flesh. Now what does the spirit desire? It desires above everything those things that will conduce to its welfare as spirit. What things are these? Love and harmony, peace and goodwill, truth and uprightness. These are to the spirit what air and rain and sunshine are to the flowers. Give it these things, and it will grow and flourish. Deny it these things, and it will wither and decay. Now you will instantly notice this tremendous difference between the things for which our spirits yearn and those for which our bodies crave. We cannot be rich in material things save

AT THE EXPENSE OF OTHERS;

but we can be rich in spiritual things without inflicting loss on any one. And inasmuch as the spirit within me is the

same as the spirit within you and in all mankind, I cannot really and truly desire my own spiritual welfare, without desiring yours, and that of all mankind. But to desire the same thing for all men, is to love all men, and to love all men is the fulfilment of the whole law. "If there be any other commandment, it is briefly comprehended in this saying, 'Thou shalt love thy neighbour as thyself.' " "But," you may ask, "to what does this lead?" to just this: I doubt not that many of us here this morning have the welfare of Lytham at heart. We are

PROUD OF THE TOWN

in which we live. We have, some of us, no doubt, our own ideas as to how Lytham might be improved, but am I not right in saying that all the improvements we desire to see effected, are purely external, material improvements such as improvements to roads, it may be, or lighting, the erection of more cheap dwellings for the working classes, the providing of fresh attractions for visitors, and the like? Now all these are very worthy objects, and I have not a word to say against them, but is it not true that as far as external conditions are concerned, Lytham is already an exceedingly pleasant place in which to live. Doubtless it might be improved in some respects, for example, in the matter of more houses for the working classes; but when we compare it with many other towns, we are forced to conclude that it is a very desirable place of residence. Then does it follow that a family which removes from some other town, let us say from Manchester, or Oldham or Bolton, is invariably happy when they come and settle amongst us? By no means! Often instead of being happier for the improved physical conditions, they are unhappier than amid the dirt, the smoke and the fog for which so many of our large Lancashire towns are noted. Why is this? In many cases, I am afraid, it is because we do not provide them with the same kindness and sympathy and love to which they were accustomed in the old home—in a

word, we provide them with a better physical environment and a

WORSE SPIRITUAL ONE :

we provide their bodies with purer air and more sunshine while at the same time we starve their souls by our coldness and indifference, and so we fail to make them happy. Now, how are we to set about improving this state of things? It is not a work for our Town Council as a Town Council, but it is a work for our Town Councillors. It is a work for all of us, whatever our position in life, be it high or lowly. What is it then that we have to do? It is very simple in words, and immensely difficult in practice. It is to live our lives from a spiritual standpoint, instead of from a material one. It is to see in every man a brother, in every woman a sister. It is to be anxious for the welfare of others as we are for the welfare of ourselves and our families it is to live our lives in the spirit of Him Who said: "By this shall all men know that ye are My disciples, if ye have love one towards another." "But," you may say, "how can I live this life of love to all when all others live for their bodies? No one follows the golden rule. It would only be possible if all men did the same." My friends, no one can prevent your loving others if you really make up your mind to it, and in measure as you succeed, you will bring

JOY AND HAPPINESS.

into many lives, and lighten many a heavy load. Then, too, the happiness and joy which you awaken in the hearts of others will rebound upon yourself, filling you with such joy and blessedness as will repay you even in this life, for any material loss you may easily have to incur. Test it. Resolve for a certain period that you will love all men. Ask yourself; "Was it hard? Has it made me better or worse?" Try and respond with good for evil, with kindness for coldness, with blessing for cursing. Live so for a week, and note the spirit

of happiness which has come into your life. Then you will understand that what I have been saying to you this morning is

NOT MERE TALK.

but something which concerns your true welfare, not only in this life, but in that fuller, grander, and more perfect life hereafter, to which may God in His infinite mercy bring us all."

REV. S. H. GROVE.

A lecture delivered at St. Jon's Church, London.

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THE RUSTIC SAGE OF NARAYANAVANAM *

A TRIBUTE OF PRAISE

[The following skeleton-record of incidents gleaned from a personal interview with Mr. C. V. Swaminatha Iyer (for that interesting book on "the Sage of Narayanavaram" is given here as it will no doubt, greatly interest the general reader who cannot fully enter into the mystic import of the relation between the teacher and the taught in spiritual matters :—

"Having often heard of the spiritual greatness of the rustic Sage of Narayanavaram from my Guru, It was naturally pining to see him. I could not get into touch with him, however, the first time I saw him, which was at Chintadripet. In 1901, he was in a garden in Triplicane and I availed myself of the opportunity afforded to get into living touch with him. He was curiously inclined to observe the bicycle I rode on,—the spokes and tyres of which he touched and tried, remarking, "white man's skill!" I requested him to repeat his remark, when some one near did so for him, and asked the Sage to cure me of my defective hearing. The Sage simply said, "Go to the white man," When I heard this, I remarked that I

* I have since been informed that the correct nomenclature is Narayanavaram, but I prefer—like *Radha* of old who will not look at her Lover Sri Krishna, in the king's garb, but will insist on her seeing him as her own 'Good Shepherd' and none else,—to stick to the appellation of 'Narayanavanam' (as I heard it); for, it is to me so full of "that sweet music which no ear can measure" and the clairvoyant image set up by that sweetest of words was so glorious that I saw in it "that strange Beauty which no eye can see." The 'r' in the place of 'n' leaves the lyre of the Heart so unstrung that it jars on my 'deafened ears.'†

† Compare "*Panchākshari stava*,"—

"காதினை முடிக்கனவு நினைவழித் துன்றன்
சோதிஸ்வரூபத்தை யோதியே உய்யென்றாய்"

sought him not for the treatment of any bodily ailment and that the defective hearing was to me a blessing in disguise.

I then offered him some fruits and sugar-candy which I had taken with me. The Sage accepted them and distributed them amongst those present, as his throat was sore, to which he was applying the juice of முசுமுக்கை (*Bryonia scabra*). He allowed me to rub it for him.

As was his wont, he was observing, with deep and abiding interest, the splitting of wood which was done in his presence. He suddenly turned to me who was sitting by his side, and asked if I would go and try my hand at splitting a huge knotty piece of wood which lay there. I intuitively felt it to be a "test" and I instinctively obeyed, promising to do my best. It was, however, the first time I handled an axe; and, though I made myself awkward, I did not give up the job. When the Sage saw that I was wearing myself out in obedience to his will, but unable to execute the job, he recalled me to his side and remarked, smiling, "You couldn't do it!" My answer was, "I offered to do my best and I did it without stint. If the result is *nil*, that is none of my concern, it is all yours." This to him, served as an index to gauge my inner state, and the Sage soon became interested in me.

When we had got sufficiently attuned to each other, it was quite easy for him to understand that I was "an initiate in the path," and when he realised this he could not help uttering a responsive echo to my heart's wish which was to get some helpful hints from him to make my progress assured. I smelt a hint when the Sage remarked that there was plenty of land to cultivate, but that the labourers were few and far between, and I chimed in with the remark: "Where is this land? Pray give me a plot and I shall cultivate it." "Come to Narayanavanam, I will give you plenty of land," was the Sage's prompt response. I did not then know what Narayanavanam was and so, understood it in its spiritual sense or *lakshyartham*, and said, "Oh! if the land is situated in Narayanavanam why not show it to me here and now?" Some one near me then

explained that Narayangvanam was the name of the village which claimed the Sage as its own. The Sage however, took me at my word and said, "இருள்குடிசை போட்டுப்பா!" (Pitch the primitive shepherd's tent on the moor, and see!)

The words "இருள்குடிசை" at first baffled me, but when a friend near, explained to me, the ways of the primitive shepherd pitching his portable tent on the moor and watching the cattle, the full meaning of the Sage's words dawned on me. He was speaking in parable, I soon realised, as God's Prophets always do in imparting the holy mysteries revealed to them. Long and late, and continuous withal was the vigil I kept from the primitive shepherd's tent on the moor; I watched and prayed, and prayed and watched keeping my vigil and trimming my lamp, until I saw the Good-Shepherd emerge in Glory clothed, wearing the magic wand in his hand,—raising with it the music of the Spheres which so raised my heart that I knew not I had a body or was bound by it. But I am soaring high and growing too mystical for the 'general reader,' I fear. So let me rein my steed and steady its capering footsteps down to walk the earth, though the heavenly charger is not of the earth, earthy! Why! Our Good Old Dame of the Tamil Land, St. Auvayar, asks:—

"பற்றிலா தொன்றினைப் பற்றினு லல்லது
கற்றதனுவென்ன பயன்!"— குறள்.

And she further says:—

"இமைபாதாட்டத் திருந் துணர்வாகுத்
கமைபாதவானந்த மாம்."— Ibid.

My researches and *anubhavam* on my working up the hint and realising the meaning of the parable are recorded in a poem in Tamil published in the *Arudradarsanam* number (January 1906 issue) of the *Viveka Chintamani*, Vol XIV pages 271 275.—

Later on, I met a yogin of the siddha school from Trichy. I showed him some mystical verses in Tamil begining with "வாய்பென்ற மம்பினைப்பென் றடிவென்றோத்தரம்." He enjoyed

it greatly but declined to reveal its inner meaning as he felt it could not be revealed properly to any but a regular initiate or a mastersoul who has the right of testing one's experience with a view to correct or confirm it. On his being informed that the verses were the outcome of the speaker's Self-Experience gained through Sōrakkai Swami's Hints, he praised the latter as *Mantra siddhar* and proceeded to test my experience by asking me to concentrate at a certain yogic centre. A cone of light was immediately seen, and when I communicated the result to him, he wanted me to fix the light in my vision until I reached the Ultimate Goal, which those interested can see in the record of my experiences above referred to.

Another significant circumstance during my visit to the rustic Sage of Narayanavanam has to be narrated. A toddy drawer was ascending a cocoanut tree. The Sage looked wonderingly and remarked *sotto voce*. What a silly world is this! They will not allow the tree to bear its fruit, but must tap and draw off the sap. It is only when the fruit is allowed to ripen, we can get கொப்பரை and eat it with relish." The full import of the great practical truth contained in this remark of the rustic Sage, I did not actually realise until this morning (6th April 1911) when I found my throat was affected by the short conversation I had with the friend who was interviewing me on this subject the previous evening. At first I thought it strange, but it came to me at 'early dawn' as usual and I now know that the trouble was due to my having partaken of an unripe cocoanut in preference to the fully ripened one (கொப்பரை) which I have been regularly using since the last Mahālaya, the Navaratri following which witnessed the end of the ten years' continuous war of the flesh and the spirit which finally resulted, God be praised, in the triumph of the spirit over the flesh."]

'C. V. SWAMINATHA AIYAR, K.S.S.A.

Differentiation of Religious Schools in India.

A notion is gaining currency in some quarters that all the Āchāryas and saints from *Sankara* downwards are all protestant reformers of the Hindu religion who forced their convictions on the masses and did thrust aside the morbid accretions that have grown in the name of religion. Though the statement is partially true, it should, nevertheless, be understood that their work was characterised by the spirit of renaissance rather than of reform. The past history discloses that there was no change at all in the social rules and conditions of the people, though their notion of the higher philosophy had taken a different channel, and it was only in such cases that a return was allowed to their original religion. There were of course bigoted extremists such as Chārvākas, kāpālikas, and so on, and the authors of the day tell us that they never got back their former status, though a chance was given them to raise high through a gradual evolution. With the former set that formed the majority there was one thing that remained intact and that was there unshaken belief in the authority of the Vedas, which of course was variously interpreted what with the idiosyncracies of the scholar and what with the narrowness of conception consequent upon the limited knowledge and information of mankind. People in those days had it as their first principle to be amenable to better reason, and though it can reasonably be expected that freedom of thought was exercised to a greater extent and in a better spirit than at the present day, yet one would always look to the support of an admitted thinker to substantiate his views. The

task of bringing about a renaissance was, therefore, easy to a gifted mind, and as there was no sense of personality or renown, ŚAṆKARA, a boy of eight, could begin to accomplish it most successfully. The first renaissance of Vedic religion was effected by him, and all the deviations and chaos that prevailed before his activity began are perhaps unmatched in all the religious history of India, and it is interesting to review them though as briefly as possible.

The *summum bonum* of the existence on earth was to prepare ones self to the Highest Ananda, and it was held that the first three Purusharthas were only as many means to the gateway of the fourth. The text of MANU, "It is held that austerities are the highest in the age of *kṛitā* and in that of *Tretā* knowledge. They describe that it is (the performance of) Yajna in the age of *Dvāpara*, and only gift-making in the age of *kali*" points out how there was a gradual change in the notion of the Highest Bliss. At first it was thought that the body should be obliterated, and for the purpose the sages underwent all sorts of hardships in forests, for the Real Happiness could not be achieved so long as any instinct or function of the body remained. Next it was, perhaps, thought that there is no meaning in adhering to the means and when there was an easier road of knowledge to Moksha that may as well be accepted. These things necessarily mean the appearance of expounders of philosophy, for, as ŚRI KRISHNA says, "whatever the highest does other people do the very ones; and what he recognises by the directing stand-point, the world follows that." Vaiśeṣika school, whenever it began to be taught, seems to have gathered strength, and began to proclaim aloud that it was not desirable to ignore this world altogether and it was quite possible to practise Dharma in such a way as "to

ensure the temporal prosperity and eternal bliss" Ease loving and happiness are the foremost tendencies of mankind and whenever a less stringent lesson is taught it naturally finds ready listeners and followers. When this idea was once well impressed on their minds and therein habits changed accordingly, there began to arise a latent desire for things easier still. The philosophy of JAIMINI began then to appeal better to them, and they saw no reason why they should not ensure happiness both on earth and after death. The idea of an unchecked life in celestial regions, the company of the splendid Houris, the supplying of a desired repast by the divine cow, the instantaneous granting of the thought of object by the Gods' plants, etc. made men's mouth naturally water, and they thought that nothing was equal to the performance of sacrifices. This began to establish that Karma is everything, the world comes to exist because of Karma, continues because of Karma, and is dissolved because of Karma alone. If one's Karma is noble he obtains a noble birth, and if it is ignoble one of that very description. Everything in the universe was regarded as passing through birth and death because of Karma alone, and it was firmly believed in as it had the authority of no less a personage than the great JAIMINI himself. This school did not come to exist all on a sudden and even such personages of a remote antiquity as JANAKA were devoted to Karma. But there was this difference and that is that the JANAKA and others practised Karma was so done with a philosophical resignation to the merits thereof, and in later days such of the Karmas as had for their object not only the realisation of cherished merits but even achieving of such evil intentions as doing harm to the life of an adversary became rampant. The standard of happiness

sank so low, and it was thought that whatever would please you was happiness indeed. Now your enemy lives and that is a source of some annoyance to you: Just perform a Śyenā ('falcon') sacrifice, see that he is removed, and you can then be at ease. Would that action of yours check your progress to the celestial world? that can never be, and if you just perform the Jyotishtoma sacrifice, you will be entitled to the region and happiness of the celestials and you must obtain both. Take care of the cause and the effect will take care of itself. You need not think of ISVARA so long as you can ensure the sort of happiness you long for and what care you for Moksha so long as your happiness is ever there?

Thus wherever you would go you would find Karmins and Yajvans side by side there was another school of thought and the advocats of that proclaimed what care you for happiness or for Moksha? So long as you are not affected by sorrows it is all right. When you are rid of the sorrows once, you can easily proceed from the indifferent stage to the highest. This was the school of Sāṅkhya, and with these postulates they constructed a regular science. Further GAUTAMA had established the universal theory of atoms, and instead of limiting it as the material philosophy, people went so far as to worship the very atoms and even contemplate upon them. In addition there was the Yoga philosophy, and its highest purpose being soon forgotten, it came to be used for the managing of certain physiological apparatuses so that particular visible powers were acquired. This in brief, is the stating of the schools of Darsanas, and as time advanced, the natural tendency of the scholars not to break the opinions of their scientist adversaries, helped to the flooding of the country with well argued works on the

particular Darśana they advocated. There was logic and purpose with the originals and their first followers, but with the later adherents it became an unshakable bigotry and deadly opposition.

There was another set of sects which had a very material form of happiness for their goal. I want good health and which God am I to pray for it. Well there is the Sun God from whom you have to obtain that desire of yours, and the Vedas sing that the "Sun is the Soul of the moving and non-moving beings." Thus I must worship that Vedic deity, the Sun God. For similar reasons some thought that the Moon-god alone was to be worshipped, others that Mars-God should be worshipped, and so on. This makes the origin of the planet-worship, and in different quarters worshipping of the Gods of the eight directions had either developed itself or was developing along with it. Anyhow all this had some support in the Vedas, and the people who did so were still in the pale of religion. Only the manifestation of the ĀTMAN in all things was not considered, though, on the contrary, it was held that the particular deity one loved to adore was the chiefest and the best guiding factor in the Universe. The idea of out doing their fellow beings and the intolerance they felt for worshippers of other deities roused the bigotry of the blackest description and people began to wear badges and even branded marks of various kinds. MANU is still true that the third stage is one of Yajña ('sacrifice' or 'worship') and there the people saw no limit for their actions.

Lastly, came the stage of gift-making. What you would have for yourself to minister to your wants and comforts give away to another, and that self-sacrifice will give you the secret satisfaction you want.

All these are the orthodox religions and sects, but there was also a heterodox set of them that soon came to prominence. Chārvakas proclaimed aloud that happiness here was everything and no one could surmise of a world to come. 'Rise, be not impotent, enjoy what you want, do not restrict yourself with the injunctions of the fools, and when you are once dead and reduced to ashes, there will be no more life again.' Such notions often perturbed civic rights, and people forgot even to respect matrimony and individual wealth. These things were in their opinion the institutions forced upon the public by some impotent fools, and the people of that sect did not feel bound by such injunctions. Whatever was said and done there was that sense of happiness, and what all did was to determine the best kind of it and the best course to it, BUDDHA again preached against Karma, and however noble his notions were his later advocates who are not themselves agreed to thoughts, soon made it sectarian of the extreme type naturally exciting a revolt against the faith of their master. Then came Jainism also and even that did not overcome the tendency of becoming sectarian. Any religion flourished in India in its infant days and no sooner did it develop itself into sectarianism than its fall began to be noticed. The religious toleration of the Hindus favoured the growth of it, but hardly had it taken a hostile attitude when it began to be quelled actively.

This is the origin of some of the new sects in India, and in fact they were the result of a series of differentiations. All these and more existed in a flourishing condition when ŚAṆKARACHĀRYA appeared on the scene. This is neither the place nor opportunity to deal with his work, and suffice it to say that what

has already been observed, that he restored the pristine purity to those that had not shaken off the authority of the Vedas, while to the rest he gave an opportunity to rise high by the gradual process of evolution.

S. N. NARAHARAYYA.

The Significance of Coronation.

Long live King George the Fifth of England to rule over us ! To us Indians the present Coronation is fraught with much significance as will appear from the title which distinguishes him from the sovereigns that went before him. I propose therefore to explain this significance a little more clearly. The ceremony of the coronation is essentially a religious function, and this characteristic is common to the ceremony in the East and in the West. In Ancient India, the function was very elaborate. Sacrifices were performed on a high scale and they took a number of days previous to the Coronation ; and even on the last day the priests did their *homa* to propitiate the Gods in honor of the event. So far as the King himself was concerned the principal ceremony was the *bathing*. The materials for the toilet consisted of consecrated earth and consecrated water brought from sacred rivers and lakes and seas. The throne, the military weapons and the instruments of military music having also been consecrated, the royal robe, the crown and the belt are then donned while the priests recite the appropriate mantras. After this, the High Priest led the King to the throne. Seated there, the King views the people sitting round him and gives directions for honoring them with due presents. The ceremony, though imposing was more in the nature of a prayer for the benediction and help of the Gods in the conduct of the Kingdom than in that of solemn oaths which form a considerable portion of the ceremony in the West. The unction with the Chrism or the holy oil is the central part of the ceremony. The invocation of the blessings of the Lord is a necessary sequel to the anointment. The presentment of the King by

the Archbishop of Canterbury is followed by the acclamation of the multitude "yea, yea" which is said to be a survival of the idea that the King was originally elected by the people. The Sermon that follows is a very solemn function and after that, the Coronation oath is administered. By this oath, the King swears to govern according to the laws and statutes agreed upon in Parliament, to exercise law and justice tempered by mercy in his judgments, maintain the laws of God and the established religion of the realm and to preserve inviolably the settlement of the Church of England and the rights and privileges of the Clergy. The King kneels in sight of all his people, kisses the book and signs the oath. The Consecration prayer is then said. After laying the vestments of kingship, the Archbishop prays that the king may do justice, stop the growth of iniquity, protect the holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the thing that are restored, punish and reform what is amiss and confirm what is in good order. The enthronization is a solemn ceremony; but the most thrilling part of it is the time—honoured exhortation to the king: "Stand firm and hold fast henceforth the seat and state of Royal and Imperial dignity, which is this day delivered unto you in the name and by the authority of us, the Bishops and servants of God." Then come the homages and the procession back to the palace. There can be no doubt that King George will have the grace of God to carry out the high functions to which he has sworn; and we trust Queen Mary will prove a strong help-mate in the pursuit of such Kingly Virtues as the noble House of Hanover has always been striving to achieve. May the Lord Bless them with long life and glory!

S. PADMANABHA IYENGAR.

**Office of the Registrar
of Books, Madras.**

SIR OLIVER LODGE.

"The new work which I was for some time engaged on concerns the density or inertia of the æther of space"

Sir Oliver Lodge who recently entered his sixtieth year, was sitting in the summer-house of his garden at Edgbaston, the residential suburb of Birmingham, wherein he often works when the weather is fine. The day is somewhat chilly, and he wears a heavy "Ulster" coat. But his cloth cap has been laid aside and his noble head is quite revealed. Sir Oliver Lodge is a huge man. Six feet three inches he stands in his stocking feet, and he is strongly built though not fat. His general appearance impresses, carries conviction with it; but his head is Olympian. It is a massive dome, high and broad and long, with all the great phrenological faculties seemingly well developed. Naturally with a man of such deep study he is rather bald; what hair remains is fine and close-growing. His features are somewhat massive, as becomes the greatness of both body and mind. He wears a beard now streaked with white and gray.

It may fairly be said that he is typical of what can result from a strong, healthy, industrious clever family devoted to work and progress. He is the eldest of several brothers who have distinguished themselves. There is not any race "race suicide" in this family. His grandfather had twenty-five children, having been twice married; when the youngest child was born the eldest was fifty-six—almost the age of the present Sir Oliver. He himself has twelve children six boys and

six girls. *Mens sana in corpore sano* seems to be illustrated in each and all of them. The stock of the Lodges is originally English. In the reign of James the First the then head of the present family went to Ireland, and settled at Cashel. There they remained till two generations ago when Sir Oliver's grandfather migrated to England, settled at Barking, Essex. They were mostly a clerical and scholastic family, and were in Tipperary celebrated for their stature, even in that region of big men.

UNKNOWN MYSTERIES.

He has worked and thought and written much.

Indeed it is hard to understand how a man who had in hand the organisation and working of the new Birmingham University, of which he is Principal, could have ever found time for such deep and varied study as his work implies. He attributes it to the powerful and energetic help of colleagues.

Now, as he sits in his garden-house looking out over the emerald lawn, all glistening with late rain, with fine trees and luxuriant shrubs budding everywhere and flowers in rich profusion, it is hard to realise that this serene, big-browed man is talking of things of which the very thought is still in its inception. Making great guesses, all formed on recognised and partially realized science into the unknown mysteries of the unknown universe. Over the wet grass walks daintily a gorgeous peacock making strange echoes with his strident voice. Two tall, beautiful young daughters, straight as lances, run gracefully across the lawn to their handsome mother who is picking a bunch of flowers. The air is full of music; thrush and black-bird sing emulously and their piping seems to give resonance to the far off roll of wheels on the roadway

beyond the belt of beach and flowering alder. Somehow eye and ear alike yield themselves in this cosmic background to the thoughts of the great student of the mysteries of life and nature.

I must premise the record of our conversation by stating that though in places I try to give Sir Oliver's actual words it must be understood that I aim at the general effect of the conversation produced upon myself. When one speaks from the standpoint of exact knowledge it is easy for a scribe unfamiliar with the subject, both as to theory and detail, to make errors; and it would be unfair to saddle such errors upon speech instead of understanding.

"Density of the *Æther*?" I queried. Up to this moment it had never struck me that the *æther*—whatever it may be—has any density. The philosopher went gravely on; there was manifest neither surprise at my ignorance nor superiority in his own knowledge:

"Yes, the luminiferous *æther* of Sir Isaac Newton. I may say that, in my opinion, the greatest discovery of last century is in the realisation of it.

"Won't you tell me something of it?" I asked. You may fairly take me as listening from the platform of absolute ignorance, so that nothing which you can say will be too trivial or too elemental. In this matter I represent the great public who want to know but do not know where even to begin to learn, or even to ask."

"This *æther* fills the entire universe. I mean the visible or sensible material universe, distributed throughout space. All that we call 'Space' is filled with it. In it are a sort of episodic agglomerations, those minute units of electric charge which we call electrons."

"I remember one occasion," I interrupted, "when you gave as an illustration of their size, that in an

atom of matter they might be represented as full stops, such as are used in printing, distributed about a cathedral!"

"Quite so!" Then he proceeded to give me some of the speculations and hypothesis of modern science. I fear I cannot reproduce them in his own words, but can only try to convey the general idea as it formed itself in my mind. It was to the effect that æther is a parent substance. That electrons, under some conditions of force or impact which we do not yet understand, nucleate and are finally under pressure grouped into atoms of matter—gathered in space like the vortex rings in the air, as in Lord Kelvin's theory.

"Have we as yet harnessed the æther—mastered it in any degree?"

"Yes, for transmission of power, and in various electric and magnetic ways; we are using it already far more than people are aware of—presently the general public will make the discovery that it is already in subjection to some extent, had they but known it. But no psychical use of it is yet known for certain."

"Is it at all strange to you," I asked, "that men have been all these years making other discoveries without touching that particular one?" He smiled in return as he said that science is surprised at nothing. That the subject of my query was a case in point. That we are unconscious of existing facts, and it is therefore all the more likely that our discoveries—or at any rate, our first discovery, will be unconscious also.

"I notice," I said, "that in your book 'Life and Matter' you state that aggregation in very great masses produces qualitative as well as quantitative changes. Are we to take it that consciousness and intention come as new qualities to mass?"

THE ORIGIN OF LIFE.

"Perhaps you remember that in the same book I also said, 'No analogy will bear pressing too far'; but I can direct you to the section called 'Unexpected Influence of Size,' where it is said: All that we have seen so far is that an aggregate of bodies may possess properties and powers which the separate bodies themselves possess in no kind of way. It is not a question of degree but of kind!" And as an illustration of this passage, is adduced the fact that a planet must be large enough to retain an atmosphere by its gravitative attraction in order to become a habitable world. This sentience of matter as to components and totally makes the difference of the pantheistic schools. For myself, I claim sentience for the grouping of groups. I regard the material universe—the one we are aware of—as only one aspect of the whole. We might illustrate the idea by imagining an intelligent person who had never seen either a statue or a human being finding out by experience new qualities in the latter, having at the first taken the one for but the duplication of the other."

"In that chapter of the book which you read 'Hypothesis and Analogies Concerning Life'—which, by the way, I take to be an enlargement of your essay on 'Life' in the 'Hibbert Journal' of January, 1905—you have not only laid scientific basis for your theory or guess, but you have amplified its conclusions. May I ask you something of it?"

"With the greatest pleasure."

"On reading it, I took the idea to be merely that Life, as you say in the book—the life that belongs to all growths, vegetable as well as human—is called out as it were, from some great reservoir or store-house of vitality, to which, when its earthly career is ended, it will return.

But this is later enlarged to the idea that the Life world—to coin a world—may contain in the indeterminate mass individual lives made stronger and more perfect by earthly habit or development or progress of some kind. That it may retain even memory. Am I right in taking this as your view?"

THE LARGER SELF.

"That is in some sense like my speculation. I am supposing that something like it may be so. It would be only another instance of analogy in the working of natural or cosmic laws, which makes for the continuous development of all things within their scope. To me it seems at least likely that after quitting this earthly body, we shall retain whatever we have really got, however won or given. Real things don't jump in and out of existence—it is only a temporary collocation of them that is evanescent. We may retain memory and also character, if we have one worth keeping. So I judge from a study of secondary personalities!"

"Then," I said, "If memory and individuality remain, and if there be power of collocation of atoms, are we not already on the way to produce at will an astral body?"

"I do not use the word 'astral.' I am simply following out logically the conclusions of ascertained facts. If will and consciousness are powers, why should these cease to exist? We have made already a body, building it up particle by particle; why not keep that power?"

"Would such a view," I asked with some hesitation, "have a direct bearing on the belief in the 'Resurrection of the Body'?"

He replied at once as though the subject had been already followed out in his mind;

As the body is a mode of manifestation, I take it that by the 'resurrection of the body' is meant the persistence of a mode or power of manifestation. This is but a following out of the doctrine of Frederic Myers as to what he calls the 'subliminal self.' That we are each of us but a part of larger personality than is here displayed—of a bigger Me. What we call 'genius' is one who can sometimes get into communion with his larger self."

"May I take it that this theory is not antagonistic to the ascertained facts of science?"

"Certainly! So far as we know there is no antagonism."

"Then if we follow analogy as a rule, comparing lesser things with the greatest, this would show the manifestations of the power of God as resulting from a partial manifestation of Himself on earth?"

He assented. Indeed he was ventured to follow the idea to the highest point possible. In what he has called the "Preliminary Draft of a Catechism for Children" he has put in an explanatory note to the question. "How have we learned something of the nature of God?" :

"Jesus of Nazareth was the human incarnation of the Eternal Christ." Surely it is the loftiest idea conceivable that God Himself works in the same way that He has allowed to man. His infinitely grander way being a light and a guide to lesser powers working in a limited scope the eternal principal of guiding rule being the same. So I proceeded :

"If a human being, once established as such, can henceforth through all time retain individuality—which, I take it, contains both consciousness and memory—do we not at once arrive at the same belief as the ancient Egyptians? These held that the 'Ka' or abstract individuality of a human being, and in which the soul the 'Ba,' dwelt had an independent existence, and could roam the universe and hold converse with the Gods? The old Egyptians seemed, however they acquired them, to have arrived at some wonderful conclusions. If this be so, may it not be but another result of the working of the Divine intelligence; many varying ways all working to the same end; and that end for the good and ever-increasing development of the cosmos?"

Into these matters, however he declined to enter observing that I had studied Egyptian matters for more than he had. So I went on.

"I suppose I may take it that a summing up of the general cosmic laws so far as their development is yet known and understood, would be in your view something like this: There is a homogeneity of eternal purpose. Man starts from the Æther, going through the self-development of electrons and atoms to a conscious individuality, which can win immortality and in another form of life can keep every acquired power or property worthy of preservation; and that all the doing is ruled by cosmic laws which are the establishment in little of the method of Divine intelligence and purpose. That as scientific knowledge enlarges each new enlargement does not make for doubt but for belief and ultimately for extended knowledge. In fact that all we learn shows more and more fully the measureless exactitude of fundamental law.

That there is no reason antagonised by science why humanity, in its higher stages, should not go on externally developing and improving. Is that your conclusion?"

PIERCING THE VEIL. •

"So far as I can admit any conclusion in such matter yes! Beyond the present we can only guess. But what we have learned, here is a basis for thought of Hereafter. We are, I think, justified in taking it that, unless there be something to the contrary, even if it does not hold good as a principle, analogy is at least a good working basis for untrammelled investigation. And if at the end we should find that analogy is in itself an evidence of the unity of the law, then we must aim to understand what is that unity of idea that lies behind all the laws. That unity which makes for the reconciling of what to our finite intelligence seem to be opposites which conveys us a step further to the understanding of God."

In the twilight, in the rain-sweetened garden, and later on in the silence of the study, wherein we talked when the others had gone to bed, the train of thought continued.

WHERE UTILITY REIGNS.

It was like a grim reality following dream, when in the morning, Sir Oliver took me to his office and his laboratory in the old Mason College in the very heart of strenuous Birmingham. Here plain utility reigns, an absolute monarch. There is nothing—absolutely nothing—of an extraneous kind to catch errant imagination. Nothing but those things ordained to scientific utility or to the government or development of the university. The motto wrought on the chair-back at his studyable is

a guidance to work, *Per ardua ad alta*, "Through difficulties to the heights."

Here Sir Oliver reigns; and here his marvellous serenity of mind and spirit guides him to great truths—great reconcilements of things seemingly antagonistic. Such serenity is one of the loftiest faculties or conditions of man, and has an educational as well as a personal value beyond all saying.

This article is given from *The Daily Chronicle* which we believe will be found interesting by our readers.

To The Swami Sadananda.

Thou hast escaped through the Doorway of Transcendent
Love

From Thy sufferings and bondages of from ;
Thou hast soared into the Bliss of Radiant Spheres
Where lives and reigns the Master evermore.
Death to Thee was Messenger Most Holy,
Bidding Thee to rise from earth to Him
Who was Thy Soul's Ideal and Its Teacher.
With the Master's Name upon Thy dying lips
Thou didst speed from pain to Freedom's Glorious Height,
And didst enter that Realization which was His.
Long did Thy Soul beg fast release from life—
It came, endowed with Holiness and Peace.
On earth Thy Master's Will was Thine ;
Thou didst make Thy Inmost Soul His Own,
Consecrating all Thy Life and Thought to Him.
Now art Thou with Him inseparable united,—
The Purpose of Thy Life is now made Whole.
With Him Thou dwellest in Regions Vast of Peace ;
That Bliss of His is now Thy Very Own.
O Sadananda, Sage, Thy Life Inspiring,
Instills that Guru-Bhakti Thou didst have,
For, first and last, Thy Guru was Thy God;
His Word was Thy Religion and
His will was e'er Thy Law.
O Radiant Soul, here, below, on earth
Are those who seek His Grace, His Blessings.
Beg Enlightenment from Him for such
Who still dwell, Maya-bound, within this Vale.

Great is that soul Whom Thou dost worship;
 Ressurecting was His Message to the world.
 He saw the Goal Divine for which we yearn;
 He entered That and That is has become;
 He mastered Truth; Truth is His very Own,—
 Yea,—He is the Truth, the Life, the Light.
 And Thou, O Sadanand', art One with Him.

AN AMERICAN DISCIPLE.

NOTE: The Guru of the Swami Sadananda was the world-famous Swami Vivekananda, the Swami Sadananda being His first disciple. His devotion to His Guru is too well-known to need any comment.

NOTES AND THOUGHTS.

The Races Problem.

Last month we had to note about the Universal Races Congress. This month, the receipt of a small brochure on the subject of the Hindu Question in British Columbia compels us to revert to it. The Hindus who have settled in that part of the British Empire or have gone there to settle, contend that they as natives of India and British subjects, possess certain civil rights and liberties which are not affected by their migrating from one part of the Empire to another. This view of their right and liberties is not supported why even opposed, by their fellow subjects of the Dominion of Canada etc., This attitude of opposition is justified by them on economic, racial and political grounds of a rather doubtful validity. The fact that the people who hold their view are for the time being stronger and in a position to force it upon the other colonials must not influence our judgment as to the soundness of it. Their contention simply means that over certain parts of the world which they have been occupying no coloured race in the world shall have any right, even to dwell. It means the superiority of the white races and in consequence an indefeasible right on their part to rule over races weaker than themselves, to exploit lands in the occupation of the so called inferior race.

All these are based by them on certain *pseudo-scientific* doctrines. A dispassionate view of the whole question reveals economic and commercial interests as the chief motive factors in the development of this new policy. The East does not reject these considerations;

but the place assigned to them in the working out of progress is a minor one. In the field of constructive politics and constructive sociology the Hindus and Eastern nations generally give the primary place to the doctrine

अथान्धधर्मो विदुषः परधर्मास्तस्मिन्नुदितान्

(Better one's own Dharma, however imperfect, than the Dharma of another, well done).

We believe in the right of every race or nation to practise and realize its own Dharma, its own ideals and through the exercise of its own Dharma in the stress and storm of modern life to rise higher to become more efficient according to needs and demands of life. Every nation thus gets a place in the federation of the world. Discord, jealousy and hatred are thus driven out at any rate effectively put down. Imperialism is a hollow cry if it does not stand for an ideal—an ideal based on justice, love and freedom. To the Hindu the idea of an Empire appeals very powerfully but he expects to see in every part of it the same freedom; justice and love which for ages past he has been associating in his mind with the idea of Empire. He fought for it during the days of the Company and there is no reason to doubt his allegiance and loyalty to it. But let not the ideal of Empire he believes in be degraded by any acts attempted to be justified on economic grounds which have no permanency of any kind. The Hindu has taken up the idea of Empire, and true to his nature, he will "slumber" over it and give to the world an Imperialistic ideal which will be an object of love and worship for the nations of the world. The ideal will be richer, nobler, and universal in a much more real sense, after he adds his labour and thought to it. Judge Murphy sounded one

note of this symphony when he said "A BRITISH SUBJECTS RIGHTS TRANSCEND ANY ORDER-IN-COUNCIL." Shall anything be done to mar the beauty and grandeur of this idea, to stifle the growth of the true Imperialistic ideal? We wait and see.

All the moral aims of life may be summed up in the single word, self-realization. Could I fully realize myself, I should have fulfilled all righteousness, and this view is sanctioned by the Great Teacher when he asks, "What shall a man give in exchange for his life?" His life, his soul, his self. If any one fully believed this, and lived as if all his desires were fulfilled, so long as he had opportunities of self-development, he might be said to have insured himself against every catastrophe..... Whatever occurred, instead of exclaiming, "How calamitous!" he would simply ask, "What fresh opportunities do these strange circumstances present for enlarged living? Seeking as I am to become expanded into the infinite, this experience discloses a new avenue thither."

—Professor Palmer.

There is no cure for the body apart from the soul; and the reason why so many diseases elude the physicians of Greece is that they know nothing of the whole, which ought to be their chief care since if this be not sound it is impossible for any part to be well. For all things have their starting point in the soul, whence they overflow.....and the cure of the soul is brought about by means of certain charms, which charms are good words. By these words temperance is begotten in the soul, and this once begotten, and abiding therein it is easy enough to supply health to the head and the rest of the body.

—Plato's "Charmides,"

Notes from Helms.

Everything that we call attribute of Deity is, after all, but a different form of our intention and those different forms are identical in the absolute substance.

With born-ideas and the dawn of consciousness is merely recollections of a former state of existence. Hence the vaguenesses and mysticism of Plato, he merely recollects more or less clearly.

Christian Church History is a record of this conflict between Platonists and Aristotelians.

Wherever a greater spirit utters its thought there is Golgotha.

Spinoza does not torment himself with analytical inquiry into the ultimate grounds of our cognitions. He gives us his grand synthesis, his explanation of Deity.

* * *

There is but one substance, which is God. This one Substance is infinite, it is absolute: all finite substance emanate from it; they are contained in it; They have only a relative, transient, accidental existence. The absolute substance reveals itself to us in the form of infinite thought as in the form of infinite Extension. These two infinite thought and Extension are the two attributes of the absolute substance. We recognise only these two attributes, but God, the absolute substance has perhaps many other attributes that we do not now.

REFLECTIONS OF A DYING MAN.

HOLY CROSS.

I am dying! yes? literally and figuratively dying. I can see the ebb and flow of life. It increases now, and anon decreases. Every swing of the pendulum and every movement of the vital fluids bring it nearer and nearer to the fatal moment. In the days gone by when I was practising yoga, I have faced death with a pleasant expectation, at least with a buoyant spirit. While the body was at its lowest, my spirit was at its highest, and I scarcely felt the sinking power of the body. When those around with anxious faces looked on me and enquired, I simply laughed at them and their fear of Death! "If you want this frail body to live on, go and pray for it; but don't whine over it making faces to me. It makes me so sick to see you all whine and whimper. Leave me alone to live or die as it comes to me!" That is how I have been addressing my people who showed a disposition to get frightened at the first or last symptom of illness. Death to me was always a pleasing transition! though the body often sank and withered until one could not recognise it. But this time it came to me with all its horrors! And I have to thank my doctor-friend for showing death to me in all its hideousness.

The sun was reaching the highest point in heaven and entering the House of Fire (Agni Nakshatram). I had gone out all day long and when entirely broken and tired heard of a case of small pox in a friend's house and involuntarily felt drawn towards the suffering child who was covered with small-pox from head to foot. To one who knows what Zymotic fever is; and what the

symptoms of small-pox when it breaks out in a virulent form means, it need hardly be said that the weak and worn out state of body with the mind sympathetically attuned to a child suffering from virulent small-pox are conditions sufficient to create a fermentation of blood which would easily be converted into a Zymotic fever. Whether the medical fraternity will accept my theory or not, the fact remains that I vomited my food that night and immediately found myself caught in the whirlpool of a raging fever which made the blood boil all over. It would have ended in heat apoplexy were it not timely arrested by letting the superfluous heat off by a device which suggested itself to me at the moment, and which later on I remembered was a good remedy for letting off superfluous heat or energy in the body. The earth has a peculiar power of drawing to itself all superfluous heat which is in excess of its own normal temperature, and similarly it imports its own heat to a body which falls far below its own normal temperature. This is an important secret which plays a good part in all cases of miraculous *Samadhi States* wherein the Yogi trusts himself to mother-earth for days and weeks letting himself be buried in earth and then coming out at the end of the appointed time when the body was exhumed, as if he had merely been a child sleeping on the lap of his mother.

The zymotic fever brought on an inflammation of the internal parts, which were already enfeebled and inflamed by excessive heat. For four days I managed to pull on without seeing the doctor. On the fifth day, moved to pity by the imploring look of my innocent little boy, I just called on the doctor to know what the matter was in his opinion.

He of course, felt the pulse and said there was fever and warned that there was danger ahead, and

that I could not afford to neglect it. In a moment, which Fate or Destiny, call it what you will manages to usher in, on momentous occasions in the life of every one, when the unknown hand of Nature is working to secure a desired end, I surrendered myself to the Doctor, and was forthwith given six "powders" to swallow thrice a day. The first dose stirred up the devil in the blood, the second dose sent me straight down to hell to suffer the scorplings of hell fire, while the third dose made me unconscious for the first time in my life for 11 years. The state of unconscious sleep, brought me however, some strength to the tortured nerves and I felt somewhat better after two hours' immersion in the cold bath tub. The Doctor-friend, opined I was better, and insisted on my swallowing the remaining three powders. I did it: and lo! found myself going through the process of crucifixion. Every nerve and cell in the body experienced the pain of being stretched on a cross and pinned therein to something which was as dead as the wood of the Holy Cross. Flesh and blood has become scorched up and nerve and bone can bear it no longer. I threw myself into the cold water tub once again and remained there for the greater part of the night. In the morning I complained of it all to the doctor who treated it nonchalantly and gave me some more new powders to swallow. I swallowed them all but found no relief. I have gone through all the tortures of hell and in my waking hours found the possession of a body an insufferable burden. I would have gone straight at it and rid myself of the same with the proverbial rope and halter but I know that it would be of no avail.

The pangs and pains will be all there, even after the poor body has been rudely and violently cast off. So I

thought it useless to be angry with the body, which is but an illused instrument: but I wanted to have the dragonlike fiery spirit of the drugs work itself out, and I could not bear it, the bodily suffering was so great and it was so weak to bear it through and survive.

I calmed and quieted myself as best I could and summoned a friend with whom I was well-attuned in mind. He came: I spoke to him the truth and asked him what does the Hindu Shastras prescribe as the best healer. He replied to it giving the only answer possible. Simple as the remedy was, I understood its vedic significance, as the chief article of sacrifice, and took it in due form. The burning of hell-fire in the body ceased in ten minutes and I felt an immense relief. Four doses of it, with due significance of all that it implied restored me to my normal state of consciousness and I worshipped my God (the Sri Guru) with a light heart on Friday evening and skipped and danced for joy untill I fell wearied in my limbs; I got up unhurt and made whole, and though the weakness of the internal organs still continues and many people feel anxious about me, I feel that death has no more terrors for me. I was dying, dying, dying all yesternight; but it was so pleasant to cut oneself away from the scorched up body and let Nature play the healing physician to it, unhindered and unhampered by any counteracting influences. The separation from the body was so complete, that I went through all the experiences of physical death.—only to find myself early morning, on returning to my body, to find it so improved as to do a full hour's work in proof correction and indite to you this record of my strange experiences. I have recorded my reflections as they occurred to me and I leave it to others to draw what lesson or moral they choose from it.

—The Indian Patriot.

The following are the subjects for Lectures to be given by Sister Avabamia during her tour in India

- 1st. The Orient and Accident compared from a Spiritual point of view
- 2nd. The Vedanta movement in the English Colonies, as well as in the Whole Western Hemisphere.
- 3rd. The Prejudices against the Hindoo and its causes.
- 4th. Christianity, its Missionaries, in all Countries and their misrepresentation of India.
- 5th. The present and future, of India from a Western point of view.
- 6th. What heard and saw during the Hindoo Emigration of 1906, in Vancouver Canada.
- 7th. Australia and the Liberal movement there by the introduction of Vedanta.
- 8th. Australia and New Zealand their Population and Resources.
- 9th. Emanuel Swedenborg (of Sweden), Thomas Paine and Emerson of America the great helpers towards the introduction of Vedanta.
- 10th. Swami VIVEKANANDAS, Work, Teachings, and Life while in the West., and its effect upon Political, Social and Spiritual Life.
- 11th. The Opposition of the Liberal movements in the West, towards Vedanta.
- 12th. The Amalgamation of the Races as a Law.
- 13th. The Law of exchange on all Planes.
- 14th. Australia's Cry of "White Australia" and its Reasons.
- 15th. How Vedanta is best introduced to advantage, in the English Colonies.

16th. My impressions of the Australian Natives (the Aborigines.)

17th. The Maories, the Natives of New Zealand.

18th. The natives of the farthest North, the Eskimos, (Nome Alaska).

Exhibitions will be given of their wonderful works.

Other subjects suggested will be dealt with also

All Lectures are extemporaneously given.

* * *

THE PLACE OF SCIENCE IN LITERATURE.

Professor J. C. Bose in the course of his presidential address before the Literary Conference at Mymensingh, pointed out that the present tendency of the West was to an undue specialization in almost all branches of learning—a tendency which was apt, he thought, to make us lose sight of the forest in the trees. This he went on to say, had never been the method of Indian thought, which had always, on the contrary, aimed at the unification of knowledge. Both the poet and the scientific enquirer were seeking, in their different ways, to lift the veil from the mystery beyond. The poet ignoring the need of rigid proof, had to use the language of imagery. The scientific enquirer on the other hand had to practice constant restraint in order to guard himself against self-deception. Even so, however, he, like the poet, came in his turn to the regions of light invisible. To him also the opaque became the transparent, and force and matter tended to lose their mutual distinctiveness, and were fused in one.

In illustration of this sense of wonder which links together poetry and science, the lecturer alluded briefly to a few matters that fell within the purview of his own corner in the great universe of knowledge that of light invisible and of life unvoiced. In reality, the speaker continued, we stand in the midst of a luminous ocean, almost

blind. The little that we can see is as nothing, compared with the vastness of that which we cannot see. But it may be said that out of this very imperfection of the senses man has been able to build for himself a raft of thought by which to make daring-adventures on the great seas of the unknown.

The learned lecturer then dwelt in detail on his great discoveries on the life of the plant world, its response to external stimulus, the resemblance between nervous impulses in the plant and in the animal, &c. &c., and he was happy, to say, that in the course of ten years' strenuous effort, he was able to successfully devise instruments which enabled the plant to write down its own statement with unimpugnable accuracy, night and day, and all that was left for the investigator to do was to read the long roll of the plant's own script. Even the dreams of poetry could hardly reach the wonder of the story thus told by the voiceless life of the plant world.

* * *

The doctrine of the Trinity is a protest against the hard, tight personalness of the conception of God which thinks of Him as a big individual, with definite limits to His nature and almost to a visible frame in which He lives. The doctrine of the Trinity is an attempt to give richness, variety, mystery, internal relation, abundance and freedom to the ideas of God..... theism, filled with the sense of a divine life in the very being of this universe, furnishes that bath of a great general conception into which special doctrine must now and then be plunged for the renewal of its truth and freshness..... There may be yet unreached though often anticipated theism which shall bring into union with God's supremacy the liveness of the world.

—Phillips Brooks.

VEDANTA CONVERSAZIONE.

The fact that there were fully 250 persons at a reception and conversazione tendered by Sister Avabamia in the Victoria Hall last night proves that the local centre is not founded on sand. The hall was decorated artistically, and a happy night was spent.

Sister Avabamia extended a hearty welcome to all, and remarked that they were to devote the night to pleasure, as there was a time for work and a time for pleasure.

Mr John Pilkington, who presided, spoke briefly of Vedanta. There was no condemnation in Vedanta.

A short, interesting address was also given by Sister Avabamia, who is a fascinating speaker, with a quaintness apart. She is very vivacious, yet earnest, and holds the attention of her hearers all the time. She pointed out that there could be no happiness in bondage. Religion should not instil fear. It should give them absolute freedom, so that they would be able to grasp the truth in whatever light they could see it. If the human race understood God in all His love and tenderness there would not be the amount of suffering and pain which they at present had amongst them. They should endeavour to help humanity to realise that God was within as well as around them.

During the evening a programme of agreeable entertainment was submitted. Amongst the contributors were Mesdames Inglis, Cummings, and Clayton, Misses M 'Cullough, M 'Farlane, and Messrs Newton, Lean, Pilkington, and Dowie.

—"The Evening Star" Dunedin.



THE BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

"That which exists is one : sages call it variously."

Rig-veda. I. 164-46.

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VEDĀRTHASANGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 298.)

This aforementioned conclusion has been arrived at after a good deal of perseverance in (the study of all) the groups of varied and endless scriptural texts, as well as in (the study of) the commentaries thereon which have been fully accepted by the great (and wise); and it comes out in the following manner:—There are many kinds of scriptural texts which declare that out of the *Brahman* proceed both the creation and the destruction (of the world), which are characteristically associated with so many infinitely modifiable (constituent)* principles.

* The constituent principles (or elements) or *Tattvas* of the universe are as follows in the descending order:—(1) *Pradhāna* or *Prakṛiti*, nature, (2) *Mahat* or *Buddhi*, the 'great principle',

ciples, as well as with such a fixed order of succession, as are not made out with the help of all the means of knowledge other (than the scripture). Some scriptural passages like the following: "He (i.e. the *Brahman*) is without fault, without taint"; "He is knowledge"; "He is Bliss"; "He is free from modifications"; "He is without parts, without actions and tranquil"; "He is without qualities",—declare that the *Brahman* is without qualities and has the essential nature of knowledge. There are some scriptural passages like the following:—"There is nothing here that is many and varied. He who sees this world, as though it were varied, obtains death (*mṛtyu*) from death"; "But where to one all this becomes the Self, there who shall see whom by what, and who shall know which by what?"—which declare the absence of the manifoldness of things. Some scriptural passages like the following:—"He who understands all and who knows all and whose

(3) *Ahaṅkāra* or Egoity; the *Tanmātras* or the subtle and rudimentary elements characterised by (4) *Śabda*, sound, (5) *Sparśa*, touch (6) *Rūpa*, form or colour, (7) *Rasa*, taste, (8) *Gandha*, smell; the grosser elements corresponding to these *Tanmātras* are (9) *Ākāśa*, ether, (10) *Vāyu*, air, (11) *Tejas*, light or heat, (12) *Ap*, water (13) *Saṃghāta* or *Prithivī*, the earth, (14) the mind; the senses of (15) *Śrotra*, hearing, (16) *Prak*, touch, (17) *Chakṣhas*, sight, (18) *Rasa*, taste (tongue), (19) *Gandha*, smell (nose); and the organs of (20) speaking (21) working, (22) walking, and the organs connected with (23) defaecation and (24) reproduction. The 25th element is the individual soul, which is beyond the *Prakṛiti*, in the ascending order. The *Sāṅkhyas* admit only these 25 *tattvas* or principles. The *Vedāntins*, however, add the *Brahman* as the 26th *tattva*, above and beyond the individual soul.

tapas consists of knowledge"; "The omniscient Lord who creates all beings, gives them names, and, calling them (by those names, ever continues to be"; "All the *nimēshas* were born out of the Person who has the lustre of lightning"; "This Self is devoid of sin, is free from old age, free from death, free from sorrow, free from hunger, free from thirst, and desires the truth and wills the truth"; first negative (in relation to the Self) all the qualities which are known to be evil in the whole world, and then declare (in relation to Him) an infinity of auspicious qualities unsurpassed in excellence, the quality of omniscience, the possession of all powers, the quality of differentiating things by names and forms and the quality of being the support of all things. There are some other scriptural passages like the following:—"Let a man meditate, being tranquil in mind by the knowledge that all this, indeed, is the *Brahman*, that all this is born in Him, is absorbed into Him, and lives in Him; "All this has Him for its Self"; "Being only one, He has many and varied movements";—which first establish that the world created by the *Brahman* is possessed of many and varied forms, and then establish that there is identity between them (i.e. between the world and the *Brahman*). Some scriptural passages like the following: "Knowing the individual self and the Impeller to be different"; "Knowing the enjoyer, the object of enjoyment and the Impeller"; "The

† The word *tapas* ordinarily denotes penance and religious austerities. It is frequently said in *vedic* and *vedāntic* literature that before creation the Creator performed *tapas*. Surely this *tapas* cannot mean penance or austerities, and it is generally to mean His inner mental effort of thinking and willing which has been at the root of all creation.

Lord of creatures desired—'May I create the creatures'; "He is the Principal of the universe, He is the Lord of the individual souls; He is eternal, auspicious and inexhaustible;" "He is the Highest and Greatest Lord of all lords, He is the Highest Deity of all deities"; "He is the controller of all, the Lord of all";—declare that the *Brahman* has a character which is distinct from (that of) all (else), that all things are capable of being ruled over (by Him) and that the *Brahman* has the power of the Ruler (over them), that all things possess the character of being subservient unto His glory and that the Lord has the nature of being (their) Principal. Some scriptural passages like the following:—"He, who has entered within, is the ruler of all things that are born, and He is the Self of all"; "He is thy internal ruler and immortal Self"; He whose body is the earth, . . . whose body is the waters. . . . whose body is *tejas* (the element of heat and light). . . . whose body is the *avyakta*, whose body is the *akshara*, whose body is the *mrityu*, whose body is the self. . . ."—reveal the relation of the body and the soul between all things other than the *Brahman* and the *Brahman*.

In regard to these various kinds of passages it is proper to propound the meaning in that very manner in which there will result neither contradiction (between them) nor the giving up of (their) primary and natural significance; and it has been so propounded. The scriptural texts which relate to (the *Brahman's*) being free from modifications have their primary and natural significance in so far only as they negative modifications of His own essential nature; and the scriptural passages

† The expression *Ātmetvara* also means one who is the Lord of Himself i. e. the Supreme Being.

which deal with His being devoid of attributes have been particularly established as relating to the negation of the evil qualities belonging to the *prakṛiti* (or material nature); Again the scriptural passages which deal with the negation of the manifoldness of things are well preserved (from being meaningless), for, through forming the body of the *Brahman*, who is one only, all the intelligent and non-intelligent things form His modes, and therefore the *Brahman* Himself, owing to His forming the Self of all things, exists as all modes. And the (scriptural) passages which relate to the possession (by Him) of the quality of being entirely distinct from all (else), of being the principal, of being the Lord, of being the (inexhaustible) mine of all auspicious qualities of desiring the truth and of willing the truth, &c., are from the very admission thereof well preserved (from being meaningless). And the (scriptural) passages which say (that He is) merely knowledge and bliss are preserved (from being meaningless) because, in relation to the Supreme *Brahman*, who is the abode of all auspicious qualities, who is the Lord of all, who is the principal unto whose glory all things are subservient, who is the support of all, who is the cause of the creation, preservation and destruction of all, who is free from all taints, who does not undergo any modification and who forms the Self of all, those (passages) predicate that the attribute which is definitive of His essential nature is nothing other than the knowledge which is hostile to all evil and has the nature of bliss, and that therefore His essential nature also, owing to its being self-luminous, is knowledge itself. And the (scriptural) passages which deal with the identity (of the world with the *Brahman*) are well preserved (from being meaningless) because, in accordance with their primary and natural significance

they undoubtedly establish the grammatical equation ('That thou art') through the relation of the body and the soul (between the world and the *Brahman*).

And it being so, it may be asked which that view is, whether it is non-dualism, or dualism, or the view which partakes of the nature of both (non-dualism and dualism) that is taught in the *Vedānta* as established (thereby). (To this the reply is given that) as all (these views) are taught in the *Veda*, § all (of them) are established (thereby). For the reason that the *Brahman* Himself, owing to His having all things for His body, exists with all things as His modes, non-dualism gets established. For the reason that the *Brahman* who is one only, owns the many and varied intelligent and non-intelligent things as His modes and (thus) exists in the state of manifoldness, both dualism and non-dualism (get established together). For the reason that the non-intelligent thing, the intelligent thing and the Lord possess entire distinctions in regard to their essential natures and characteristics, and also for the reason that there is no fusion (of those natures and characteristics), dualism gets established.

§ The *Veda* includes the *Vedānta* also.

(To be Continued.)

BUDDHISM.

ITS FUNDAMENTAL BELIEFS.

1. Buddhists are taught to show the same tolerance, forbearance and brotherly love to all men without distinction; and an unswerving kindness towards the members of the animal kingdom.

2. The Universe was evolved, not created and its functions according to law, not according to the caprice of any God.

3. The truth upon which Buddhism is founded are natural—they have, we believe, been taught in successive *kalpas* or world periods by certain illuminated beings called Buddhas, the name Buddha meaning "enlightened."

4. The fourth teacher in the present kalpa was Sakya Muni or Gautama Buddha who was born in a royal family in India about 2500 years ago. He is an historical personage and his name was Siddhartha Gautama.

5. Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth and rebirth is the cause of sorrow. To get rid of sorrow therefore it is necessary to escape rebirth, to escape rebirth it is necessary to extinguish desire, and to extinguish desire it is necessary to destroy ignorance.

6. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth considered as an end in itself is perceived, as well as the paramount need of adopting a course of life by which the necessity for such

repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

7. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

8. The desire to live brings the cause of rebirths, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called *Nirvana*.

9. Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the Four Noble Truths viz:—

1. Miseries of existence.
2. The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end;
3. The destruction of that desire, or the estranging oneself from it;
4. The means of obtaining this destruction of desire. The means which he points out is called the noble right fold Path; viz:—Right belief, Right thought, Right speech, Right action, Right means of livelihood, Right exertion, Right remembrance and Right meditation.

10. Right meditation leads to spiritual enlightenment or the development of that Buddha-like faculty which is latent in every man.

11. The essence of Buddhism as summed up by Tathagata (Buddha) himself is:—

To cease from all sin

To get virtue

To purify the heart.

12. The universe is subject to a natural causation known as "Karma"—the merits and demerits of a being in past existences determine his condition in the present one. Each man therefore has prepared the causes of the effects which he now experiences.

13. The obstacles to the attainment of good Karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism (viz) 1. Kill not, 2. Steal not 3. Indulge in no forbidden sexual pleasure 4. Lie not 5. Take no intoxicating or stupifying drug or liquid, and five other precepts which need not be here enumerated should be observed by those who would attain more quickly than the average layman the release from misery and rebirth.

14. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition unless it accords with reason.

From the diary of

S. T. KRISHNAMACHARYA,
of Pondichery.

EDUCATION BY EXAMPLE AND ITS VALUE.

"For you are aware that it is not only by bodily exercises, by educational institutions, or by lessons in music, that our youth are trained, but much more effectually by public examples."—Beautiful Thoughts from Greek authors.

Surely a world of truth and wisdom lies hidden in the above sentences uttered by Æschines, one of the most celebrated of the Athenian orators in the 4th century before the birth of Christ. True there are various other forces of imparting education to children and youngmen as we see them enumerated above by the orator himself but *education by example* is a very important asset in the building up of a nation—an asset which should not be passed over by any right-thinking national reformer. "Example" is a mighty force in human character, it is a stimulating factor, nay, it is often an incentive to action in the strict sense of the term. The hankering after Examples is an inborn instinct of mankind. When we are little boys reading in the lower classes of the school department, however knotty a problem may be, the moment our teacher holds before our eyes a likely example befitting the occasion our difficulties are removed and we are satisfied. Readers of the life and teachings of the late Mahatma Ramakrishna Paramahansa Dev know full well that his popularity in the domain of spiritual culture began to spread like wild fire the reason being that the saint uttered expressions full of vivid examples which he in his earthly life too strictly followed. Indeed he is known to the educated community of Bengal, nay all over India even, as a vivid example of a religious reformer and spiritual guide who has proved to the world

that a man of no education——we mean our so called University Education——can inspire thousands of people if he himself forms an "Example" amongst them.

In the daily din and turmoil of wordly affairs, be they political activities or social movements brilliant examples will lead us triumphantly to our destined end. Education of the mass naturally steeped in ignorance and wedded to time-honoured superstitious and customs is always best conducted if they have in their midst a body of illustrious personages possessing exemplary character and rare virtues. How ugly a figure that so-called-leader of a fallen country will cut in the field of his activity if he himself does not practise what he preaches, his sole purpose being to lord it over his people by false rhetories and deceitful harangues. India is now-a-days afflicted with too many of such leaders with the result that her causes are being hampered to the utter regret of the pure reformers who are labouring hard for her. A class of thinkers urge that let us act up to the dictates of a preacher not minding the details of his private or public life. But this class of thinkers overlook the fact that a silent indomitable element in the life of an individual forces him always to look to the *man* first and to his words secondly. This is human nature which it would be unwise to neglect. Human nature stoops to "Example" as easily and rapidly as a metal to touch-stone. The useful career of a real leader will surely be followed by his countrymen who will worship him as an ideal and out of this worship there will grow a tendency among them——a tendency to come to the level of culture attained by their leader. Carlyle's heroes are no other than such ideal beings who form not only the public examples of a single nationality or a single country but they are universally respected and

honoured by the world as a whole. Smiles' essays would not perhaps been so very popular had they not been written for the sole purpose of educating humanity through the examples of great men. When a country degenerates into vice and corruption which lead but to the paths of ruin and destruction it is then an illustrious spiritual and moral reformer, a great religious teacher arises and his example constitutes an overwhelming force of regeneration—an invincible force which educates, animates and inspires the people with faith and courage and before that force everything sinful stands aghast with the result that the degraded country is saved. This is no guess work but a fact recorded in the pages of history in golden letters. The lofty examples of life and character as exhibited by sages like Christ and Buddha, Mohammad and Chaitanya, are nothing but true educational forces which the world can ever boast of. A few moments of personal touch with these mighty minds have taught many a searcher after Truth a lesson which it would take our *Alma Mater* centuries to bestow upon her best pupils

J. N. Sen.

BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

(Continued from page 286.)

Before we close this short sketch of the comparative merits of Bhāmaha as far as can be gathered from his short treatise on *Alankāra*, we wish to state a few words on the established rule of procedure of Sanskrit scholars and summarise the arguments put forth by us in accordance with the rule. There is no necessity for these. But the recent developments of the Dandin-Bhāmaha controversy prompt us to make clear some of the arguments briefly put forth by us and avoid all room for misunderstanding.

Sanskrit scholars have found it convenient to classify evidences under four heads. These are *Spashtalinga*, or those that are of a distinct character, *Aspashtalinga* or those that are of indistinct mark, *Ubhayasādhana* or those that possess the characteristics common to both sides of a controversy and *Pratipakshasādhana* or those that are the means for proving the opposite side. In all doubtful cases of inference, only those conclusions which have the support of all the four kinds of evidences shall have to be deemed valid. Let us therefore see how far the different kinds of evidences put forth in the controversy answer to the above rule of procedure and justify the conclusions derivable therefrom.

The evidences in favour of Bhāmaha that are classable under *Spashtalinga* are that Bhāmaha is mentioned by name by Anandavardhana and Udbhata of the 9th and 8th centuries and that the words of Bhāmaha are found

quoted by Vāmana and Bhatti of the 7th and 6th centuries. Though the quotation by Vāmana of Bhamaha's words *सानङ्गं मानभङ्गुरम्* in illustration of *Mahākavīpra-yoga*, is undoubtedly an indisputable evidence in favour of Bhāmaha, a doubt has been raised by some with reference to the other quotation pointed out in Bhattikāvya. But the doubt raised, considered by itself independently of the question of Bhāmaha at issue, has no ground to stand upon. Bhāmaha in defining the style of a *kāvya* lays down that it should be simple and intelligible even unto women and boys and that it should not need the help of a commentary for becoming understood by ordinary run of readers. Consequently the stanza in question does not appear to be a forced quotation in Bhāmaha, but is natural and sits aptly in the context in which it is used. On the other hand in the end of the Bhattikāvya it is not so placed. Bhatti writes a stiff *kāvya* to illustrate rare grammatical forms and usages of words and largely employs the ornate style of composition condemned by Bhāmaha and other standard writers on *Alaṅkāra*. He is therefore, obliged to violate the standard of style prescribed by his predecessors and accepted by him. He may, consequently, be said to feel the necessity for an apology at the close of his work for the style unavoidably employed by him in his treatise. Also, he might be taken to naturally tender that apology by employing the words of a standard author held in regard by him and show that he is not able to keep to the conditions laid down by those words. This he is found to do by the dextrous change of a word at the end of Bhāmaha's stanza referring to these conditions, and the use of the same to serve his own purposes. The stanza as cited by Bhatti does not run smooth to the end and has no context in the place where it occurs that would naturally call for the words

employed by the author. It is therefore evidently not an original stanza of his. But it is found in Bhāmaha. Bhāmaha whose vow is not to touch the garland used and thrown out by another, and who proudly calls his 400 verses so many elephants in rut and says they are his own, and whose honesty is visible throughout his little work in his mention of the names of the authors or works to whom he has occasion to refer, could not have borrowed it from another without acknowledgment. To say so would be casting reflection on his merit as a poet. Taking all these into consideration, as also the wide gulf that might be seen to exist between Bhāmaha, the *Prāchīna*, known only in association with authors not known to our time—and Kālidāsa, Bhatti, and such others well known to us, we are of opinion that beyond all question the last stanza of Bhatti is an adaptation from Bhāmaha's original.

Fortunately for us the same stanza is also quoted by another under almost the same circumstances, but clearly acknowledged by him to be Bhamaha's. Srivatsānka Misra in his introduction to *Yamakarātñākara* (I-33) says that the Yamaka style is a stiff one and that the trouble of understanding the sense is apt to make one forget the beauty of *rasa*. He then goes on to say that Bhāmaha has prohibited such compositions by saying that they are difficult of understanding for persons of small calibre and quotes the stanza in question (II-20). No better proof could be had than the words of an eminent Southern writer of the 10th century who has ascribed this stanza to Bhāmaha and not to Bhatti.

Under the *Aspashtalinga* class of evidence we may place all such reference in the work of Bhāmaha itself

काव्यान्वयि यदी भानि व्याख्यागम्यानि शास्त्रवत्
इत्यत्रः सुचियामेव हन्त दुर्मेवसो इताः ॥ II—20)

which may be said to furnish directly or indirectly some clue for inferring the date of Bhāmaha. His reference to the moving earth, to the Prākṛita and Apabramsa languages as mediums for the writing of prose narratives and popular tales, and to a Nyāsakāra, Padakāra and Ishti, his allusion to the secret entrance of Chānakya into the palace of Nanda, his condemnation of the doctrines of Buddhism, his partiality for the Vedic and Puranic theology, his advocacy of the ritualistic school of Vedānta, his familiarity with the works of authors of a long forgotten age, and the incidents of a remote period, his ignorance of the early writers like Kālidāsa that are familiar to us, are all notable under this class of evidence. Each one of them was made to contribute, though indirectly, its own quota for determining the time of Bhāmaha. Many more, like his disapproval of the ascription by others of the function of messenger to inanimate objects such as cloud, wind, &c., and non-intelligent animals such as swan, bees, sparrow, &c., might also be pointed out as enriching his work.

Of these the Nyāsakāra of Pānini referred to by him was of some contention. To this we pointed out that the author of Kāsika Vivarana Panchika is not mentionable as a Nyāsakāra of Pānini. Besides there is very little probability that a compound of the kind of Vritrahanta should have been chosen by a Jain writer for illustrating a sūtra of Pānini unless the compound happened to be an old one employed by previous authorities for the purpose. It was also shown that the identification of Bhāmaha's Nyāsakāra with the author of Kāsika Vivarana Panchika will be as absurd as that of identifying his Padakāra with Haradatta the author of Padmanjari and that this will be more so when it is seen that Bhāmaha couples Nyāsakāra and Padakāra with Ishti and similar others. We may as well take advantage of his reference to clouds,

bees, &c., as messengers and say that these are undoubted references to Kālidāsa's Meghādūta and such other later works. Before we could think of this we may better deny Rāmāyana and Mahābhārata as ancient Hindu Epics and treat of Aśmakavamsa and Ratnāharana Kāvya as cited by Bhāmaha as later imitations of Raghuvamsa and Jānakiharana whose authors were unknown to Bhāmaha. We showed from other considerations that even the real Nyāsakāra, Puṣyapāda Jinendra Buddhi of the fifth century, could not have been the Nyāsakāra of Pānini referred to by Bhāmaha. For, the mention by him of Akhyāyikas and Kathas written in Prākṛita and Apabramsa languages under kāvyas and the non-mention of such Prākṛita Mahākāvya as the Setubandha of Pravarasena, his non-reference to Kālidāsa and other early writers' works but reference to works of unknown early authors, and his familiar knowledge of the doctrine of moving earth were all seen to indicate that Bhāmaha was much earlier than the fifth century.

On the other hand his detailed knowledge of the incidents of King Vatsa's life so as to indicate his familiarity with an earlier and original source of the popular stories current about such personages, his commonness in the knowledge of some of these incidents with the ancient dramatist Bhāsa, his unique reference to the memorable incident in the court of King Nanda, along with other such references are found to limit Bhāmaha's time on its broader side. We will briefly refer to one other reference in Bhāmaha on which we did not lay much stress before. Bhāmaha in classifying Kāvya according to languages known to his time for the writing of Kāvya mentions only these three—Sanskṛita, Prākṛita and Apabramsa (1-16). Just as Prākṛita was a corrupt form of Sanskrit,

संस्कृतं प्राकृतं अपभ्रंश इति त्रिधा 1-16.

Apabramsa was a corrupt form of Prakrita spoken only by a certain class of villagers. In the Brihatkatha, Gunâdya of Sâtavahana's court becoming defeated in a bet with his co-minister, Yasovarman, in the matter of educating the king in Sanskrit within six months, takes the vow of not speaking any of the languages spoken by the people of the land. These languages are specified therein as Samskrita, Prâkrita and Apabramsa. In pursuance of this vow, Gunâdya is said to have adopted the new language of the Bhûtas and written in it his Katha. This language though at first condemned by the court of Sâtavahana as a dialect of the Pisâchas, emotionless (Nirasa) and unfit for human speech, came to be subsequently recognised by the court on account of the valuable contents of the Katha and was handed down to the later times as the Paisâchi Bhâsha. This incident taken in conjunction with the mention of only three languages by Bhāmaha may be taken to furnish an additional clue for inferring his time. This may be taken to show that at Bhāmaha's time, the three languages known to Gunâdya's time were the only languages still in currency and that the six Bhâshas known to us were much latter developments and transformations. He should have therefore lived at a time which is not later than the time of Gunâdya and his contemporaries, when Sauraseni and such other offshoots of Prâkrita were not deemed recognised languages fit to be used for standard works. Some of the above points may at first sight appear to be trivial. But they, when read in connection with the question before us, are sure to serve as milestones in the region of cloud.

The remaining class of evidences require a side other than the one dealt with and the balancing of the evidences between the two. In the case in question more than one

person has been put forth into the field in opposition to Bhāmaha. Dandin as the most important of them all will be considered first. Many points may be said to be common between Bhāmaha and Dandin. Both of them are classic writers on Alankara. They are the pioneers as it were, of two rival schools which we distinguished as the northern and the southern schools or the schools of Arthā and Sabdachitras. Most of the later writers on Alankāra are known to be indebted to one or the other of them. Ancient scholars have chalked out a certain method for the scientific treatment of the subject, and all writers have tried to keep to it religiously from very early times. The European orientalists have also pointed out that in all histories of literature there is such a thing as the evolution of style and the different stages of its development. We will add that this evolution should be treated as occurring in cycles. At the commencement the literary style, as in everything else, is apt to be natural and simple. As human ingenuity advances and experience and variety gather this aptitude gets into the shade leaving the foreground to the more complicated style of imitation and artificiality until the same is forced once again to revert to the original state. We shall see how our authors fare when tested with the above criterion as to their comparative claims to priority.

The method of treatment of the ancients is to divide the subject of *alankāra* into five topics and devote a chapter to each one of them. They are (1) the Kāvya-sarira or the body of Kāvya in which the alankāras are incorporated, (2) the alankāra or figures of speech which are subdivisible into Sabda, Artha, and Sabdārtha, (3) Guna and Dosha or the inherent merit of Rasa and the fault of composition as also the loss of Rasa, (4) Tarka or logical propriety, and (5) Vyākaraṇa or

grammatical accuracy. Bhāmaha will be seen to strictly adhere to this classification and devote a chapter to each one of the topics. On the other hand Dandin is not found to do so. He is clearly opposed to the northern school of Arthachitra and differs from them in many of their views. While he devotes a chapter to Kāvyaśarira and another to Alankāra he introduces a special third chapter on Sabdālankāras which in others only forms a subsidiary part of Alankāras, and disposes of both the Gunas and Doshas in a few verses in the end. According to him Guna is nothing more than the absence of Dosha or fault in composition and it is therefore the quality of being faultless in composition. While, as an exponent of Sabdachitra, he should have naturally paid attention to Vyākaraṇa and the Doshas bearing on it, he is characterised by the silent omission of the same. On the other hand when he is unavoidably reminded of the Doshas resulting from defective logic he tries to evade the Nyāyaprakaraṇa with the apologetic remark that the questions bearing on *Pratijñā*, *Hetu* and *Drishtānta* are difficult to comprehend.

The gulf between the method of treatment pursued by the two is thus very wide. The comparison of these two authors of rival schools will be facilitated by taking the help of a third author as occupying a position midway between the two. For this purpose we select Vāmana, the author of Alankārasūtras. The date of Dandin is still an open question. Some place him in the 6th century anterior to Vāmana and others in the 8th century posterior to the same. However this may be, Vāmana will be seen to occupy juxtaposition with Dandin of the southern school in the matter of the contents of his work. We are inclined to ascribe to Dandin the latter date or the time of the first king of the

Rāshtrakūṭa family. Leaving this apart Vāmana of the northern school may be seen to follow Bhāmaha closely in his treatment of the subject. He omits Nyāya and devotes a separate chapter to each one of the other topics; and unlike Dandin includes Sabdālankāra in the general chapter on Alankāra. For omitting Nyāya he is also found to make the remark that it is difficult of comprehension; but at the same time he adds that others before him may be consulted for a full treatment of the subject. If Dandin were to be made Vāmana's authority for this portion of his remark referring to Nyāya as difficult of comprehension, who could have been the author who is pointed out as having treated the subject fully? Who then is the authority of Dandin himself for his omission of the same? And who forced him to the apology tendered by him? So long as others are not able to supply the gap so as to answer all these questions satisfactorily, we are at liberty to suggest that Vāmana should have had Bhāmaha in view when he wrote his work on Alankāra, and Dandin Vāmana and his school. Bhāmaha deals fully with Vyākaraṇa and Nyāya in separate chapters and supplies the place of the author presupposed by Vāmana and at the same time justifies the apology tendered both by Vāmana and Dandin. Even if Dandin of the southern school is not later than Vāmana the cause of his apology should have been much earlier than himself and cannot but point to Bhāmaha, the ideal of the Northern school.

(To be continued) • •

THE GOSPEL OF LIFE.

I

The various nations of the world form an organic whole. The whole universe is the body of God, and we are all but parts of that Divine organism. No nation ought to work for its individual amelioration at the expense of other nations. Our goal should be that each nation should become perfect and work harmoniously with other nations, like the various limbs of the body. This is true nationalism, which is nothing but national perfection. This is best brought about by organizing national councils, both in villages and in the different wards of towns to educate people in matters, religious, social and political, affecting their welfare, to advance on modern lines, their material condition, both agricultural and industrial and to manage all their common affairs themselves. All friends of our country, who have our religious, social and political progress at heart must co-operate in this matter. The goal of religion is the Fatherhood of God, of sociology, the Brotherhood of man and the Sisterhood of woman; and of politics the Universal federation of the various nations of the world. We must educate man and woman alike, of course, in consonance with their respective functions in life. We must marry boys and girls after they attain the age of majority. We must remarry young widows, at least just like young widowers, who cannot be induced to lead the life of celibacy. We must for the present fuse together by marriage, the various sub-castes of the main-castes, as well as the various sections of other peoples. Our goal in this reform must be intermarriage between all

vegetarians. We must interdine with all peoples of vegetarian food prepared in the long run, by any vegetarian, who is physically clean. Vegetarianism must be the goal of all. We must encourage foreign travel and readmission of converts to other religions by admitting them in society, when they wish to return to it. We must be humanitarian in our treatment of the so-called lower classes. We must practise in life brotherhood among the different peoples of the world. Unless our society improves, there can be no real progress in other directions. Politics is but an integral part of sociology, which in its turn must be based on religion. The true gospel of life is the realisation of the unity of All. The gospel of life should be based on religion and science, which both teach the Unity of All. It is the realization of the unity of All that lies at the root of all human happiness, individual, domestic, social, national, international and spiritual. The various peoples must feel that they are members of a universal brotherhood. True sociology and politics must be based on the eternal verities of Religion. Love, which is based on unity, not hatred, based on difference, must rule the thoughts, the words and the actions of all human beings. If the commandments of God and the teachings of the great Prophets of the world are but acted on in life, the world will not be the veritable Hell that it now is, but will be a real Heaven. May every true son of God work honestly and do his very best to bring about this devout consummation. A. U. M. ! The letters A, U and M which represent the first, the middle and the last sounds, which are uttered respectively with mouth open, with mouth half open and half shut and with mouth shut and which are pronounced as A the first U and M in the word "vacuum," symbolize matter, spirit and the

one Absolute Reality of which they are the two inseparable aspects, while the whole syllable A U M pronounced as Om represents the Unity of All A U M. May we realize the Unity of All. Hail! Mother! May we, thy children realize our Universal Brotherhood.

II

The Gospel of Life is the gospel of religion as well as Religio-scientific Philosophy which comprises the Religion of Science, the Science of Religion, Religio-scientific Sociology and the sacred word Aum.

III

Religion—the word of God, which ought to unify men, has all along divided man from man. Religion and Science have also been at war. Sociology and Politics have consequently suffered. The world's religions are seven—Hinduism, Buddhism, Jainism, Sikhism, Islam, Zoroastrianism and Christianity. The adherents of all these religions agree in their fundamental doctrines though they differ in details. There is but one Absolute Reality. From the Absolute comes forth God, in whom the qualities of Existence, Consciousness and Bliss appear. God has the two inseparable phases of spirit and matter. The three qualities of God are reflected in the individual soul as Desire, Wisdom and Activity and in matter as Inertia, Mobility and Rhythm. The Individual soul is bound to the wheel of births and deaths by attachment and by the ignorance of the unity of All. This wheel revolves in three worlds, the Physical, the Desire and the Mental. Every one reaps the fruits of his actions here, in the two worlds above, in bodies corresponding to the same and is born again in this world, until attachment to these three worlds ceases and the unity of All is realised. There

are three states of consciousness corresponding to these three worlds viz. Waking, Super-waking and Deep sleep Consciousness. The realisation of the unity of All brings about disattachment and leads to Salvation. This realization is At-one-ment. This is the vision of the union of the many seen in the One. The cycle of evolution is composed of two arcs, the descending and the ascending, the descent of spirit into matter and its subsequent ascent. These are called the paths of forth-going and return or differentiation and unification. Desire on the path of forth-going becomes Devotion to the Supreme and renunciation of the worldly on the path of return. Knowledge of the Many becomes the wisdom of the one and Discrimination now not between object and object but between the Real and the Unreal Activity for objects becomes sacrifice. Thus we have the at-one-ment of Renunciation, Discrimination and Sacrifice. These are the three paths suited to the temperament of each man and all the three finally blend into one for though triplicity is marked everywhere in the universe there is unity behind it. Consciousness has been unfolding in the past through the mineral, the vegetable, the animal and the human kingdoms. Science of at-one-ment is intended to hasten the unfolding of human consciousness into the super-human. This science is possible only because the laws of the unfolding of consciousness in the universe and in the individual self are the same. The out-going mind has to be made one-pointed to allow the Higher Consciousness to flow into it. This is done by constantly thinking of the Unity of All. The physical body must be purified by taking rhythmic food, the Desire body must be purified by right desire, and the mental body must be purified by right thought. He who so purifies his bodies and gets higher consciousness by one pointedness

of mind realises God finally. He realises himself as God. Sociology must recognize not only the evolution or growth of environment as taught by science but also the unfolding of the self within, which acts on the environment. Society must be based on Brotherhood and it must be moulded on the model of the family. Politics is fourfold, individual, Municipal, National and International. Individual politics consists in the development of the individual character and this lies at the root of all politics. He who has become thorough in Individual politics will be fit for Municipal politics which consists in the disinterested service rendered by the individual to his neighbours in the surrounding locality. He who trains himself in both Individual and Municipal politics will be fit for National Politics. The affairs of the nation must be guided by those who have been trained in Individual and Municipal Politics. International politics must be guided by a Council of the best men of all nations. Sociology and Politics based on true religion will be more enduring and more beneficial than if they are divorced from Religion. Religion alike with Science sees the One behind the Many. Such in brief is the Gospel of Religion, the synthesis of Religion, Science Sociology and Politics.

N. K. R.

THE GOAL OF ALL EFFORT—PEACE.

Awaiting us on the farther side of all effort is the great goal to which achievement leads,—realization of Self. There are depths of power within us that we have not as yet touched; there are enormous energies of soul with which we have not as yet grappled. It is not true that we are weak as we have been declaring ourselves to be; it is not true, absolutely, that you are bound.. We are free; freedom is a condition of the mind which has sensed the soul; bondage, also, is a condition of the mind. Have we that strength to believe in ourselves? Then, freedom is surely ours. Have we that faith which can remove mountains? Then ours shall be the realization of the integrity of truth to which all efforts at reaching the goal lead,—for the goal is that.

There is no stopping the onward progress of the soul. We may rebel against this course of progress; we may, not understanding the value of certain circumstances in developing our nature, cry bitterly against them, but we must go on. There is no stopping. And this assurance of progress is the satisfaction of those that strive. There is hope for us because all the forces of nature are with us. Nature is not bondage, provided we link ourselves to the right side of the current. It is essential for us to struggle for mastery over the retrogressive impulse, striving to join all our forces of soul towards the divine consciousness to which such striving leads. We must patiently and persistently move on not caring for the results; moving on and on being anxious only for the next step forwards. The true hero is he who reckons not the number of obstacles overcome, but, is

prepared with constantly renewed vigor to go on pressing with valiant heart against all untoward circumstances. There can be no defeat for him who is sure of victory and he, indeed, is sure of victory who has gained the victory over indecisions of mind that would lead him from the purpose in view. His is the victory whose determination is set, who is bent with adamant inflexibility to conquer in the struggle.

And the end of this struggle is peace,—the goal of all effort. Our hearts wander here and there, never satisfied, ever seeking. Restless is the mind, travelling from this position to that, always wavering, always undecided. Happy he who has learned the secret of curbing that vagabond, the mind, and setting it alight and purposeful. Whose is the conquest? His who, striving with might and main, against all the odds the universe may impose goes to the struggle with light heart and firm will.

There are many who hold that life is real, that life is so attracting, that the world holds out innumerable pleasures and treasures for him who will seek them out, but the soul of man sees higher things, dreams higher dreams than that dreamed by the worldly. There are flights of vision beyond those perceived, and the sage struggles to attain the Great Vision. He who has centered his entire mind upon any object must learn, somewhere and in the fulness of time, the folly of his pursuit. No object can forever chain the mind, for the result of attachment is pain, and pain is the judge and the executioner in every experience, teaching the soul that nothing but its Self can satisfy it completely, and that all this search and struggle is vain.

The will of man is unconquerable when it is fixed in the soul. The will of man is the greatest force in the universe when the mind realizes the means and ways of

its arousing. The mind is the greatest instrument we have for the attainment of the goal of all Self-knowledge. This mind is the medium through which we, the Soul, give expression to our nature. The mind individualizes us, and therefore with the perfect development of all the energies of the mind we can rightfully hope to create within us a worthy servant who shall do efficiently and with joy all the great work of the soul in nature. The aim that we must always have before us is this complete development. Education is more than mere book-training. It is a training of all the faculties we possess, whether of mind, or heart. It is a training, entire and perfect, of the nature we are endowed with. There are many tendencies with which we have come into this world, many faculties that we possess superior, perhaps, to those our fellow-man enjoys, and for that reason we must develop ourselves,—to be perfect instruments for genuine service.

The goal of all effort, the end of all development, is not after all, personal. It should be impersonal, and whenever a person trains all the faculties of the mind and the heart for purely selfish motives, such training cannot be said to have the inspiration of the soul behind it. It is this ego, this false individuality, this undeveloped personality that we must overwhelm through the effulgence and the power of the soul in us. It is the soul we are seeking to manifest in all spiritual endeavours and as the soul is essentially free in essence from the claims and the bondages of the world, so also should the ego which hopes to manifest the soul be free from all taints of that selfishness which makes for worldliness and for the world. The world of nature is not our foe; our foe is that misrepresentation of the world of nature we have within our own minds, for we find that with education the horizon changes, the world broadens in sympathies and extent;

it becomes the marshalling ground for the servants of God. In every age, by the glory of some sage, the world is transformed; so Christ transformed it; so did Buddha, and with such transformation momentous spiritual forces are born that generate a new order of things, regenerating the whole form of human society. Therefore, we must alter our conceptions of the world of nature, knowing nature to be our friend, ready with all forces to assist us in the upward ascent of soul. We are marching through this world, the king of nature. Nature is subject to us. Heretofore, however, we have been stumbling along the paths, subservient to nature at every turn. Boldness is demanded of us if we would conquer in the fields of life. Moments of depression come whilst sojourning on the great path, but these go again, so it is always necessary to bear equanimity of soul, to be cheerful under seeming trials, just as if they were great pleasures and great victories. We may often make great mistakes, losing ourselves from the path; we may make grave errors of judgment and discrimination, but that should not deter us.

For always aglow within us is the unextinguishable fires of divine life. Nothing can exhaust them. Their light illumines all path. It is by their light that we travel on the path. Now and then great clouds of ignorance and indiscrimination of mind gather, but they, too, must disperse, leaving way for the light to penetrate into the thickness of the world and disperse its shadows and again make light and life for the weary in soul. All hail to those lights of God!

The man who is valiant in soul, who cares neither for life nor for death, whose entire mind is centered on that which comes as life death, he, indeed, wins the goal for which all are striving, for he has denied the universe's

importance to predominate over the Self of him, the Self which he has come to know and realize. His valiant nature is based upon a sublime consciousness of the nothingness of the worldly dream as compared with the Infinite One, who is surrounded neither by life, nor encompassed by death. Nothing can soil the purity of That which has neither beginning, nor end, which cannot be burned by fire, nor destroyed by water, which the air cannot dry, nor the sword pierce, as it is written in The Song Celestial of India. The seer has seen the truth which can no longer be clouded, for him, by veils of ignorance and illusion.

Success is for those who struggle and who are free; it is for those whose quest is beyond pettiness. Happiness is for those who can conquer; power is for those who can command; position is for those who can exercise authority, and Peace is for those who can go beyond the search for happiness, for power and for position. Name and fame are the great attractions; to go beyond signifies and is equal to a going beyond the usual bounds of life. Those who have seen the Self within their souls, how can they be bound by such baubles; how can they give their all in all for a few trinkets of worldly approval, a few things that the world holds great? Satisfaction can only come to the soul when it realizes that it is superior to any wants of the mind, that it is not bound down, that it requires nothing, that it stands in need only of Self-manifestation, and that in the due course of its own timings this Self-manifestation must come about. It is not the soul which is limited, but the ignorant mind which knows not how to break the bonds that bind it to this realm of things. Did it but know the great life of the soul, it would speed thitherwards.

The goal of all effort is beyond all effort; it is the

culmination of all righteous effort; it is the silencing, thenceforth, for all desire; it is the be all and the end-all.

It is difficult to know the paths that lead to truth, and difficult is the treading of those paths even after they have been found out. But with courage one can command all. The man who is in desperate earnest after the goal attains the same; the man whose purpose is set high and fast, he wins the end in view. It all depends on the amount of sincerity we can draw upon; it all depends on the amount of real integrity of truth we are capable of putting into forms of realization. Again, and especially, it all depends whether or not we can have that consciousness of our own power by which we can move mountains, for such faith we must have.

F. J. ALEXANDER.

THE LIFE AND POLEMICS OF ŚĀṆKARĀCHARYA.

(Continued from page 221)

"It may be urged that the text 'How can this.....' signifies that the purpose of the ĀTMAN'S entering the body as Jīva can only be the guiding of the functions of the limbs, senses, and the like, and there can be none else. It is not so, for there exists another purpose

too which is of the nature of, Ātmabodha
The purpose of (f) through an exact understanding of
Ātman in the body. PARAMĀTMAN, who has thus entered the

body who propels the action of the body, senses, etc., who is quite distinct from the body and the senses, who has obtained the nature of Jīva submitting Himself to the officious assistance accorded to by Māyā

How the 'condi- immediately with his entering of it, and
tion of Jīva arises. who is described as possessing the attri-
butes of Reality, Knowledge, and Eternity. If through

a thorough knowledge of such PARAMĀTMAN by conceiving the idea of non-dualism, the mind is absorbed

The ultimate in the ĀTMAN, the idea that "BRAHMA
of the mind. is only One Entity and there is not a

second" (g) and "in the whole cosmos there is nothing distinct from it" (h), and the idea of non-dualism firmly establish themselves. The following are some of the Śāstraic descriptions:

" 'I am He' (i)

(f) The knowledge of ĀTMAN.

(g) Chhāṇḍogya U. VI, ii, 1.

(h) Bṛihadāraṇyaka U. IV, iv, 19.

(i) Iśāvāsya U.

" 'He who knows that all is ĀTMAN exists everywhere, both in this world and elsewhere, and remains perfect all round'.

" 'By knowing Him alone he attains a state where no death can disturb him, and there is no other path to the final emancipation' (j).

" 'A knower of BRAHMAN attains the Unsurpassed' (k).

"Then that PARAMESVARA(l) 'pierced this very region and got in through that opening'(m). The very region means the middle portion of the head where there is a juncture of the bones on the upper portion of the skull, and pierced means made an opening. Then characterized by action, knowledge, and force he entered inside the body through openings suited to those qualities. As the entrance of ĀTMAN characterized by the powers of perception is through the middle part of the head, so there is an excessive collection of sensory organs in the head; and as the entrance of Him characterized by the powers of action and force is through the foot, there is an excessive collection of active organs in the region below the neck(n). Details of this fact are given exhaustively in our works(o)."

Account for the sensory organs being found in the head.

(j) Śvetāśvatara U. III, 8.

(k) Taittirīya II, i, 1.

(l) PARAMĀTMAN is referred to as Īvara here inasmuch as it being the creation affair, he has got Guṇa.

(m) Aitareya U.

(n) A good suggestion for a speculative scientist.

(o) Vide the beginning of Bhāshya to Bṛhadāraṇyaka Upaniṣad.

The disciple being thus spoken to prostrated before the feet of the preceptor, understood his own real nature, and became happy. In the same way many disciples through the light of teachings of the Blessed Guru, became perfect masters of all kinds of learning. The world became full of hundreds, thousands, hundreds of thousands, and tens of millions of His disciples.

worthy disciples who had all taken to the path of Śuddha Advaita. They were devoted to the line of righteous conduct taught encouragingly by the Vedas, Dharmaśāstras, Itihāsas ('ancient anecdotes'), and the like, and attended to the performance of five Yajñas(p) and a diligent performance of the worship of five deities.

A Brāhmaṇa moving through the unsurpassed path of Pañcha Yajña ('five sacrifices') should worship the five deities ADITYA ('the Sun-god') AMBIKĀ ('SIVA's consort')(q), VISHṆU ('the god of protection')(r), GAṆAPATĪ ('the god, removing obstacles'), and MAHEŚVARA(s) ('SIVA'). A Brāhmaṇa should worship these five deities and he must attentively perform the five sacrifices every day. The deeds one does should respectfully be made over to BRAHMAN for He indeed, is the Highest intimately pervading every deity(t).

For one who can meditatively contemplate upon that, for him who considers Himself intimately pervading

(p) Vide YĀJÑAVALKYA I. 102. They are offering food to the living beings, the manes, the gods, BRAHMA, and men.

(q) Literally, the mother.

(r) Literally, one who pervades all.

(s) Literally, the Highest Lord.

(t) The original has Brahmārpaṇa ('offering to BRAHMAN') and means an offering of everything, the deed or the

every living being, for him who considers his own self the ĀTMAN for the exposition of which so many Śāstras have been systematized, for him whose splendour extends to all, and for him whose self has become pure Advaita, they opine that no outward worship of the nature prescribed is necessary. When one is possessed of the fire of knowledge and when all his sense of dualism has been reduced, no result of action adheres to the man. That sense of regarding, as a general rule, by one that his body and the like are one's own is the result of ignorance on the part living beings, and so long as that state lasts there should be an injunction of following the Karmas ('deeds') (u). One should not mind the Karmas that are desirable because of certain results they bring to the performer, but without fail should he attend to Karmas that are binding on every individual. It is only through the obligatory deeds that the Highest Lord is propitiated and confers on the doer the exceedingly sharp knowledge of Advaita and it is through that that man is emancipated. When the result of Karma that naturally falls to

doer, to the Lord. It is of four kinds: (1) When a gift or any such thing is to be made, it is to regard that the thing which is being given away in gift was given by BRAHMAN, it is BRAHMAN that is offering it, and it is BRAHMAN alone that is being offered too. (2) It is to regard that one's own self is not the doer, but it is BRAHMAN. (3) It is to perform a thing consciously aware that BRAHMAN is propitiated by that deed. (4) It is to renounce the merits of all the deeds in favour of BRAHMAN, and this, however, is the best form of the offering. Vide Kūrma Purāṇa: Ch. IV.

(u) Karmas are partly Saṃskaras ('purificatory ceremony') and partly actions adding to one's spiritual

the enduring lot of living beings has all been reduced, then one, whether here or in the next world, is of the same kind, and, therefore, the very throwing off of the body the scholars of the Veda point out as the high emancipation. Here is the text of Śruti:

"His lives(v) do not ebb out, but are absorbed while here alone."(w).

Where Advaita takes firm root, that country is fostering of virtue, and those to whom a visit to it is most precious are beyond all doubt liberated from the turmoil of the worldly concerns. Those silly people that are still doomed to misery cavil Advaita and pave their own way for hell as those that speak ill of their own mothers do.

advancement. First therefore pregnancy ceremonies for the reacting of defects consequent upon the seed and the womb; secondly there are essential Saṃskāras up to Upanayana or the birth to the intellectual world; thirdly, there are ceremonies connected with his study and attainments; fourthly the deeds he has to do as a householder; and fifthly, certain personal merits such as universal compassion and the like. It may be noticed here that a man's life is divided into three parts—single, family, and universal, the last being immensely superior to the public life of modern days. It begins with one's Upanayana and grows step by step. All these put together are forty eight in number, and for an exhaustive enumeration vide GAUṬAMA'S Dharmasūtra VIII, 14—22.

(v) Notice the plural. Lives are said to be five, a cessation of all of which is death.

(w) Bṛihadāraṇyaka U. V. iv. 6.

Thus in a manifold manner, having rendered a number of disciples blessed, the all-knowing, blessed, SANKARACHARYA of worshipful memory embraced the Paramahansa order(x) of Sannyāsa while his eighth year was still lasting at the masterly advice of Śrīmat Govinda Yogindra(y).

(Query): Well, there are fourfold Āśramas to Brāhmaṇas, the Brahmacharya and the rest. Even so runs the Śruti:

“One should complete Brahmacharya and become a householder; after he has run the course of a householder's life he should become a hermit of the forest; and

(x) There are six orders of Sannyāsins the last of them Turiyāṭīṭa and Avadhūṭa orders being most rare. Hence the Paramahansa is the known but one.

(y) It may not be uninteresting to note here the story as tradition gives in connection with this great person. It appears that the spirit of GAUDAPĀDA taught him every branch of learning even without allowing him to sleep, and as his memory was well nigh exhausted he seems to have taken down the Mahābhāṣya on leaves and bade farewell to his spirit teacher. He then seems to have gone on towards Ujjain, where too much exhausted he fell asleep on the verandah of a certain house keeping the bundle of leaves close to his head. The house, however, happened to be the one of a dancing girl who had much court influence. Her daughter fell in love with this scholar, and all the court influence of the mother had to be brought into play to bring about their union. One of the ministers of the state, a Brāhmaṇa, gave his daughter in marriage to him, the king himself his only daughter, a rich merchant of the city his daughter following suit, and dancing girl her daughter. Thus the scholar

when he has lived as a hermit of the forest he should then embrace Sannyāsa”(z)

If through an embracing of these Āśramas in succession the functions are discharged in exactly the way in which they are laid down, then certainly the Final Emancipation is secured through these very ones. But how is it that, in defiance of this gradation, Sannyāsa was embraced by the worshipped ĀCHARYA from Brahmacharya alone, and even there regardless of Kutichaka(a) and other orders, the very Paramahansa order alone?

(Answer): Well it is thus answered: What is said is not admissible, for while the Āśramas of Brahmacharya or any other is lasting, then from that very one where Vairāgya ('non-attachment') is produced one can embrace Sannyāsa. For says the Śruti:

Vairāgya is the essential thing for Sannyāsa.

had four wives one from each Varṇa ('fundamental class'). His Sūdra wife first presented him with a child. BHARTṚIHARI his Vaisya wife BHATTI, his Kshatriya wife the great VIKRAMĀDIṬYA and his Brahmin wife VARARUCHI. Being tired of married life, the scholar seems to have embraced Sannyāsa, after which incident, his son BHARTṚIHARI who received from his mother the bundle of leaves as the most precious heritage is said to have written his famous Kroda Paṭras and a commentary of his own on the whole work. If there is anything to corroborate this folklore, then surely ŚANKARĀCHARYA was VIKRAMĀDIṬYA's contemporary.

It is a curious fact to notice that there is no mention even here of the crocodile incident given by VIDYĀRANYA. We shall leave the discussion to the world.

(z) Jābala U.

(a) The other regarding is kutichara, one maintained by the food the son gives.

“Or in other cases, one may embrace Sannyāsa from Brahmacharya alone, or even from the householder's condition, or from that of a hermit. Also though he has not finished the vows of a Brahmachārin or even if he is an Uṣannāgni (‘one who has no fire’) on the every day on which non-attachment arises he may become a Sannyāsin”(b).

For Kutichaka and other orders the nature of the object for which Paramahamsas alone are entitled to is disallowed. The Blessed ĀCHĀRYA who was a perfect adept in investing BARAHMAN, who had an inner sense free from even the very trace of dualism, and who was in fact, all knowing, chose the very order of Paramahamsa, and thus there is nothing objectionable here.

Why he chose
the Paramahamsa
order.

(b) Jābāla. U.

(To be Continued)

BASU'S MARRIAGE BILL.

An interesting chapter in the history of British Rule in India relates to the legislation the British Government has undertaken to reform certain social practices which came to be felt by as evils of a rather acute form some years after the establishment of British rule. The suppression of *Sati*, the *Lex Loci* Act, the Widow marriage Act, the Special marriage Act of 1872, the Age of consent Act, the jurisdiction of British Indian courts in matters of Hindu Law and usage, and the indirect influence of British administrative Regulations and Criminal and Civil laws generally in social life,—these viewed together give a picture of Indian society slowly but steadily changing under the strong and powerful impulse of a foreign domination. The changes effected indirectly in the internal economy of Indian Society are not less interesting than those in the material and political condition of the people. We propose to explain here the principles of the Special Marriage Bill introduced into the viceregal council by the Hon. Bhupendra Nath Basu.

The year 1832 saw the passing away of Raja Ram Mohan Roy,—one of the makers of Modern India. The religious reform that he inaugurated, met the religious needs of a class of men who felt the inadequacy of Hinduism as it was interpreted by the Pandits and Purohits of that time and as it was embodied in customs and rituals. At the same time it offered freedom from the repressive influence of the priests in matters social, which were becoming increasingly complex owing to contact with a foreign civilisation.* Of the two great social institutions, the institution of property and

the institution of marriage, the institution of marriage is more easily affected by social contact with foreign races. In India this happened. The freedom from rituals in religion and from the restrictions of caste in social matters which the eclecticism of Brahmo Samaj gave to its followers created a schism in Hindu Society. The Hindu conception of marriage was secularised. According to Brahmo teachings caste could not stand in the way of Brahmos of two different communities marrying. But Hindu law and usage which took a different view of marriage would not recognise such a marriage. The position of government in this matter is described by Sir James Fitz James Stephen in the following terms:— By recognising the existence of the Hindu religion as a personal law on this matter of marriage, I think we have contracted an obligation to enforce its provisions in its entirety upon those who choose to live under them, just as we have, by establishing the general principles of religious freedom, contracted a further obligation to protect any one who chooses to leave the Hindu religion against injury for having done so, and to provide him with institutions recognised by law and suitable to his peculiar position " Legislation became a necessity. The legislature said to the Brahma. "Be a Hindu or not as you please; but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and non-Hinduism which will enable you to evade the necessity of knowing your own mind " When once the Brahma made up their mind to reject the form of marriage provided in the Hindu law, the state felt itself bound to give a legal recognition to the form of form which the new community chose to adopt. The Special Marriage Act III of 1872 was

therefore passed. Under this Act, Sir James Stephen says " All such marriages are declared to be valid, if they are celebrated according to a certain form provided by the Act, and upon certain conditions. Then marriages would moreover, be monogamous. The Bill, in short, would introduce the European conception of marriage into the Hindu and Muhammadan communities, and give to it, by law, a place amongst Hindu and Mahamadan institutions. I do not think it can be denied that this would be a change for better or for worse."

In the statement of objects and reasons accompanying Hon'ble Mr. Basu's amending Bill he says.

The Special Marriage Act of 1872 applies to persons who do not profess any of the recognised religions of India and a declaration has to be made by the parties contracting marriage that they do not profess any such religion. This declaration, which is a negation of faith in all the religious systems of India, has been felt to be an unnecessary condition by the community for whose benefit the Act was specially intended.

The provisions of the Act, moreover, cannot be availed of by those members of the Hindu community who desire to introduce inter-marriage between different sub-sections of the same caste or between members of the same caste inhabiting different provinces of India. Such inter marriages have not taken place for a very considerable time. Marriages customs observed by the same caste of Hindus in different parts of India vary sometimes very considerably and intermarriages are difficult as people naturally feel great hesitation in contracting marriages the validity of which may be open to question. Under the Law as it stands at present, inter-marriage between members of different castes of the Hindus is of extremely doubtful validity,

if not an absolute nullity. The necessity for a simple law of marriage wholly optional and which may be supplemented by the religious rites observed by the contracting parties is gratefully felt by those who do not desire to break away from Hinduism and at the same time seek to adapt their life to the growing needs of the times.

Those portions of Act III, of 1872 which are affected by the proposed amendments with the amendments in *italics* and the words to be omitted in parenthesis.

Whereas it is expedient to provide a form of marriage for persons *intend marriage under the provisions of this Act* (who do not profess the Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh or Jaina) and to legalise certain marriages the validity of which is doubtful; it is enacted as follows.

* * *

2. Marriages may be celebrated under this Act between persons (neither of whom professes the Christian or the Jewish or the Hindu or the Muhammadan or the Parsi or the Buddhist, or the Sikh or the Jaina religion) *who intend marriage under the provisions of this Act*, upon the following conditions.*

Declaration to be made by the Bridegroom [Bride]

1. A. B., [C. D.] hereby declare as follows.

1. I am at the present time unmarried.

2. (I do not profess the Christian Jewish, Hindu, Muhammedan, Parsi, Buddhist, Sikh or Jaina religion)

* (1) Neither party must have a husband or wife living at the time of the marriage.

(2) Man should be 18 years and woman 14 years.

(3) If below 21 consent of father or guardian to be obtained.

(4) Not to be within the prohibited degree of consanguinity or affinity.

I intend marriage under the provisions of the Special Marriage Act, 1872, as amended by the Special Marriage (Amendment) Act, 1911"

The leading features of the legislation of 1872 are noted below. It dispensed with the necessity to conform to any customary form of marriage; it made bigamy illegal and permitted only monogamy: its application extended only to those persons who declared themselves as not coming under any of the recognised religions of India and who had therefore no personal law to govern their cases; it permitted divorce following the Christian law. Section 17 of Act III of 1872 runs thus:—The Indian Divorce Act shall apply to all marriages contracted under this Act, and any such marriage may be declared null or dissolved in the manner therein provided, and for the causes therein mentioned or on the ground that it contravenes some one or more of the conditions prescribed in clause (1), (2), (3) or (4) of section 2 of this Act. And the preamble to the Indian Divorce Act IV of 1869 recites:—Whereas it is expedient to amend the law relating to the Divorce of persons professing the Christian religion and to confer upon certain courts jurisdiction in matters matrimonial, it is hereby enacted as follows etc. It will thus be clear that Act III of 1872 intended for the benefit of a special class of Hindus—the Brahmos—deprived the Brahma marriage of its sacramental character and converted it into a contractual affair. The proposed amendment of Mr. Bhupendranath Basu attempts to extend this Act to all classes and creeds by removing the restrictive application which the declaration imposes. In our next issue we shall examine the soundness of this Legislative attempt.

PHILOSOPHY OF THE BHAGAVATGITA.

(Continued from page 266.)

Its self-containedness, self-sufficiency, unconditionedness, absoluteness and infiniteness necessarily imply that its consciousness can have its own self as its object and nothing other than it or outside it. For, if we suppose that anything other than itself in reality enters into its consciousness and is known or cognised by it, we shall have to suppose that this *other*, in order to be real, must have an existence of its own, independent and absolute existence. In order to have a real and independent existence, *this other*, must know, feel and realise its own existence, by, in and of itself, and being such, it is its own knower, having an absolute self-consciousness of its own, and as such it is an absolute of itself, out of all relation to the absolute whose *other* we have supposed it to be. This *other*, then, cannot be the known of the absolute according to the supposition with which we have started. The supposition, then leads us into the absurd position of assuming two absolutes and infinites limiting each other, conditioning each other and standing in relation to each other. It brings us to the position of assuming the infinite to be finite or forming the conception of a finite infinite, relative absolute which is self-contradictory and utterly inconsistent. There can be no escape from the position, therefore, that the knower of the Absolute can, as such, be no other than the absolute itself, its own objective form or phase, standing as a counterpart to the ultimate subjective phase or form of the knower. The known

cannot be supposed to be the knower as well unless we suppose the known and the knower to be mere forms or modes of the absolute reality, standing behind and realising itself to itself as the transcendent unity summing up within it as the moments of its absolute life—both the knower and the known.

The position, then, that the absolute, as the knower, can have as the known, something other than itself, is utterly untenable, for taking any view of the situation, if the known be its own knower, existing to itself, it can be nothing other than the absolute, other than whom it has been wrongly supposed to be. For, in order to *other* itself, it must have some differentiating elements to be the basis of its setting itself apart from the absolute from which it has to differentiate itself. In so far as it knows itself, by in and of itself, it is not different from the absolute but one with it, for the absoluteness of the absolute lies in its independent self-realisation, its consciousness of itself, by, in and of itself. If any other differentiating element be supposed to be introduced, question would arise whether this new element belongs to this *other* as an element of its own nature. It has been supposed by some that this *other* is limited, conditioned and finite. If this limitedness, conditionedness or finiteness appertains to its being, it necessarily follows that this *being* of the *other* is not of itself but in order to be what it is, it must have another being to limit it and condition it. It would not, then, have any being of its own, but also its being depends for its *beingness* upon another being. It, then, has no existence of its own, but its existence depends for its maintainance upon another being or existence. It derives, in short, its sustaining power from another being and in truth whatever *beingness* it has, it is only derived or derivative and not its own. Such being the case, it cannot be said

to be really other than the being from which it derives its existence and *through, of, and in*, which it maintains its existence. It cannot be said to be a *being* in reality but only to be a manifestation, a mode of the *Being* from which it derives its existence and through which it continues to live. Thus the differentiating element, whatever, it may be supposed to be, if it is of the nature of the finite, the limited and the conditioned, cannot have any being of its own but must exist only as a form, mode, or manifestation of another which alone can exist of and by itself. The differentiating element, thus being eliminated out of the realm of true and real existence, the *other* as existing of itself, cannot be supposed to be other than the absolute but substantially identical with it. Thus the position is unavoidable that the known can in no case be other than the knower *in reality*, but must necessarily be identical with its substance, essence, and being and only appear to be different in form, or seemingness.

MANGAL CHARAN, B. L.

(To be Continued)

VEDANTA WORK.

The Entally Ramakrishna Orthonaloy Calcutta.

The eleventh anniversary of the Entally Ramakrishna Orthonaloy was publicly celebrated with great eclat on Sunday the 16th April last at 5, Dehi Entally Road, Calcutta. Hundreds of devotees from different quarters came to the premises to witness the anandotsab held on the day. Swamis Premananda, Nirmalananda etc. the revered Swamis of the Belur Monastery with other Brahmacharis joined the celebration and enjoyed the day with great enthusiasm by dancing and singing the name of Lord Ramakrishna. Babus Girish Chunder Ghose the Garrick of Bengal-Mahendra Nath Gupta-the author of the Gospel of Sri Ramakrishna-and others who were blessed by Sri Ramakrishna were present on the occasion. In the spacious hall of the above premises a beautiful Siva-temple which was specially erected for the Utsab-purpose with excellent skill was covered all over with flowers and evergreens; and everyone who looked at it simply admired to see within it Lord Ramakrishna seated on a large Lotus. The sight was so grand but simple that it enchanted the mind of everyone present. After the usual pujas and Aratrikam with Nam-Sankirtanam Babu Sarat Chandra Chakravarty-B. A.-the well-known disciple of Swami Vivekananda-recited a poem composed by him in prayer to Lord Ramakrishna with such a religious fervour that many devotees heard it with rapt attention and were compelled to shed tears. It was so very impressive, accurate to the point and simple that every utterance from his lips was true to the letter, inspiring and soul-stirring. Religious discourses were

held here and there and a Kirtan Party under the leadership of Nritya-Gopal Babaji sang the Mathur pala of Sri Krishna in the courtyard making everyone who heard it to burst into tears. The devotees and others were afterwards treated with Prosadam to their hearts' content and late in the afternoon the feeding of the poor numbering upwards of 1000 commenced and continued till night. They were sumptuously fed with Rice, Dal, curries, Curd, Sweetmeats etc. From 7 to 12 P. M. the Sarkirtan parties poured in and chanted religious hymns. Two Christian and one Uria party were noticeable in the gathering which dispersed at Mid-night.

[This following report was not published before by a mistake].

The Ramakrishna, Religious Association, Haripad.

(The birthday anniversary of Sri Ramakrishna.)

According to previous arrangement the Secretary and another member of the Ramakrishna Religious Association, Haripad, met Swami Nirmalananda, President of the Ramakrishna Math, Bangalore, at Ernaculam on the 15th February and escorted him to Alleppy in a steam launch, the next day. There the vakils of the local bar headed by Mr. Krishna Aiyangar B. A., B. L., the Head Master, assistants and students of the Sanatana Dharma Vidyasala received the Swamiji at the landing, and took him to the Vidyasala. The Swamiji being requested delivered a very eloquent and inspiring speech on Bhakti lasting

for an hour, to the great edification and delight of the audience. The Swamiji classified Bhakti under three heads and treated the same as constituting Sakâma Bhakti in the beginning, developing into Nishkâma Bhakti, and finally attaining to Jnânamisrâ Bhakti.

Next morning, Swamiji started for Haripad and arrived at the landing where a large party composed of the members of the Ramakrishna Religious Association, the local officials and gentlemen &c., had gathered to receive him. The function of the day was the presentation of Addresses of welcome to His Holiness. At about 5 p. m. (18th. February), the members of the Association presented two addresses, one in Sanskrit and another in English. His Holiness replied in most suitable and touching terms, and said that he viewed the addresses not as presented to his humble self but as indicating their spirit of Bhakti towards the Guru Maharaj. Swamiji when speaking of his Guru Sri Ramakrishna Paramahansa, was choked and actually burst into tears which moved the audience deeply. The following day was the one fixed for the birthday anniversary celebration of Sri Ramakrishna Paramahansa, and the whole morning was spent in Bhajana at the local temple dedicated to Bhagavan Subrahmanya. Then the poor of all classes were fed to the number of nearly 2500 in three different centres two centres being specially set apart for feeding the pulayas and others so-called unapproachables—who numbered about 2000. At about 4 p. m., large numbers of people had assembled in a large Pandal specially put-up and decorated for the occasion in the S. V. High School premises Mr. R. Krishnawariyar B. A. read an interesting sketch of Sri Ramakrishna's life, which, though brief contained many telling incidents in the life of Guru

Maharaj. Mr. Sthanoo Asary, a Sadhu of South Travancore, also gave an eloquent address in Tamil. Next, Mr. M. R. Narayana Pillay B. A., B. L., Munsiff, Tiruvellah, dwelt upon the salient points in the Guru Maharaj's life with an earnestness and feeling that touched the audience. The Swamiji who presided over the day's functions, then delivered his soul-stirring address on "The Inherent Strength of Hinduism."

He began by saying that some Western Missionaries were prone to remark that Hinduism in course of time would fall into oblivion and that Christianity would swallow it up and that they instanced Druidism—the religion of the ancient fore-fathers of modern England—and the ancient religion of the Greeks, in support of their assertion. He contrasted these with the religion of the ancient Rishis and said: Was not the present Hindu religion as strong as it was of yore? Was not the Hindu religion illumining the depths of the hearts of the mild Hindu the same as of old? Hinduism need not have any fear at the hands of the so-called religious reformers who were springing up in this land of religion like mushrooms. When making a comparative study of the different religions," the Swami went on, "we are led to understand that religions generally are built round some person or book. Such religions are bound to fall with that person and that book. Hinduism is neither built round any particular person, nor does it stand upon any book. But it may be asked, who Rama Krishna, and other Avatars were. The answer is that Rama and Krishna were illustrations of the Principles of our ancient religion and were worshipped only as such. The Hindu religion had been in existence long before these Avatars were born. As for the Veda it is really no book.

It means Knowledge. It is accumulated Knowledge without beginning or end and who would think of writing such a book? It is coeval with Creation. It is said of Brahman, 'The sword cannot pierce it, fire cannot consume It, water cannot wet It, and the wind cannot, dry It, and the Veda is like that. It is Knowledge without beginning or end undying and eternal.'

Swamiji went on to say that this Veda, at a time when there was neither paper nor pen nor any writing materials, remained in the form of Sruti and Smriti which, after a considerable lapse of time have been embodied in book-form. Hinduism further contained one special characteristic which could not be observed in any other religion in the world. *viz.*, that it could satisfy all minds. The most materialistic minds that hungered after action, the minds that having a metaphysical bent would discard all popular forms of worship, would look into the ocean of cause and effect, and would only be satisfied by scientific investigation and mental analysis, the minds that would seek an underlying unity in all the diversity in the world, that would see the whole world with its numberless objects as so many manifestations of that Supreme Isvara the Para-Brahman, or God-the-Absolute, and the minds that never cared to peep into the inscrutable beyond, but would rather rest content in pondering and concentrating with whole-hearted attention and devotion upon God in some personal form,—all these minds, whether they followed the several paths of Karma yoga, Jnana Yoga, Raja yoga, or Bhakti Yoga, could be satisfied only by the Hindu religion. Other religions were only for the Bhakti yogins. The versatility of the Hindu religion was just the reason why the Message of Sri Ramakrishna as preached by his devoted disciple,

Swami Vivekananda, found such ready favour and instantaneous effect in the highly advanced and intellectual minds of America and Europe, in whose eyes the teachings of modern Christian missionaries were but exploded theories in the test of scientific analysis and investigation. Swami Vivekanandaji used to say that the religion in Europe was like a particular kind of coat cut according to one measure which every man must wear whether it would fit him or not. "But the Hindu religion," the Swami concluded, "is so vast that it can take any person with any turn of mind into its fold. It is for this reason only, that Hinduism has stood the test of centuries, and it will do so without doubt to the very end of time."

This address was translated by Mr. S. Subrahmanya Aiyar, B. A., to the vast audience the majority of which did not know English. After the usual vote of thanks the meeting dispersed, with shouts of Jaya to Sri Ramakrishna. After the evening Bhajana, the Swamiji held a conversation which was full of life and spirit.

Next morning, he gave a lesson to the Association on Bhagavad-Gita and held a meditation class. In the evening Swamiji paid a visit to the S. V. High School where he addressed the students on their duties. After giving the members of the Association some valuable advice about the line of work to be followed by them, he took leave and returned to Bangalore, *Via* Quilon.

NOTES AND THOUGHTS.

A HEALTHY TENDENCY IN MISSIONARY ENTERPRISE.

The following passage from an article contributed by Mr. T. Bomford of Peshawar to the "Moslem World," a christian missionary journal is interesting as showing a healthy tendency in Missionary enterprise. That the Hindu thought is slowly and quietly influencing the follower of other religions and checking the vulgar aggressiveness of missionary religions has been pointed out by us. This passage written by a European Christian living in India is another sign of the change that is coming over Christianity. When Christ and christianity are interpreted by Indian christians then will be revealed the spiritual power of that religion and its great Teacher, and not till then "Let us use every weapon we can lay our hands on in order to drive the enemy out of his entrenchments, but let us remember that he is not a Christian who substitutes the entrenchments of Christian orthodoxy for those of Islamic orthodoxy; but he who becomes a follower of Christ and a learner from Him. The difficulty in carrying out the line I purpose lies in ourselves. We are too fond of orthodoxy, and hold up our hands in horror when anyone expresses ideas differing from our own. Those and those only will be accepted as Christian brethren who express their belief in the identical terms that we do, and we forget that our formulas were not formulated by Christ Himself, but only arrived at after long, patient and arduous thought by our Christian forefathers. If the Christian Church that we

are seeking to build up in Mohammedan lands is ever to be a power, it will be so not when they intellectually accept the creeds which we have hammered out, but when they hammer out creeds for themselves, and to bring about this end we must leave men and teach men to think for themselves and to learn for themselves what the Christ is."

BREAKING THROUGH BONDAGE.

The sages taught that actions are stronger than shackles of adamant and keep the soul in perpetual bondage, subjecting it to ever-recurring births and deaths. The only way to break through these shackles is the dedication of all actions to the service of god. Actions they said cannot kill actions, as what has been the cause of a disease, cannot itself be the cure for the disease. The disease can be cured by the use of a remedy that does not partake of the cause. Similarly devotion to God and dedication of all actions to Him were proved to be the antidotes to deal death blows to actions and their workings.—*Narada*.

THE WORD HINDUSTANI.

The history of the formation of the word seems to be interesting, but how it came to possess its present significance is a mystery to me. Bharata Varsha, or according to its modern denomination, India, is by nature divided into two portions, viz., *Uthiram* or Northern India, and *Dakshinam* or Southern India, according to its situation with reference to the mountain Meru or the Vindhya range. *Dakshinam* is still known by the same name, only it has adopted the spelling and pronunciation of the English, Deccan. Northern India on the contrary has lost its original name, the expressions

Uthiram and *Uthirathi* meaning at present, the Telugu portion and an inhabitant of that portion in the North of the Deccan and in the Madras Presidency itself. It is well known that Northern India was subject to too many Mahomedan and Persian invasions and it is said that the invaders termed the subject inhabitants Hindus which name in Persian, it is given out, means *low men*. It was thence but natural that the Mahomedans should call Northern India Hindustan (Land of the Hindus) after their own fashion of calling places, as for example Afghanistan. Turkistan. &c. The language of the people of Northern India then was *Prahrit* which signifies *old*, a corruption of Sanskrit and is known to this day by the term Hindivi or Hindi, the language of the Hindus just as Guzarati means the language of the people of Guzarat, Hindustani means nothing more nor less than the language of the people of Hindustan and must therefore be synonymous with Hindi and may even include other corrupted dialects of Sanskrit such as Urdu, which is in vogue in that part of India. While so it is inexplicable to me how the expression *Hindustani* came to mean the language of the invading foreigners. Is it because they came and settled in Hindustan that their own language came to be known by that name, or is it that the foreigners, after they settled in Hindustan, gave up their own language and adopted that was prevalent in the country there. If *No-moon day* can be called *New-moon day* and a bridge constructed by one Hamilton and by courtesy originally called Hamilton's Bridge after his name, can now be called Barber's Bridge because the local residents in pronouncing Hamilton could pronounce it only as Ambattam which by some process not intelligible to me came subsequently to be translated and called by its English equivalent Barber, little wonder if this language of the Mahomedans came to be called Hindustani. But why should there be such misnomers? Why should not languages like men and things, be called by their accurate and correct names? Can any one justify or explain it?

—*The Hindu*.

The twenty-sixth anniversary of Sri Ramakrishna mahotsava will be celebrated at the Sri Ramakrishna Samadhi Temple, Yogogam Kankurgachhi on Thursday the 17th of August, the day of Janmastusni.

F. W. Dysan, the Astronomer Royal, lecturing at the Royal Institution, London, has given some interesting statistics concerning the number of stars and the rate of their progression. In 1885, the lecturer said, it was calculated that there were 3000,000 stars down to a magnitude of nine and a half. Now more than 1,000,000 for the whole sky had been definitely ascertained as to their positions and magnitudes, and the number of stars approximately in the sky down to the fourteenth magnitude was 24,000,000.

MOSQUE AT PARIS

A committee has been formed for the erection of a Mosque in Paris. The Sultan and wealthy Mussulman residents of Paris have subscribed.

An interesting Greek image, entirely made of gold, has just been excavated in the Punjab by an officer of the Archæological Department. It is being brought down to Calcutta for an expert's opinion.

VISIT OF AN AMERICAN LECTURER.

Professor George William Knox, D.D., L.D. the Union Seminary lecturer on Christianity in the Far East, is expected to arrive in India, about November next to deliver special lectures. After visiting Colombo, he will visit Madras and then Bombay, Calcutta, Lahore and other principal centres of India.



*Sri Bhuvaneswari Devi
Mother of Swami Vivekananda.*



THE
BRAHMAVADIN

“एकं सद्विप्रां बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda. I. 164-46.

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THE HOLY MOTHER.

When the universe was in travail brought on by the mighty efforts of the Asuras and Devas to obtain and drink the life-giving Amrita, there came out first Kalahala scattering death and destruction. The quest for deathlessness yielded death. Those Devas and Asuras were powerful beings, immensely strong, but Death they could not conquer. They had not the power, the *sakti* in them. There was however Bholanath who was strong and powerful and who had this *sakti* because he lived not for himself. The path to Deathlessness lies through death. He swallowed the Kalahala and became the Great Nilakantha. Him India worships as Mahadev the great God. The cosmic travail yielded death as well as deathlessness. Shall we with this story of Mahadev before us now say that deathlessness shall be ours and not death? The sublime truth is there, “deathlessness through death”. Shall suffering, pain,

the fierceness and sorrow of the world, and its crowning form, death, be shunned by man desiring only the smiles of the beloved, the joys of life and pleasures of society or even the bliss of Divine Presence? Evil and good, are not separate and opposing elements. Evil itself is good. There is no evil. For all evil is good in the making. This same-sightedness this looking at Evil and good as alike, death and immortality as the same is an attribute of only one being—the Mother. And the Motherhood of God was emphasised by Sri Ramakrishna and proclaimed to all the world by the Swami Vivekananda. And we who have learnt to see motherhood in all its divinity, to worship it in its manifold forms, as Kali, Durga, Jagadhatri, Rajarajeswari, as the Devi at home, as the Mother at home, are told to-day that the great woman who bore the proclaimer of this grand truth is now no more. Maternity has transfigured Bhuvaneshvari, the beloved wife of Viswanatha Dutta. So great is the power of motherhood greater than wifehood. The passion connoted by wifehood is intense but the mother's love is comprehensive. Sex-love is selective but motherhood does not select, it embraces all. The passion of the lover for the beloved burns, the mother's love elevates its objects and lets them grow. The wife's love is not compatible with separation from its object. It feeds on, and grows in intensity in sight of its object which thus is restricted in freedom. The mother's love allows the utmost freedom to its objects, which thus develop to their full stature. Such is the power of the mother's love. Motherhood is the symbol of life, of growth, of freedom. The Holy Mother is therefore worshipped. She is the Primal Sakti. What woman is there in the East who does not pray day and night to be a mother, for she then becomes an object of worship. She

is the giver of new life to the race. It is through her love that the race lives and grows. What village or home is there in India which has not a mother to bless and give strength to all alike. The holy woman whose death has suggested these thoughts was the mother of three sons, the eldest of whose was Swami Vivekananda. From her he inherited a powerful intellect, a strong memory and an iron will. Her life reminds us of Queen Madalasa whose cradle songs and lullabies made Gods of children born in the luxury of a palace. Do not Indian Mothers sing Madalasa's songs and rock their children to sleep? The race of Madalasa's is not extinct yet. That magic of the Mother's love which formed in common failings the small beginnings of a great character is, we are confident, not lost yet. The Mother is still to us the Great and Omnipresent Sakti whose working is seen in the heroism of Indian saints and reformers.

VEDĀRTHA SĀNGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 356.)

It may, however, be said that from the passage—“That thou art, O Svetaketu; (so long as he is not freed from the body), so long there is delay; (then he will be blessed).”—the knowledge of the identity¹ (of the individual self with the *Brahman*) is made out to be the means of final release which has the characteristics of the highest object of human pursuit. But it is not (right to say) so. There is the passage—“Knowing the individual self and the Impeller to be different, and being therefore blessed by Him, he attains immortality”; that is to say, knowing the individual self and the Impeller, who is the Internal controller, to be different (or separate from each other), and being *therefore* i.e. by reason of the knowledge of their being different from each other, blessed by Him, i.e. by the Supreme Self, he attains immortality. From this, the means for the attainment of immortality is directly understood to be the knowledge relating to the separate existence of the individual self and of (its Internal) Controller. It may, however, be said again that this (aforesaid knowledge of separate existence, is contrary to the passage relating to identity, and has therefore to be accepted as relating to the attainment of the qualified *Brahman* who is not the highest object

1 Identity non-dualism.

of human pursuit. (In reply to this) it is asked why the reverse should not be the case here, seeing that there is direct revelation of the knowledge of separate existence itself as being the means for¹ the attainment of immortality. What is said is this:—where two equal (authorities) come into conflict with each other, their respective spheres have to be determined so as to avoid (that) conflict. If it be asked how (that) conflict is avoided (here) (it is replied thus):—In as much as in relation to the Supreme *Brahman* who is existent in the form of the Internal Controller, the individual self, through forming His body, forms His mode, the *Brahman* Himself in association with that (individual self) as His mode is denoted by the word ‘Thou,’ and has to be known only as such: this is the meaning of that passage.² From this above mentioned individual self, that separate existence which belongs to the Supreme Self who is existent as the Self thereof and which is due to His being devoid of all evils and also to His being the inexhaustible mine of innumerable auspicious qualities like that of desiring the truth, which are all unsurpassed in excellence, (that separate existence) has to be constantly meditated upon: this is the subject matter of this passage.³

1 The idea is this: The knowledge of identity does not relate to the highest object of human pursuit, because that knowledge contradicts the scriptural passage relative to the knowledge of separateness as the means of final release.

2 This passage is; “That thou art, &c,”—which teaches non-dualism or identity.

3 This is the other passage which is given above and which relates to the knowledge of the separate existence of the *Brahman* from the individual self, as the means of salvation.

This very thing has been already frequently dealt with above.

According to the passage—"Knowing the enjoyer, the object of enjoyment and the Impeller (to be different)"—the characteristics of the thing which forms the object of enjoyment are, among others, the being the non-intelligent, the being real and the being the abode of modifications always; the characteristics of the enjoyer, who is the individual self, and who has undoubtedly the nature of pure infinite knowledge and bliss, are, among others:—the many and varied contractions and expansions of knowledge which are due to *avidyā* (ignorance) having the nature of beginningless *karmas*; and the contact with the non-intelligent thing which forms the object of enjoyment; and also final freedom resulting from the worship of the Supreme Self. The existence as the Internal Controller of both these abovementioned enjoyer and the object of enjoyment, and the existence as being by nature the abode of innumerable hosts of auspicious qualities: these three¹ kinds of existences in relation to the Supreme *Brahman* have to be known: this is the meaning. The passage "That thou art," which occurs in the *Sādvidyā*²,

1 These three existences are: Existence in the non-intelligent matter, existence in the intelligent individual self, existence in His own essential nature.

2 The *Vidyās* are forms of worship. The *Sādvidyā* taught to Śvetaketu in *Chhānd. Up. VI.* is that form of worship in which the *Brahman* is taught to be worshipped as the self-existent Soul of the universe. The *Daharavidyā* is another form of worship in which the *Brahman* is taught to be worshipped as residing within the small etherial space of the heart. See *Chhānd. Up. VIII.*

has been interpreted by authoritative ancient teachers as teaching that the qualified *Brahman* is the object of worship, and that the result (of such worship) is the attainment of the qualified *Brahman*. To the same effect it is stated by the *Vākyakāra* (Ṭaṅka) in the passage: "That object to be attained) is what is possessed (of qualities), because worship relates to that which possesses qualities." And this is (also similarly) explained by *Draṇidāchārya*, who while speaking about the freedom of choice¹ in regard to the *Vidyās* says thus:—"Even when one is bent upon meditating on the *Brahman* as pure existence, one should not steadily pursue in one's own mind merely a collection of qualities as unassociated with the Deity; even then, one worships that Deity alone which is possessed of qualities and so in such a case also that deity alone which is possessed of qualities is attained. [*Yadyapi sat-chitto na nirbhugna darvatam guṇagaṇam manasānu dhāvet tathāpyantarguṇāmra devatam bhajata iti tatrāpi saguṇa devatā prāpyate*]; (here) the word *sat-chitta* means one who is devoted to the *Sādvidyā*; in the sentence *na nirbhugnadarvatam guṇagaṇam manasānudhāvet* (the expression *nirbhugna darvatam guṇagaṇam* means) a collection of auspicious qualities like that of being devoid of sin, which (collection) is unassociated with the Deity; the expression *yadyapi* means like one who is devoted to the *daharavidyā*; i.e. the *sat-chitta* should not pursue in his own mind (such a collection,

1 The idea is, that the qualified *Brahmān* alone is the object of worship in all the *vidyās* relating to the Supreme Being, that the result of all such meditations or forms of worship is of one and the same nature and that, therefore, there is freedom of choice in regard to the *Vidyās*.

like the person devoted to the *daharavidyā*¹; the sentence *tathāpyantar gunāmeva devatam bhajate* means that in as much as the collection of all the auspicious qualities is attached to the essential nature of the Deity, although the Deity is worshipped as associated with some one or other of such qualities like that, of being the cause of all the worlds, which are all generally attributed to the supreme Deity (in all the *Vidyās*), nevertheless, it (viz. the Deity) is, in fact, worshipped as associated with the collection of all the auspicious qualities, which (collection) is attached to the essential nature (of that Deity); therefore, "in such a case (as that of the *Sadvidyā*) also," that *Brahman* alone who is possessed of qualities is attained; thus there is freedom of choice between the *Sadvidyā* and the *Daharavidyā*: this is the meaning.

It may, however, be said as follows:—it has been already stated above that the Supreme Self is the Internal controller of all creatures, and that all things are subject to His control; if it be so, then, in relation to the positive and negative (scriptural) commandments, none is seen competent (to obey); that person who, through his own will itself, is capable of doing or not doing (a thing), is competent to obey the positive and negative commandments which (respectively) say 'Do thus' and 'Do not do (thus)', and such (a person) is not seen (to exist); in regard to the whole collection of activities, the Supreme Self, who is the Impeller of all things, is the inducer, and hence it has been propounded above that He has control over all things; and it is (so) revealed in the

¹ In the *daharavidyā* the collection¹ of auspicious qualities like that of being devoid of sin is prescribed as an object of worship, distinct from the Deity who possesses those qualities.

scripture thus: "He of Himself induces him whom He wishes to lead upwards from these worlds, to do work which is good. He of Himself induces him, whom He wishes to lead downwards, to do work which is not good;" because He induces (men) to do work which is good and not good, there results mercilessness also¹ (to Him.).

To this the reply is given thus: The Supreme Self gives generally to all individual selves the help of the power of intelligence, the help of the power of doing work &c., and (also) all the auxiliaries needed for doing (the prescribed) work as well as for not doing (the prohibited) work, and then, with the object of making them all fulfil their respective ends, in life He becomes their support and then enters into them, and getting control over them all as being the willin² continuator (of their actions, &c.) He is existent as their Principal (*i.e.* over-lord). With powers endowed by Him, he (*i.e.* the individual self) of his own accord, undertakes to do or not to do work, &c.; the Supreme Self, who (merely) keeps looking on him while he thus begins to do work, remains indifferent. Therefore all (that is stated above) is appropriate.²

¹ The evil of partiality is meant here in addition to the evil of mercilessness.

² The idea is this: The Lord gives to all souls in common their several bodies and bodily organs, the power of doing the prescribed actions, as well as the power of not doing the prohibited actions, the power of intelligence, the desire to do work, and the internal effort of willing to do work. When the last three are in operation, the Supreme Self is not needed to begin any action, for, with the ability already given him, when the individual self himself of his own accord begins to do actions, then the Supreme Self by reason of His Supreme freedom remains indifferent to whatever actions

His (i. e. the Lord's) power of inducing (the souls) to do good or bad work relates, however, to certain specified cases and is not concerned with all of them in common. Pleased with that (soul) which has at a former time and of its own accord begun to do what is extremely agreeable, the Divine Lord of His own accord makes (to that soul) the gift of the power of 'auspicious' intellect and causes (that soul) to undertake to do what is auspicious. On the other hand, in regard to him who has (previously) begun to do what is extremely disagreeable, the Divine Lord, after himself making (to him) the gift of 'cruel' intellect, impels him of His own accord to do actions which are cruel. To the same effect it is declared by the Divine Lord in the following passages:— "To those who are desirous of an eternal union with Me, and, accordingly, worship Me, I give with love that faculty of understanding by which they come unto Me"; "with the object of showing mercy to those very persons, I, who am seated in their own self, destroy their darkness born of ignorance by means of the shining lamp of knowledge"; "I quickly throw them, who are My enemies, who are cruel and the worst of human beings, and who are bad, down into *samsāra* into the wombs of the demons."

the individual self may begin to do; after the commencement of actions by the individual self, the Supreme Self so leads him as to complete those actions to the end that they may give their several results according to the scriptural laws promulgated by Himself. Thus all moral responsibility is thrown on the individual self himself, seeing that the Supreme Self has given all the laws for the benefit of the individual self and has to be indifferent to the choice which the individual self makes; consequently, this indifference cannot take away from His being perfect. When He is thus indifferent, His supreme control does not in any way suffer, for that is being exercised through the gifts of the body and bodily organs, &c.) which He has already made to individual souls.

(To be Continued)

SWAMI VIVEKANANDA.

HIS BOYHOOD.

CHARITY is pre-eminently an Asiatic virtue. If you wish to live, first help others to live; if you seek your happiness, first pray for the happiness of the world—*Lokāḥ samastāḥ sukhino bhavantu*; if you want to eat, first feed another. This is the meaning of the Vaisvadeva offering which is ordained on every Aryan. If you want to educate your boy, educate first other and poorer boys. Not I but 'thou in all' is the great idea behind all true life.

As is the custom among the wealthier classes of India, a sort of Grammar School for Sanskrit and Vernacular was opened in the big worship hall of the house of young Vireswar. This system has many advantages. It prepares the mind for learning; creates in the young mind a *Sraddha*, a thirst for knowledge. The receptive soul is first secured. This is the most essential thing. Even knowledge is secondary and non-essential. As the Swami puts it "Education is the manifestation of the *perfection* that is *already in man*; and religion is the manifestation of the *Divinity* that is *already in man*." Therefore, the end of a School is only negative and obstruction-clearing, a discipline. Even poor people send their boys to some school house, before they submit them to the routine of the *Ris*, to initiate the mind into the divine idea of learning. Besides its moral value, this kind of creating a mental atmosphere, has its intellectual side also. Boys gather many things without effort; their imagination is stirred and

memory strengthened and they develop a seeing eye. Also the father chooses for the lad his would be associates.

The young Vireswar was not allowed to join this school. He was too tender to be crushed by a system. But partly out of curiosity of which he had any amount, and partly to keep company with his playmates, he joined the school. He learnt to read and write even before the other boys could stammer the spelling of their words. On the last day of the month of Pushya the *Vandemata* is generally celebrated in Bengal, for that matter in all India. God is worshipped as mother-water. The *pāthasāla* or school-boys go in a procession to the Ganges with flags and music, singing hymns in praise of this mother of waters. The young Narendra led the procession. And Viswanāth Dutta paid all the expenses and also gave rich presents to the tutor and the boys. Such things the Swami always liked, as they bring young minds under the mother-vault of national life and rouse in them a sense of the historical life of the people. The simplicity, the freedom, and the sense of the divine in everything, which such festivities breathe are essential for the moral growth of children. They infill them with national ideals. This is the highest purpose of all national social institutions. Truly has it been said that individual nobleness is impossible without a clinging to the national heritage.

In the year 1869 Kālīprasāda Dutta, the grand uncle of the Swami and the head of the family, was on his death-bed. This good man collected all his grandchildren round his bedside and asked them to read portions of the Hindu Scriptures, to smoothen the struggles of his soul into freedom, to detach his mind from this world and its associations,—to have a happy euthenasia. Except the eldest sister of the Swami,

Haramani Devi, all declined. But the young Narendra, boldly took up the *Mahābhārata*, and putting it on his lap, gravely like a *Paurāṇika*, like one born to lead souls along the path of light, began to read it. Without faltering, in a sweet melodious voice, he read the portion, where Garuda flew off with his mother Vinatā on his shoulders—the soul on its wings of knowledge to blessedness. And the dying man predicted a great future for this young ministering angel.

With his education his dyspepsia also began. His body often rebelled against the working of the mighty spirit within. Every time I did great things I passed through the valley of death, wrote the Swami during one of his illnesses. He was merry and mischievous and played wild pranks upon his play-mates. Except that he obeyed his teacher he was ungovernable. To discipline his naughty spirit, he was sent to the Metropolitan Institution of Pandit Iswara Chandra Vidyāsagar, in Sukea street—the old house. Besides, his family tutor had very little to teach him. He was born with the highest knowledge; a ray of heavenly light which is to illumine the darkest corners of life. Book learning was simply an instrument to help him to play his rôle in the world.

The Swami learnt the elements of English from his saintly mother. "I owe my intellectual life to my beloved mother" the Swami used to say with some pride. He inherited the keen intellect and broad sympathies of his father, the superb form and unerring memory of his mother. He was an *Ekasūṇḍa grāhi*. Memory is the first thing to be strengthened in an opening mind. Memory and imagination play a more important part in the development of the mind than is assigned to them by western psychologists. Even

the so-called all round development must have its strong basis in memory. All emotions, all spiritual perceptions are the workings of memory. Great men have great memory, said the Swami. With the help of his mother he ascended the heights of knowledge easily. An hour's study was enough for him. He stood first in his class. He spent his time in gaily and merry-making. School fellows he often entertained and made cheerful by his merry tricks. They were delighted rather than displeased with their beloved *Beta*. He was strong-minded and fearless. A single unpleasant word would make him furious. He was rectitude itself.

His teacher once asked him to point out a town on a wall map. He did it; but his teacher thought he was incorrect and talked to him rather rudely. This at once changed his temper. He emphatically said he was correct. The master took up a cane and was thinking of beating him. He at once stretched out his hands and asked him to strike on. The cane fell on his palm again and again; and he received it, like a statue and without a murmur. His class fellows were excited at the unjust punishment meted out to their idol, but Vireswar was calm and dignified. The teacher himself was ashamed and thence forward treated him with respect as a strong-minded and noble lad. "Do what aught, come what may" was the motto of his life. He had a slight hitch with another teacher. This master pulled him so hard by the ear, that his tender ear burst and covered him with blood. Viswanātha Dutta thought of prosecuting the teacher and asked Narendra not to attend that school any more. In spite of his father's order he quietly went to his class to save his teacher. From that day Pandit Iswara Chandra Vidyasagar prohibited corporal punishment in the Metropolitan



Institute. A teacher is too sacred to be prosecuted, and to young Vireswar, this idealistic youth, it was diabolical. Mother, father, teacher and guest are the Gods, the architects of the soul. Love, sacrifice, study and charity are the main builders of life. This is the *Holy Fire* of Nachiketas; a fire to know the secrets of which the heroic child went even to the abode of the God of death.

Within a year of his first going to school he refused to study the English language; for it was foreign and non-Hindu and never satisfied his soul. His problem from his very infancy seems to have been the problem of the soul. No one could induce him to study any more. He was firm in his resolve for several weeks. Until at last, the father of Rama Chandra Dutta—a cousin of the Swamiji and also a disciple of Sri Ramakrishna—through his entreaties and sweet words induced him to study English.

For, Such a thing can never be. Nature marked him out for a noble destiny. His life and realisations were to become living force of a new constructive epoch; it was to enter the heart and mind of the people. His thought was to become the key stone in the building up of nations. His words the national Gita. His life was to be the epic of a new age, a renaissance in science, art and every department of culture and progress. He was to be the incarnate centre of a world-impulse; and as such, must be familiar with the world-culture of his time. To deliver the message of ancient India to the modern nations of the world and to prune the Eastern thought with the scissors of Western culture, was the very mission of his being. And the English language was an instrument given by God for the fulfilment of his own and his nation's destiny.

This dislike of the thoughtful Narendra was only a symptom—an indication of the national mind. The

Birmingham ideal of life had taken hold of the nation. But the nation that has no terrors for death, that could sell all that it has and give it to the poor, to go in search of the Lord, cannot be long caught in the glamor of a merchantile civilisation. A powerful reaction set in,—a return to Self. Swami Vivekananda was the flower of this new movement, a sweet flower of varied colours; and Sri Ramakrishna is the vital force. This dislike manifested early in a political upheaval. The Eternal spring touched India. Bengal burst with manifold shoots. New flowers with fresh fragrance blossomed. It was the flowering season for all creative faculties. Surging thoughts and aspiring heights filled the minds of the people. It was given to this blessed child of harmony to collect and focus the whole national being in a single act of national self-realisation and universal redemption. He was the articulate voice of the integrated national Self.

India can speak. She alone has the right to speak of the unity of all life. And Swami Vivekananda is the sweet singer of what the heart of the nation means. Verily the Great Mother did speak through him of the inner unity of her Soul. Her voice is the voice of the Gods.

THE LIFE AND POLEMICS OF ŚAṆKARACHĀRYA

(Continued from page 390)

IV

REFUTATION OF SAIVISM.

He thus assumed a visible form of VĀSUDEVA, and if it is so described it is on the strength of the statement that, "The deity VĀSUDEVA has two forms, one moving and the other non-moving. The moving one is the form of Sannyāsins and the non-moving one the image symbol of the God and the like." ŚAṆKARĀCHĀRYA who had assumed that form of VĀSUDEVA appeared as if he was the very being to be meditated upon by the whole world and wrote the Advaita Bhāshya of VYĀSA Sūtras(1) which begin with "Then to a discrimination of BRAHMAN," in such a way as would elucidate the exact thought VYĀSA himself had in his mind (2). Then, as if VIŚVAJIT (3) himself would, the all-knowing ŚAṆKARĀCHĀRYA of worshipful memory left Chidambara in order to start his triumph over the advocates of various religions, being attended by

ŚAṆKARĀCHĀRYA starts with his disciples on a triumphant march over the advocates of various religions.

PADMAPĀDA, HAṢṬĀMALAKA, SAMITPĀNI, CHIDVILĀSA, JÑĀNAKANDA, VIŚHṆUGUPTA, ŚUDDHAKĪRTI, BHĀNUMARĪCHI, KṚISHṆAPARŚANA, BUDDHIVĚDĪ, VIRINCHIPĀDA SUDDHĀNANTA, ĀNANDA-GIRI (3a) and such other chief disciples

(1) Brahma Sūtras or the Uṭṭara Mīmāṃsā.

(2) Vide LI, LIII, and LIV.

(3). Literally, the conqueror of the world.

(3a). It is this ANANDAGIRI that is the author of the present work.

and travelling in a circumambulatory manner (4) arrived at the renowned place of Maḍhyārjuna, where ŚIVA is well known to have risen up of His own accord.

He had not seen before the like of MAḌHYĀRJUNA ĪŚVARA whose lotus feet the various branches of learning profess to adore. That highest Lord who is instrumental to confer the very blessing of Moksha on those that meditate well upon Him, the ĀCHĀRYA worshipped both in mind and actions indicative of service. It is, indeed, there that ŚĀṆKARĀCHĀRYA of worshipful memory said thus to SAḌĪŚIVA (5) "O lord, MAḌHYĀRJUNA, THOU art the purpose of all the Upanishads. THOU knowest all, and only remove the doubt of all

Worships MAḌHYĀRJUNA and a miracle that follows.

these people that are witnessing the scene whether it is a dual conclusion that results out of the essence of all the Vedic and other lore, or it is a monistic conclusion having for its object that "Highest one." Thus prayed to, MAḌHYĀRJUNEŚVARA burst forth out of the LINGA possessing a shape containing the limbs, lifted HIS right hand, with a voice as majestic as that of clouds pronounced thrice, "Truly it is Advaita," and disappeared from the top of the LINGA. This miraculous occurrence happened in the presence of all that were there.

Then the devotees of that deity as well as all the men that inhabited that town and also that country became

His first work to the cause of Advaita.

devoted to the pure Advaita and took to the following of a righteous conduct prescribed by the Śruti. They accepted that

(4). Always moving from left to right is regarded as auspicious.

(5). Literally, 'Bliss' always.'

matchless ŚĀṆKARĀCHĀRYA alone for their venerable teacher and receiving from him the revelation of Śrī Maṅṭra which they might meditate upon, became devoted to the worship of the five deities, AMBIKĀ, GAṆAPATĪ, ŚIVA, ĀDITYA, and VIŚHṆU. They would undergo a bathing ablution early in the morning and would diligently attend to the fivefold daily sacrifices. They would discharge the obligatory functions that are prescribed by the Śāstras solely for the gratification of the Highest Lord, and thus led a virtuous life.

Having thus made all the Brāhmaṇas of that country Advaitins, the famous ŚĀṆKARĀCHĀRYA followed by his

Proceeds to Rāmeśvara.

disciples, even in the same way as the High Lord ŚĀṆKARA (6) by his batch of Pramaṭhas (7), proceeded to the well

known place of Rāmeśvara which is close to the Setu (8) which again became the means quelling the ocean. "I worship thee, O Lord, BHIMEŚVARA, also known as

He worships RAMESVARA.

RAMESVARA; Thee that art installed by RĀMA; Thee whose left portion of the body is adorned by KĀMEŚVARĪ; and

Thee whose diadem high is as shining as sapphire." Thus praying to God ŚĀṆKARA, ŚĀṆKARĀCHĀRYA conduc-

(6). Literally, "One who confers bliss."

(7). This batch on the whole consists of three hundred and sixty millions. They are all attendant goblins on ŚIVA, and do him every kind of service. Some have got yogic powers of the best description, some are warriors, some upholders of Dharma, and so forth. Vide Kālikā Purāṇa, Ch. XXIX.

(8). The allusion is RĀMA's building fit to enable his Monkey army to cross it which would else have defied their powers.

ted the worship of that deity with water of the pure Ganges⁽⁹⁾, the lotus flowers, flowers of other kinds, and wild grown fruits. He worshipped the Great Lord thus and stayed there alone for two months.

It is exactly at that time that came to him the enemies of Advaita of whom some wore the marks of Liṅga on both of their arms; some the mark of ŚIVA's trident on their forehead; some the mark indicative of the drumlet on both of their arms; some the mark of Liṅga on their forehead; some the mark of ŚIVA's trident on their chest; and some the mark of Liṅga on both of their shoulders, on the chest, and even on the navel. Wearing thus the marks pertaining to the bigotry of ŚIVA-worship, they approached the ĀCHĀRYA and their mutual distinction is now narrated in order:

Those who wore the marks of Liṅga on both of their shoulders were called ŚAIVA'S; those who wore the mark of ŚIVA's trident on their forehead were known as Raudras; those who wore the mark of ŚIVA's drumlet on both of their arms were denominatd as Ugras; those who wore the mark of Liṅga on their forehead were distinguished as Bhattas; those who wore the mark of ŚIVA's trident on their chest and also a stone Liṅga on their head were termed Jaṅgamas; and those who wore the mark of Liṅga on their forehead, both the arms, the chest, and the navel were known as Pāśupaṭas. They approached the blessed ŚĀṆKARĀCHĀRYA in a body and said thus:

(9). Pouring of the water of the Ganges is a special feature of the worship of RĀMĀSVARA. Pilgrims to the Ganges bring some Ganges water specially for this purpose.

"How, sir, Sannyāsin, that Śaivism, the only thing which can shove aside every kind of defect has become unagreeable to you? ŚIVA is the Entity that causes the entire world, and of Him there are

Śaivits' Conception of Śiva. five Liṅgas produced of the five elements the Earth and so forth⁽¹⁰⁾. The sun and the moon that have come to existence out of the splendour contained in the trident and drumlet of ŚIVA form the two Liṅgas, and ŚIVA Himself manifests Himself in the form of a Liṅga. Thus these eightfold Liṅgas form the eight portions of the body of the Blessed Lord⁽¹¹⁾ and he who unifies the external and internal Liṅgas, he whose

Their mode of attaining Bliss. bent of thought consist in identifying Chit and Achit, he who has risen beyond the consideration of the censurable and the non-censurable, and has, in fact, no such distinction, and, he who wears the emblems of ŚIVA on his person and feels that every thing is intimately full of ŚIVA, is himself ŚIVA, is intimately full of ŚIVA from the very fact of wearing His emblems on the body, is one who has been liberated from the trammels of Saṁsāra, and is one who has reached a stage of being worshipped by all mankind inasmuch as he is himself the highest knowledge personified. It cannot be disputed that ŚIVA alone is the cause of the whole world, for it is so said,—

(10). The world according to them is made up of but five elements.

(11) The eight elements of which Śiva's body is composed on according to the orthodoxy view, earth, water, fire, air, ether, sun, moon, and the sacrificing priest.

" 'He is Rīta, He is Saṭya, He is the Highest, He is BRAHMAN, He is the Purusha who is blue and yellow, He is Urdhvareṭas(12), He is VIRŪPĀKSHA(13), and to that VISVARŪPA(14) I certainly bow(15).'

"This and other texts establish conclusively the all-surpassing excellence of SIVA. The meaning of the text is just this: Rīta is one who is as fine as an atom, and Saṭya is He because he has a very big body. He is the Highest, He is BRAHMAN, and He is one who has all these four attributes. He is Purusha, so called because He is one who is *S'āyi*, resting *puri* (that is) *purīṭaṭi-maḍhye*, in the centre of *purīṭaṭ*, (16) that is to say, one who rests on the outerside of the pericarp of the lotus of the heart. He is blue in His neck and displays the yellowish colour in his clotted hair. Urdhvareṭas He is, because His semen finds an upper course in the body itself, and He is Virūpāksha because He has *virūpāni* three an odd number of eyes which are known as the

(12). One who is a perfect celibate. His semen absorbed in the body produces several excellent effects.

(13). Because He has three eyes, an unusual number.

(14). Omnipresent.

(15). Because of the forced explanation of the text by the opponents, the original has to be kept as it is so that the explanation that follows may suit. According to this explanation, the meaning is "He is of a very fine and also of a huge shape, the Highest, the BRAHMAN, one known as Purusha, celibate with an odd number of eyes, and omnipresent: To Him I certainly bow."

(16). A intestine-like part of the body encircling the heart region.

sun, the Moon, and the fire. To that VIŚVARŪPA ('Omnipresent'), because He is so on account of His body being made up of the eight things, the Earth and so forth, and also because He intimately fills the whole Universe, I certainly bow. "This is the meaning, and the mingling of the objectives and the dative seen in the original is a Vedic usage.

S. N. NARAHARĀYYA, B. A.,

(To be Continued)

THE MAN OF THE WORLD AND THE MAN OF GOD

There has been, at all times, a great struggle on the part of man to penetrate into the Reality of his own being and unearth the deep secrets which gather about and form the problems of the soul. This effort at penetration has ever been the inquiry of man into Truth, for Truth and the Inmost Nature of man are one and the same. The established knowledge concerning our nature is Truth; when that Truth is established in consciousness, we speak of Realization.

Some of us are so constituted that we cannot take enormous interest in that life of the senses which builds up the fabric of our social life, with its complex worldly demands. There are such who cannot be business men, who are artists; there are others who cannot be artists, who are musicians; and, again, there are others who can be neither business men, nor musicians, nor artists, who are concerned with the great facts in human experience which have been classified as religion and philosophy.

Temperaments differ; there are those whose highest interest is to fathom the cause of that striving which makes the wordly struggle we see about us. There are those who care not to enter into the striving, but sit apart contemplating the nature of man who thus struggles and of the universe, and of the comings and the goings of the soul. There are those who seek Eternal Truth midst the changing phenomena of life. These are the philosophers and seers of Truth. When their vision and understanding of life are perfected, they become the world's Great Mystics and Prophets.

Upon the teachings of the Mystics and the Prophets the religious wisdom of the world has been founded. Now, the vision of life which the Prophet has is directly opposed to the vision of life held by the man of the world. Both the Mystic and the man of the world see the same Reality; they both perceive the same Fact, but they differ by infinity in the interpretation of that Reality and vary enormously in the translation of that Fact into the version and conduct of life. One says that the senses are real, that their life makes the beginning and the end of all living; the other maintains that the experience of sense life is evanescent in its very nature and, therefore, assuredly, unreal. Sense life, says the sage, cannot be all in all, for death comes at its end and the terrors of the fear of death and the fear of loss pursue it throughout. Truth and Reality, if they exist, must be beyond the senses and cannot be overpowered even in the very presence of death. Then, too, we find that sense experience is constantly on the change, and what is subject to change cannot be, ultimately real-for the Real is changeless. So the philosopher, or the seer of Truth attempts to penetrate to the Reality, beyond the senses; when he becomes conscious of, that Reality, he has, also, become conscious of, and identified with the Spirit of all Reality, who is perceived by the Gnani as the Self, and known to the Bhakta as the Lord, the Real Object of his love.

But to the man, whose sole aim is the enjoyment of the senses, whose search is for power and fame, or whose quest is placed on the procession of myths making worldly existence, — reality is in this temporal order of things. He sees nothing beyond the body and the senses. His entire thought and desire are taken up with the pursuit of those things which the world holds

dear, — wealth and power and name. The world however, is not a philosopher, nor are its devotees. "Mammon," whom Christ cited as opposed to God, intoxicates his worshippers so that they have no consciousness, other than the present time, filled with the intensities of physical life. The outlook of the worldly man with regard to the future is related only to the physical investments of the present. His self-consciousness is mostly of the body and its life.

The sage, on the contrary, realizes with Solomon, the great king of the Jews, that all is vanity of vanities and the vexation of the Spirit and that all this search for peace and happiness can never end in Glorious Finding amidst the struggle and strife of purely sensuous existence. Therefore, he gives up the search in the external and makes effort to realize peace and true happiness in the regions of the soul. He seeks no longer for Truth in the shifting experiences of the senses; he no longer attempts to find Truth in the jungle of the world; he goes into the inmost recesses of his mind and there tries to find the Truth. Then he finds that the real world is born of the mind, and that, verily, the mind can make a hell of heaven, or a heaven of hell. He begins to understand that the ideas which make for worldly existence are the real obstacles to the attainment of peace. He perceives that it is not the world which is worldly and to be condemned, but the mind of the worldly man who truly makes a hell of what otherwise should be the heaven of this world. For a man may be possessed of great earthly treasures and still be not worldly because his is not a worldly mind. He enjoys without seeking to possess. That is the ideal of the Karma Yogin who, while living in the world is not of it; such a man is as real a philosopher as the man who seeks the path of

wisdom and great knowledge. The Karma Yogin also knows that, no matter how much of worldly goods he may acquire, still death snatches all. Thus, he looks upon all his possessions as belonging to the Lord, and looks upon himself as the servant of the Lord.

All those are sages who give up this clinging to life, centered about the idea of possession and the struggle to possess. They behold the soul as the Reality, when it has freed itself from the notions of an uninstructed mind, and this beholding is the knowledge regarding the soul; it is the consciousness of the soul,—and this is REALIZATION.

F. J. ALEXANDER.

ETYMOLOGY OF THE WORD, NAMBURI.

I

To explain the origin of the word Namburi, various derivations have been suggested. To these guesses I venture to add one more and request the learned public to judge for themselves.

1. The *Keralavīśeṣa Mahātmyam* of Pachchu Mūssad explains Namburi as a derivative from *na n*—the Vedas and *Puri*—one who completes.—Namburi is one who completes the study of the Vedas. The vedic study is a duty devolving on all the three Dvijas and cannot be made to supply a class-name to designate the Brahmans of Kerala. Secondly, so far as my knowledge of Sanskrit Literature goes, the term is not found in any Sanskrit work, whether it is of Kerala or of the countries outside Kerala. So it cannot be a Sanskrit term. *Nam* in the sense of the Veda is not of frequent use in Sanskrit.

2. It is generally held that Namburi is a contraction of Nambu + tiri and means auspicious, trustworthy persons. A writer in the "Christian College Magazine" (September, 1880) says—"Their name, Nambutiris, denotes that they played the role of confidential advisers to the Rajahs, a character which they maintain to this day". Dr. Caldwell connects "Namburi, properly Nambutiri" with Nambi (Com. Gr. p. 295).

II

This Etymology makes the term "Namburi" a Dravidian word used by non-Aryans to designate the Aryan conquerors or settlers of Kerala. It would imply that the Namburi Brahmans had no natural name and that even if they had one, they gave it up in preference to the Dravidian name. The Kerala tradition preserved in the *Keralolpatti*, emphasises the fact that at the time of the Aryan colonisation of Kerala, the land was uninhabited and that there were no

kings in the land. This tradition is confirmed by the pretence of the Namburis themselves who claim Kerala as their Janmam right, for it had been parcelled out among them by their leader Parasurāman. The fact that at one time the Namburis were the richest landholders supports the traditional view.

Namburis seem to have conquered the land the protection of which was at first given to Brahman generals, Nambiyātiri. At a subsequent period of their history, they appointed a Rakshā Purushan or Lord Protector; then they had an oligarchical form of government combined with the administration of four temples. As the last form was found not to work satisfactorily, they had recourse to a limited monarchy; the king was to resign or lay down his authority at the end of the stipulated period. When there arose several royal families scattered over different places in the country, and as lands were assigned to these families, they began to let these lands on feudal tenures and thus acquired a military force. When the Emperor or Perumal became weak or unable to check the rising power of the royal families, the latter declared their independence and thus the whole of Kerala was marked with petty principalities within short distances. It is at this late period in the historical development of the Kerala constitution that the Namburis assumed the role of trustworthy advisers to the rajahs." If the tradition about the partition of Kerala by Cheraman Perumal is worth anything, it may be pressed into service to prove that in order to avoid incessant internal feuds among these chiefs, the Perumal only settled the boundaries of the several principalities. But before the rise of these little kingdoms, the Namburis must have had a national name of their own which they may, in their predilection for the more complimentary title of the legal advisers to the rajahs, be supposed to have renounced.

Though the word "Nambi" is applied in other Dravidian dialects even to Brahman priests, in Malabar, Nambi is a

caste very much inferior to Namburis and is the name that includes a large number of temple servants Nambis are priests who minister to the religious wants of the Sudras. In this capacity they are also known as Elayadu—the inferior. In addressing them, the word Nambissan or Nambichchan (for Nambi + achchan) is used out of respect. Nambatis or Nambitis, as a class, are very much inferior to Namburis. They have the right of repeating the Veda only once, that is, on the Upanayana day but cannot prosecute the study ever afterwards. They are consequently known as threefourth Brahmins. They can neither interdine nor intermarry with Namburis. By killing a tyrant King—Bhūta Pāndya, they incurred the sin of regicide and as they could not enter the council-hall of the Brahmans that assembled after the murder of the King to appoint a successor, they sat on the threshold (pati). When they were called out, they said—"We (are on the) thresh-old." Hence they were called Nambathi. This is the history of the word given by the *Keralolpatti*.

Nambiyar is a title of the aristocracy; it is also an honorary title conferred by certain kings; it is a designation of certain princes. It is doubtful whether it is derived from the same root as Nambi and Nambati. Nambiyattiri, as explained above, was a name applied to Brahman generals. May we suppose Nambiyar as military officers serving under Nambiyattiris? As when the Brahmans gave up the profession of the sword the Nambiyars became the generals and barons at the heads of trained bands.

The Dravidian root 'Nambu' means to believe, trust, confide, but there is no derivative noun Nambu, meaning a confidential adviser. Though the words Namburi, Nambati; Nambi, Nambiyar, have a common part *Nambu*, these castes have nothing in common. It is very difficult to derive them from the root *Nambu* to confide. Nambi is not a caste name in Telugu, Tamil, Tulu, and Canarese, and it is the name of a profession, but in Malabar Nambi, besides being the

name of a distinct caste, has nothing to do with a Namburi.

III

In the sense of a Brahman in general, as well as of a Namburi in particular, the Cherumars of North Malabar make use of the terms *Chovvar* and *Kōrattu*. The first of these means the bright ones a very proper designation to an Aryan compared with the dark masses of the aborigines. It may also mean the straight or righteous, and is certainly applicable to the Aryans on account of strong stalwart stature and of their moral excellence. The second *Kōrattu* means the king or God of kings. In addressing a Nayar woman the Cherumas use the term 'Pennarattu' the ladyking or a feminine King. They call a Nayar 'Elankoyil, Junior King (or prince). These terms are confined to the dialect of Cherumas who never use the term Namburi. If the term Namburi were of Dravidian origin, it would form a part of the Cheruma dialect since the Cherumas make use of hybrid compound consisting of the Dravidian *Kōn*—King or God—, and the Sanskrit *Rattu*—a king, ruler. It is too much to assume that they would coin such a compound in preference to a native word of their own.

While the terms Nayar, Tiyar, Vannan, Kanisan &c., are looked on as Sanskrit and traced to Sanskrit words, it is rather strange that the Namburis who are reckoned as Aryans, who are supposed to have originally spoken Sanskrit and Sanskritised Malayalam, should have no name derived from Sanskrit.

To denote the genus Brahman, native poets of Malabar never use Nambūri, but employ instead *andanar marayavar* if they do not like to avail themselves of Sanskrit terms. From these facts it will be evident that the words, Namburi and Brahman, are not convertible terms and that Namburi cannot be a word of Dravidian origin. The supposition that the second member of Namburi is 'Tiri' equivalent to Sanskrit *Sri* fails to account for the use of the term by the Namburis themselves in their mutual conversation

and address. As the word Sri is generally used before the word it qualifies, the designation Vasudevan Nambutiri will violate all idiomatic use of Malayalam. The word Nambutiri must be later than Namburi and may be a shortened form of Namburi+tiri; or Nambutiri may have been coined in analogy of Akkittiri, Somāttiri Bhatatiri (or Patteri). But of these words, the final member 'tiri' is not a Tadbhava of Sri, for it stands for the 'tri' of hotri. These designations are respectively the modifications of Agnihōtri, Soma hotri, and Bhatta-hotri.

IV

There is another word Namburippādu * Dr. Gundert assigns to pādu the meaning of place, situation, rank etc. How can this meaning be applicable to a person? Nambūrippādu indicates a higher grade of Namburis who are celebrated for their rank-social position, and landed property. Though pādu in the sense of rank, situation etc, is applicable to posts, offices, it is gravely to be doubted whether it can apply to the holders of the office. Further 'Namburi' is not an office or institution. The other meanings of the word given by Dr. Gundert are not suited to the formation Nambūrippatu. In this connection, 'pādu' may be a Tadbhav of pāda or bhatta or bhāṭṭa. If this conjecture be right, their Nambu-diri-prādu will be equivalent to Namburi-sri-pā (=the honorable feet of Namburi), or Namburi sri-bhatta (=the reverend scholar of the Mīmamsā Philosophy). It is hardly necessary to refer to the honorific use of the pāda in Sanskrit:—Devapādāh, Swamipadāh (=your lordship, your majesty,) Gurupādāh (revered preceptor), Tāta-pādāh (our beloved father). In pada the dislingual while the d of pada is dental; and this identification may be looked upon as suspicious. Now as to the change of the dental d to the lingual d compare the Vedic pād-bīsa (Rig-Veda X. 97. 16) = the fetters of Yama. It is derived

* Nambudirippadu or Namburippadu

from pād a foot, and bīsa a tie and rendered pāda bandhana by Sāyana. This interpretation of pādu will also apply to Tirumul-padu the foot of (your) holy presence. As the term is applied also to Kshatriyas, the derivation of pādu from bhāṭṭa or bhāṭṭa cannot apply to Kshatriyas.

Bhāṭṭa represents the Mīmamsaka school of Kumarila-bhāṭṭa which was once in its ascendant in Kerala. There were formerly three Vedic Colleges—Bhāṭṭam, Prabhākaram and Vyākaranam. The first were the two schools of Mīmamsa Philosophy and the third one of Grammar, and the Namburis seem to have been originally divided into three bodies according as they belonged to one or the other. The acceptance of this etymology will make the prevalence of the term among the Kerala Brahmans as old as the eighth century A. D. Nambutiris, Embrantiris and Pottis are the three sub-divisions of the Brahmans of ancient Kerala; they belong to the same stock and resemble one another in many of their customs and manners. Whatever may be the differences existing among these classes at present, it cannot be disputed that they were all one people originally. From Udayamangalam near Mātāyi in the Chirakkal Taluk to Nilesvaram in the Kasaragod Taluk of South Canara the Kerala Brahmans are generally called Embrans or Embrantiris. For the most part, they are Yajur-vedis of the Taittiriyaśakha—Śakha of the Bṛhadhāyana school and are treated as inferior to Namburis. Their home language is Malayalam. These are not to be confounded with the Canara Brahmans, generally called Tulu Embrantiris in Malabar. The latter term is applied to any Brahman coming from Canara and engaged as a priest in any temple. These Tulu Embrantiris include Chitpavans, Karhadas, Padyas who at home talk a form of the Marathi language, and Honiks whose language is Canarese, and Shirallis who speak Tulu. The traditional belief is that one of the Rajahs of Udayamangala, of the Atuttila palace, brought from Gokarnam, many Brahman families, settled them in his territory and with their aid had the

Hiranyagarbham ceremony performed. This ceremony which the Namburis had refused to perform for the Rajah as he was an Unuttiri, raised the status of the king and made him a pure Kshatriya. This is a tradition that I gathered from many Unuttiris. As those originally North Canara Brahmans are called Embrans, by analogy the term Embran was extended to all other Dravida Brahmans of Canara that had no scruples to mix freely with Namburis.

South of Udayamangalam Embrans are rarely found; we generally find the names Namburi, Nambutiris or Namburippadu applied to the Kerala Brahmans. In Travancore we find Pottis and Namburis while in Cochin we have Embrans and Namburis. These terms Pottis and Embrans have in these states also been applied to the recent settlers from Canara. Pottis of the most ancient standing such as those belonging to the two Sthanattil Pottis and Pattillattil Pottis, must have been originally Namburis. The word Potti is a pure Dravidian derivative from the root *Pottuka* to feed, to sustain and thus it means lord (in its literal sense). This word will enable us to trace out the origin of the word Namburi.

V

As Travancore was the last country visited by the Kerala Brahmans in their southward march necessitated either by the pressure of the inroads of new bands of Aryans or by the pleasure of seeking pastures new, and as Tamil which is always averse to borrow Sanskrit words and ever ready to translate Sanskrit terms, or coin new ones from its own resources, was the prevailing tongue in Travancore owing to the political and social contact with the neighbouring country of the Pandyan kings, Potti may reasonably be supposed to represent the Tamil equivalent of some Sanskrit word that was the common design of the Aryan settlers in Kerala. What can be this name?

The root *pottuka* is a derivative of the primitive root *pōru* to bear which by reduplication becomes *pōttu*. This

Dravidian root *pōru*, *pōttu* is closely allied to the Sanskrit root *bhri* to bear, to nourish, to support, to rule. Hence *bhri* may be assumed to have given birth to a word equivalent in meaning to Potti. According to the principles of Malayalam phonetics applicable to the Tadbhavas, the Sanskrit *ph*, *b*, and *bh* will all appear in Malayalam as *p*, which agreeably to the common convention of Tamil and Malayalam will be pronounced as *b* when it is not initial. The root *bhri* may be discovered in the last two syllables of *Nam × buri* and long *ū* of *būri* points to the Vedic word *bhūrṇi*—a supporter, or protector. In the R̥g-Veda (III.3.5.)—*Bhūrṇim devāsa iha susriyam dadhuh* is found the word *bhūrṇi* which is explained by Sayana to mean a protector (*bhartharam*). This word *bhūrṇi* by dropping the penultimate *n* and losing the aspiration which is quite foreign to Malayalam will become *būri*—the latter part of *Nambūri*. As regards the first part *nam*, I simply quote the words of Caldwell :—“ A very interesting class of Dravidian words, the nature of which has generally been over-looked, has originated from the honorific use of the reflexive pronoun. This class of compounds especially abounds in Tamil, in which also *am* and *nam*, *our* and *um*, *your*, are optionally used in poetry, instead of *tam*, *ta*, with the same honorific signification” (p 292). Accordingly, the first *nam* of *Namburi* being used honorifically, the term *Namburi* means ‘our lord’. In addressing a *Namburi*, *Nayars* and other castes make use of the term *Tampurans*, which in rapid pronunciation becomes *Tambrāns*. One of the grades of *Namburis* is also known as *Tambrākkal*. Dr. Caldwell is of opinion that the first part of *Tamburan* is the reflexive pronoun *Tam* or *Tan* and the second is *piran*—first, from the Sanskrit preposition *pra* (Comp. Gr. p. 293).

Though it is true that according to the transformation of the conjunct consonants in Tamil Tadbhavas, *pra* will be represented by *pira*, we fail to see how represented by *pira*, we fail to see how a representative or empty word should

serve the purpose of coining a presentative word. As the preposition *pra* is never used even in Sanskrit itself as an independent word in the sense of a lord or the foremost lord, it is not likely that the word is derived from *pra*. It is not necessary to add that a preposition cannot have the power of forming a noun meaning a lord. It may be urged that *prati* a copy or a defender is originally a position and is very commonly used as a noun. But it is only an abbreviation for *pratikṛiti* or *prativadi* according as it means a copy or a defender. Max Muller has fully proved in his *Science of Thought* that names can be formed only from predicative roots, and not from demonstrative elements like *pra* &c. Dr. Gundert connects *pirān* with *puram* and derives both from the root *peru*, great. Though the change of *i* to *e* is consistent with the genius of Malayalam as well as of Tamil, the change of *i* to *u* is difficult to account for in the same dialect. According to Tamil phonology, the vowel *i* has greater facility of enunciation before *r* than the vowel *u* for which Malayalam has a greater liking. As these doublets *pirān* and *purān* are found in Malayalam, one may be supposed to have originated in Malabar while the other found its way into Malayalam from Tamil. The Malayalam *Tamburan* consists of (1) *Tam*, the pronoun *tān* used as an honorific adjunct, (2) *bur*, contracted form of *būri*, found in *Namburi*, and (3) *ān*, the Dravidian termination of the masculine gender. In rapid pronunciation which necessitates the slurring over of vowels, *tamburān* becomes further shortened into *tambṛān* which, in Tamil, will be *tambiran*. Similarly *Empurān* will be *Embrān* which will again be changed into *Emburan* in Tamil. At the risk of offending Tamil Philologists in whose estimation Tamil is older than Sanskrit and Malayalam, I may venture to state that *Embrān* and *Tambirān* originated in Kerala and travelled to the Tamil country.

VI

Since Kerala is one of the countries celebrated for its ceremonial language, where in addressing a man of a higher

caste, one of an inferior caste is required to make use of certain terms which the social convention of the country has exclusively set apart for the particular caste, the Etymology of *Korattu*, *Tamburān*, *Embrān*, *Nambūri*, *Potti*, points to the fact that on their advance into Kerala the Aryan Brahmans gave themselves out as the protectors and the supporters of the people—*Bhurnayah*, and not as "confidential advisers of the people and of the Rajahs". This is in perfect accord with the ancient tradition recorded in the *Keralolpatti* which says that for the protection of Kerala 36000 Brahmans took to the profession of arms.

The Aryan emigrants must have been a small minority, compared with the masses of the indigenous people of the country. Nothing but a policy of peace and conciliation would conduce to the existence and welfare of the invaders. The superiority of Aryans in intellectual endowments and moral qualities is an undisputed fact. Except the base statement that the first band of Aryans had to abandon Kerala on account of the dreadful Nayers, the *Keralolpatti* as well as local tradition is completely silent on the political changes consequent on the inroad of the foreigners into Kerala. This lends support to the Etymology of the word *Namburi* and to the guess that the Aryans had followed the policy of protection and not annihilation.

Since the word *Namburi* has been shown to be derived from the Vedic word *Bhurni* which enables us to account for the words *Embran* and *Tambran* and which is confirmed by the meanings of *Korattu* and *Potti*, it follows that the form of Sanskrit the Aryans spoke at the time of their arrival in Kerala was very much like the Vedic Sanskrit. In consequence of the Dravidian first personal pronouns *em* and *nam* being prefixed to the Sanskrit word, *Bhurni*, *Embran* and *Namburi* could not be readily recognised as Sanskrit words and therefore they failed to find their way into Sanskrit literature. This etymology satisfactorily disposes of the objections raised against the derivations of *Namburi* from *Nam x puri* and *Nambi x tiri*.

M. SESHAGIRI PRABU, IN THE M. Q. REVIEW.

BHĀMAHĀ

(Continued from page 371.)

A comparative study of the details available in the works of Dandin and Bhāmaha is sure to convince even a superficial reader of the fact that Dandin is decidedly later than Bhamaha. Dandin says in the opening stanza that he writes his treatise by abridging previous Sastras and by obtaining their usages (Prayogas). But he fails to name any of his authorities or to acknowledge them in any other way. Throughout his treatment the general rule with him is to disapprove wherever possible the views and classifications of Bhāmaha and his Northern school and to maintain a contrary view. The following will make clear this fact. Bhāmaha defines Kavya as made of sabda and artha and includes under it akhyayikas and kathas; whereas Dandin defines it as made of words only (vangmaya) and excludes akhyayikas and kathas from it. Again Bhāmaha says that a kavya while embodying the fruits of the four ends of human life, should pre-eminently expound that of artha or worldly prosperity. On the other hand Dandin satisfies himself by simply saying that it should be endowed with the fruits of the four Vargas. About the treatment of *nāyaka* we have already shown how Dandin improves upon what Bhāmaha says and tries to differ from him. For a treatment of *nāṭaka* Bhāmaha refers his readers to others on the characteristics of Drisya-kāvyas. Dandin does also the same in almost the same words but includes these among śrāvya-kāvyas ignoring as it were the distinction of kavvas into drisya and śrāvya. Bhāmaha states that self-praise has propriety

only when it is put in the mouth of a second person; whereas Dandin holds the contrary. In the opinion of Bhāmaha the Vaidarbhi and Gaudi *ritis* are only different names for one and the same kind of diction, but in Dandin they are two distinct *ritis*. In Bhamaha's view Hetu, Sukshma, and Issa are not alankaras, and reasons are assigned for the statement; whereas in that of Dandin these are the best of alankaras. Referring to the vigorous style called Oja composed of compounds Bhamaha says that this is common to all kinds of compositions though compound words should be avoided as much as possible by those who aim at sweetness and simplicity of style. Referring to the same Dandin says that it is the soul of prose but is admissible even in poetry only according to the Northern. Bhāmaha after illustrating a few simple varieties of Yamaka says that Yamaka in all parts of the four pada is rather difficult and refers for a full treatment of them to Rama Sarma's Achyutattara. On the contrary, Dandin after elucidating the various kinds of Yamakas says that even in the path most difficult to tread the method of these has been shown by him.

From the above and various others of the kind scattered throughout the books two things are evident that Bhāmaha is an original and independent writer and that Dandin is characterised throughout by an attempt to repeat and corroborate or controvert (anuvaḍ) Bhāmaha. This attempt is invariably indicated by the use of such expletives as *api*, *eva*, & *ha*. The remarks made by Dandin in some places appear irrelevant in a dignified scientific treatise and convey no meaning unless they are read side by side with Bhamaha's remarks in the context. There are several other points which are worth while to consider in this connection. Whenever Bhamaha

gives one or two varieties of an alankara Dandin is able to give more. Even insignificant modifications of general alankara ignored by Bhamaha and others as out of consideration are independent varieties of that alankara in Dandin. Putting all these together and viewing Dandin's undue taste for sabda alankara as a sign of his advanced age, Dandin may be inferred to have flourished at an age when the signs of alankara had undergone changes and become complicated owing to a larger variety of writers in the field and the undue development in them of the taste for artificial style of composition.

Dandin's treatise is, in our opinion, not only a response to the demands of his time but also an attempt to revive the science of alankara in the south. To this alone we could ascribe the partiality of Nripatunga, the southern Rashtrakuta king of the 9th century, to Dandin's work and the writing of such works like the *Yamakaratanakara* by Sri Vatsanka Misra of the 10th century. On the arguments based on the criterion of style we may even venture to draw some more inferences. The style of both is characterised by easy flow and simplicity, but with this difference. The style of Bhamaha carries a certain amount of force and fervour while that of Dandin is slack (sithila). Bearing this in mind if we compare the styles of the several illustrative stanzas cited by Dandin we shall find that some of them at least lack the sign of being the production of the same author. Some of them clearly appear to be citations from others taken for the purpose of illustration. But those of Bhamaha point to a unit of source and mostly possess the fundamental characteristics of the author's composition and are clearly distinguishable from those of others. Where he quotes others he acknowledges them. At the opening he himself says that the 400 hundred stanzas are his own and are so many elephants

in rut. (111-57 & 11-58) We can therefore clearly say with reference to Bhamaha that he as the *Prāchināchārya* of the early writers of the Northern school of *alankāra* should have belonged to an age anterior to that of Dandin and his Southern school. We have only to say a few words about the other two persons who have been set up in antithesis to Bhamaha.

Jinendrabuddhin of *Kāśikāvivarana* Panchika, not being entitled to the title of *nyāsakāra*, has nothing in common with Bhamaha to require consideration here. But we ourselves gave a substitute in the person of Pūjyapada Jinendra Buddhi of the 5th century. On other considerations already put forth and in the absence of close acquaintance with his work on *Nyāsa* we have to leave him quiet for the present on the ground that Bhamaha could not have been later than him. The only person remaining is the Bhamaha who is the commentator on the *Prākṛita Sūtras* of Vararuchi. The commonness of our Bhamaha with him consists in name only. On the ground that Subandhu who is presumed by some to be later than Bānabhatta is the uncle of Vararuchi, the commentator of the *Sūtras* of this Vararuchi, was suggested to be later than Bānabhatta. While the question of the identity of the two Bhamahas is itself a matter to be proved, the above conjecture has no basis to stand upon. However

गिरामलंकारविधिः स विस्तरः

स्वयं विनिश्चितं ज्ञेया मयोदितः ।

अनेन वाग धेविदामलंकृता

विभाति नारीय विदग्धमण्डला ॥ 111—57. ॥

मदक्षिणकपोलानां द्विरदानां अनुःसारी ।

यथा तद्वदसा धीयः साधीयश्च यनोजयेत् ॥ 11—58. ॥

we shall mention here one of our reasons against such a conjecture, Vāmana in his *Alankārasūtra* quotes a stanza which is apparently taken from the *Sūtradhāra*'s words in a Nāṭaka by a Subandhu. Fortunately two Subandhus are not known to the students of Sanskrit literature. In this stanza Subandhu is pointed out by the epithet "Sudhīh" and is said to have lived under the distinguished patronage of a 'Chandraprakāśo-Yuva, and the son of the king Chandragupta. This Chandragupta and his son Chandraprakāśo-Yuva are to be ascertained. Subandhu himself gives a clue to this. In *Vāsavadatta* he deploras the passing away of the great king Vikramāditya. This Vikramāditya is identified by V. A. Smith with Chandragupta II of the Gupta kings and his son is named Kumārāgupta. The Chandragupta referred to by Subandhu is therefore the Sukapuruṣa Vikramāditya and his son Chandraprakāśo-Yuva is Vikramāditya's son Kumārāgupta. According to Hindu tradition Subandhu should have lived in the 1st century B. C. Subandhu's relationship to Vararuchi could not therefore help us in any way for pulling down Bhāmaha to a date later than that of Dandin.

Under the fourth class of evidence called the *prati-pakṣa-sādhana* we will take Bhāmaha as constituting the chief subject of our discussion. The only instance cited against him is that of a full stanza occurring in Dandin. Bhāmaha is found to take only a portion for passing his criticism thereon. This instance is properly what ought to have been included under the last class and disposed of. But some of the orientalisists have been pleased to take this out of setting, and hinge on it the posteriority of Bhāmaha in comparison with Dandin. They have apparently tried to work a strong case against him. But a close examination of it in its proper setting will bring the truth to light.

Enumerating the *Prahelikas* Dandin says in the last chapter of his *Kāvya-darsa*, that 16 varieties of them have been described by the previous *āchāryas* and 14 others have also been read as the faulty or unchaste kinds of the class, and that he will set forth below, only the chaste ones and let go the faulty ones undefined. On the other hand Bhāmaha in illustrating the Doshas named *Neyārtha*, *Kṛtshta*, &c, cites his portion in illustration of *Avāchakadosha*. Thus it might be seen that the two authors made use of an expression in two different contexts,—one to illustrate a particular species of enigma, and the other to exemplify a particular kind of Dosha in style. For pointing out a dosha one is likely to select an expression of another involving that dosha. Bhāmaha should therefore have borrowed it from another that made use of it in his composition before Bhāmaha. Let us consider a little, the *Prahelikas*,—more especially the one under which the stanza of Dandin occurs. Can an enigma of the *pūrvāchāryas* whose purpose allowed the use of an unchaste compound in it be exemplified by one's own coining of expressions? Even if this were allowable, will the newly coined words convey to the readers the accepted significance of the *Pūrvāchāryas* associated with the words of their enigma? These, along with the words of Dandin himself saying that he has set forth simply the illustrations of his predecessors, lead us to believe that Dandin also should have borrowed his *Prahelika* from some other. It may be said that even if this were granted, it cannot in any way disprove the borrowing of Bhāmaha from Dandin. To this we may point out that to say so would involve two things—first the presumption that Bhāmaha did not know anything about the authors from whom Dandin borrowed, and next knowing that the words were not Dandin's own but formed part of an enigma wherein

certain *doshas* were licensed, Bhāmaha wantonly took these words to illustrate a *dosha* of legitimate style. Neither of these is possible. Each of them should have therefore borrowed it independently from another to suit his own purpose. Or it may even be possible that both of them borrowed the words from one and the same person. Even if it be the latter nothing could prevent them from choosing the words in their own way and using them for their own purposes. In spite of this, if it be still insisted upon that the full stanza of Dandin is favourable to Dandin's direct knowledge of the original and Bhāmaha's having borrowed a portion from Dandin, we have to say that Bhāmaha had better reason to borrow the first compound in the first half than the second one and that Bhāmaha could not have consciously chosen the words of a Prahelika for a *dosha* of dignified composition. From our knowledge of Dandin, we have, on the contrary, every reason to believe that Dandin very likely borrowed an approved expression of another and built upon it his illustration for the Prahelika which justified the *dosha* condemned by Bhāmaha by the use of the same expression. Bearing in mind the relation between Dandin and Bhāmaha in other matters we will not be far from truth if we maintained that Dandin purposely chose the expression declared faulty by Bhāmaha and built upon it his illustration for a Prahelika to show that the expression declared faulty by Bhāmaha is not so in his opinion. In the absence of any knowledge of Dandin's Pūrvāchāryas as also those of Bhāmaha we have no right to say that one borrowed from the other. Apart from this Bhāmaha uses the compound—*Himāpālā mitradharairvyāptam-vyoma*—in the nominative case while Dandin uses the same in the objective case with a verb added on. This also lends colour to the supposition that both borrowed from a third

source and utilised for their several purposes.

We can quote other instances from Dandin himself which are favourable to his Pratipaksha, Bhāmaha, and show the possibility of Dandin having borrowed from Bhāmaha beyond question. A few stanzas below, Dandin enumerates the *Doshas*, wherein he uses a portion of the words used by Bhāmaha also. Bhāmaha in two full stanzas (IV-1 & 2) enumerates eleven *doshas*, of which the last one *Pratijñā-hetu-drishtānta-hina*, is given in the last half stanza. Out of these Dandin cites the first one and a half stanzas just as they are given by Bhāmaha. And in the last half he states that the above ten alone (*Eva*) are the *Doshas* to be avoided by the learned. He does not stop with this. In the next stanza he further says that the investigation whether *Pratijñā hetu drishtānta-hina* is a *Dosha* or not is rather a difficult one to judge and that by the lacking of it no result could arise. Reading thus in the light of the limiting word, *Eva*, used by Dandin so as to restrict the number of *Doshas* from being more than ten only, could there be any objection for our holding that Dandin unquestionably borrowed these words from Bhāmaha. This is further borne out by the fact of Dandin's apologetic remark immediately below on his omission of the eleventh *Dosha* enumerated by Bhāmaha.

Let us take another instance. In treating of the *Alāṅkaras*,—*Hetu*, *Sūkshma* and *Lesā*,—Bhāmaha remarks that these are not worth mentioning as possessing the characteristics of an *Alāṅkara*, and points out that the

अपार्थं व्यर्थमेकार्थं ससंशयमपक्रमम् ।

सम्बन्धीनं यस्मिन् अहं निबन्धुं विस्तार्य च ॥ IV—1 ॥

देशकालकालोक्त्यागमविरोधि च ।

प्रतिज्ञाहेतुदृष्टान्तहीनं दुष्टं च नेष्यते ॥ IV—2 ॥

mere collocation of words, such as, "The sun has set, the moon shines, and the birds fly to their roost," could convey nothing more than what is barely indicated by the words. As if in opposition to him Dandin says that these Alankaras are the best ornaments of language. Among the illustrations given by him for these he cites the same collocation of words pointed out by Bhāmaha and justifies them by remarking that even this (*Idamāpi*) is undoubtedly (*Eva*) acceptable as making known the nature of time. Herein also Dandin might be said to have explicitly borrowed from Bhāmaha and contraverted his views by the use of the expressions *Api* and *Eva*. The following may also be cited as an instance where the borrowing is not so very clear. Both Bhāmaha and Dandin cite the stanza (III-5) in illustration of *Pre-yolankara*. But a marked difference is visible in the way in which it is cited by each of them. Bhāmaha cites it as if it is one of well known meaning, whereas Dandin refers to it and comments thereon as if the meaning is not so well known as not to require an explanation. From what we know of Bhāmaha we cannot but hold that it is Bhāmaha's own, if it is not from Achyutottara to which Bhāmaha often refers, or an adoption from the Mahābhārata and borrowed from him by Dandin. On such an occasion Dandin, as is usual with him, should have taken a fling at Bhāmaha and launched his *Api* and *Eva*. But perhaps the sublime nature of the subject and the dignity of the hero should have caused even Dandin to forget himself.

(To be Continued)

A. ANANTACHARYA.

अथ या मम गोविन्द जाता त्वयि गृह्यते ।
कालेनैवा भवेत् पीतिस्तदैवागमनात् पुनः ॥ III—5. ॥

VEDANTA WORK.

Sri Swami Vivekananda's Mother.

A MEMORIAL SERVICE MEETING.

A Memorial Service meeting was held on Sunday the 6th of August 1911 at the Ramakrishna Mutt, Madras in honour of Swami Vivekananda's deceased mother. The proceedings commenced with the solemn recital of a portion of the Vedas. Then followed Sanskrit in Tamil and Sanskrit, with the usual accompaniments, Thambur, Violin and Mridang. Dr. M. C. Nanjunda Row then read a letter from the youngest brother of Swami Vivekananda touching the death of the venerable lady.

SISTER OMMAH.

Sister Ommah was then called upon to address the meeting on the subject which the late Sri Swami Vivekananda had greatly at heart and on the impressions which the Swami's mother had left on the minds of the people of Calcutta. Sister Ommah said that they had all assembled to do reverence to the memory of a grand woman, and a holy mother. She said 'holy mother' because only a Godly woman could have produced such a son as the late Swami Vivekananda. The Swami had the greatest love and reverence for his mother; because the noble qualities which the Swami had were already found in the mother in a less prominent manner. The Swami's works were held in such great reverence as the Bible was held by the Christians. His wishes were found in those works. He did not live long to carry out those wishes and it was now for the rest of the world to carry them out. A few noble souls had banded themselves together, with brave hearts and self sacrificing spirit and had given birth to an institution called Vivekananda Vaideeka Mission. The object of the Mission was to carry out the Swami's last wishes i.e. to form a College for the masses—the coolies, the

pariahs, the working people. It was the object of the Swami to, educate the masses, to make them feel that they had a land to live in; and to give them every opportunity to raise themselves up. If they wanted to pay their homage to the Swami's noble mother they could best serve that purpose by doing works similar to the one which the Veideeka Mission had in view. Their object should be to raise India and her sons from her present position. Not only her young men but also the girls should be educated; because the girls would be the future mothers of India's public men, statesmen, prophets priests and kings. They should be given religious as well as secular education. It was by such women as the Swami's mother that great man had come into their midst. Young men and women should be trained in the College and sent to the West to teach the western people the Indian philosophy and the spiritual truths. The success of the mission greatly depended on the help, support and co-operation of the people of India. The headquarters of the mission was just next door to the Ramakrishna Mutt. The two missions were going to work together and not work against each other. The mission would lay the ground work for others to take it up and carry it to the finish. In conclusion she said "Awake! Arise! Stop not till the goal is reached!"

BROTHER RAMANANDA.

Sister Ommah's son, Ramananda read some extracts from Swami Vivekananda's works dealing with the necessity of a college for the education of the masses, with female education and so on.

DR. M. C. NANJUNDA ROW.

Dr. Nanjunda Row then addressed the meeting. He said that they were not assembled there for the purpose of passing any Resolution of condolence and sending the same to the surviving members of the family, but they rejoiced in the fact that the death of the revered lady did not mean separation

from her; because her presence amidst them all now would be more free than before. All great men owed their greatness to their mothers, rather than their father. It was true of Swami Vivekananda as it was true of all great Ones in the past. The germs of greatness which Swami showed had already been found in his mother. She was of a regular and studious habit and inculcated the same in all her sons. Even before her death she was studying Upanishad and Gita until she became unconscious. She possessed a wonderful memory and a sweet musical voice. They all knew of the Swami's wonderful memory also. He used to master three or four books in a day. He used to repeat most of the portions of those books after reading them once. The mother was a great reader of the Ramayana and the Mahabharata. She was a pious and austere lady. Her desire was to attain genuine spiritual perfection. She was endowed with a great sense of the liberty of one and all. She used to say that every body was free to work out his own Karma. She was of a very mild and loving disposition and yet she was a great disciplinarian. She impressed upon her sons and daughters the great lessons of truthfulness even unto death, chastity, self-respect, and respect for the feelings of others, humility and real *ahimsa*. She infused courage and forbearance into them. The speaker then illustrated the fact that the greatness of the son depended on the greatness of the mother by referring to Mary, mother of Jesus Christ and Jeja Bai, mother of the great Sivaji and to Dhruva's mother. In conclusion, he said that it was but proper that they should annually meet in memory of that great lady who had given birth to their greatest teacher and preacher.

The meeting terminated with Harathi and distribution of prasadam.

OM NAMO BHAGAVATE RAMAKRISHNAYA.

Under the auspices of the Vedanta Society, Trivandrum, a Memorial Meeting was held on the 13th of August, 1911 in connection with the Maha Samadhi of the venerable mother of Sri Vivekananda Swami.

The photos of Sri Bhagavan Ramakrishna and Swami Vivekananda were placed prominently with garlands on and incense was kept burning all throughout.

The President Dr. K Raman Tampi, B. A., M. B., Ch. B., D. T., M. H., Edin. I. M. Dublin: M. O. S., Asst. Surgeon, Trivandrum on rising up was heartily greeted with cheers. He said that they had assembled there that evening to express their deep sorrow at the passing away of one of the most remarkable and talented ladies of Modern India. Though all of them knew a great deal about Swami Vivekananda, yet they practically knew only very little about the mother of the great Sage. He hoped the lecturer of the day would enlighten the audience on that subject. And he then called upon the lecturer to deliver his speech.

Mr. S. Ramanuja Aiyengar, the lecturer then read the essay he had written. He first began with the question why, because one item of mortality had become extinct, they who lived so many miles away, had assembled to express their sorrow. They would not have assembled there that day had not Swami Vivekananda's venerable mother benefitted them much. Then he dealt very lucidly on the fact that fame is not a necessary requisite for greatness. Though a great man's parents do not blaze forth in the world, yet we see that all the germs of his future greatness are seen in them, especially in the mother. It was perhaps an undoubted fact that the Swami Vivekananda was a great genius who had done much for the world. But, we shall find on close examination, that most of the qualities which made him great

were inherited through his mother. Then the lecturer gave a brief account of the mother. Sri Bhuvaneshwari Devi, was the only daughter of Nanda Lal Bose and Raghumani Devi. She married Viswanath Dutt, a famous Attorney of the High Court of Calcutta. She had only four daughters and so, she panted for a son, and she poured forth heartfelt prayers at the feet of Vireswara and in response to those prayers, a son was born—the future far famed Vivekananda. She was a very noble and pious woman. She was the ocean of love and mercy. She had a magnetic personality. Her voice was one of the sweetest. She had a tremendous memory so great that it is said she could repeat any song after hearing it only once. She was also a good scholar. Just before her death she was reading the Kathopanishad. Such a woman was the fit field to cultivate the divine ray of light—Sri Vivekananda. He was uncontrollable except by his mother. Even his father he would oppose when he thought himself to be in the right. But, his mother, he implicitly obeyed. The intensity of his love for his mother is proved by the following incident. When he returned from the west after attaining great name and fame, he met his mother. Immediately like a child, he placed his head on her lap and cried out like a baby 'Mother, Mother, feed me with thy own hands and make me grow'.

His mother fully deserved all this love. For, her whole life was merely a sacrifice for the glorification of her family. She it was who infused into Narendra the grand ideals, that tremendous love for truth and that inward spiritual activity which revolutionised the whole world for good.

After the lecture which was listened with rapt attention by the audience, the President rose up and first of all heartily thanked the lecturer for his eloquent and interesting paper. Then, he said he was very glad to participate in the deliberations of that day. He was also very glad to know that there was such a society devoted to the cause of religion in this materialistic age. The need of such a society here cannot be

gainsaid. He then spoke a few words about the workings of the Sri Ramakrishna Mission of which he had some personal knowledge. He drew a vivid picture of the plague relief, famine relief, Sevashrams, Orphanages, and other noble institutions of the Mission which silently were doing the greatest good to all people without any distinction of caste, creed or colour. He then spoke of the approaching visit of Swami Nirmalanandaji when he hoped to see a permanent centre of the Mission started here with a Sanyasin as its guide. Such a centre will be a powerful worker of good for the whole country.

After the usual vote of thanks and Aratrika, the meeting dispersed.

Jaya Ramakrishna, Vivekananda Jaya.

M. A. SANKAR

Secretary.

**Copy of the letter sent to the brother of Sri Swami
Vivekananda**

Dear Sir and Brother,

We beg to introduce ourselves to you as the members of the Vedanta Society, Trivandram.

That the whole world owes much to Sri Swami Vivekananda for the stemming of the advancing tide of materialism is an undoubted fact.

As he himself has often said, the power that made him accomplish this Herculean task, was mainly due to the influence of this blessed mother.

As such, it was with the deepest sorrow that we heard of the passing away of Sri Bhuvaneshwari Mataji and soon after, of her venerable mother Sri Raghmani Devi. Words cannot adequately express the extreme sorrow we feel at the sad news.

May the Almighty comfort you at the personal loss you have sustained, is our most fervent prayer at the feet of the Lord.

We beg to remain,

Yours in the Lord,

M. A. SANKAR,

Secretary.

NOTES AND THOUGHTS.

Professor Seshagiri Prabhu's learned article will be read with interest by all students of Indian History. His view about the origin of the word, Namburi is quite in agreement with character of the early Aryans and the methods of expansion which they followed. It is by such methods that Aryan culture spread without losing its power through contact with other cultures.

The most venerable mother of the great Swami Vivekananda passed away quietly in her home on Tuesday the 25th of July 1911 at about 5 P. M. She came down to Calcutta from Puri only a week before her last moments with a malarial fever, which unfortunately developed into 'Meningitis,' as they call it. Her death was quite unexpected, and almost all on a sudden; for she began to sink very rapidly only from 2 P. M. of the last day. Yet the procession to the ghat was big and Swami Premananda and Swami Sachidananda among others were present. Sister Nivedita and Mr. Frank came afterwards. The sister decorated her body with flowers. There was the Nam-kistan in the burning ghat.

The most venerable mother of the great Swamiji used to teach her children, above all things, the following:—(1) Be truthful even unto death. (2) Be chaste. (3) Be always dignified and respect the feelings of others. (4) Don't interfere with the liberty of others. (5) Be mild to the extreme, but be firm and remain unmoved and unchanged in times of necessity.

Her children are all and without exception indebted to her for the great impetus given by her to form a studious habit. For she and even her mother kept up a

regular studious habit even until their last days. They had wonderful memories with sweet musical voices.

The most venerable grand mother of the Swami, who had been lying ill since before her daughter returned from Puri, breathed her last on Thursday the 27th of July 1911 at about 5-30 P.M. in the river-side amidst Sankistan.

The Burma Government are making strong representations to the military authorities regarding the site for the enshrinement of Buddha's relics found in India at Mandalay Hill.

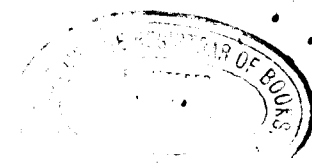
It is with deep regret that we announce the death of Sri Swami Ramakrishnananda at 1 p.m. on Monday the 21st of August 1911 at Calcutta.

A MOTHER'S INFLUENCE.—At a public meeting convened by the students of Calcutta held at the hall of the Ripon College, to pay tribute to the memory of the mother of the late Swami Vivekananda, Mr. Surendra Nath Banerjee said that genuine efforts should be made in the direction of female education in India. In Vivekananda and his mother, the Indian youths would find a type which could help us as an ideal in the making of national character.

THE selection of a lecturer for the Barrow-Haskell lectures in India has become more difficult now that the lecturer has to follow such brilliant men as Dr. Cuthbert Hall and Principal Airburn. It is understood that Professor Henderson of the University of Chicago and a Commissioner for the United States on the International Prison Commission will visit India in December 1912 and that the course of lectures will deal with phases of social service and applied Christianity.



Ramakrishnananda



THE
BRAMMAVADIN

“एकं सद्विप्रां बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda. P. 164-46.

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THE LATE SWAMI RAMAKRISHNANANDA.

Madras has in the death of Swami Ramakrishnananda sustained a severe loss. For nearly fourteen years, in spite of bad health, he worked steadily in Southern India generally and in Madras particularly to spread a correct knowledge of Vedanta and make it better understood. The popularity and influence of the Ramakrishna Mission in Southern India is largely due to his untiring labours and his exemplary life. In the classes that he held and in the lectures that he gave there was nothing of that mysticism,—the bane of some recent religious movements which seem more or less to traffick in mystic rituals and forms. This freedom from mysticism is one of the

strongest points of orthodox Hinduism. The temptation to lay stress on Tantric forms and their corruptions and on the grosser aspects of yogic practices is very great in the present age when they have a fascination for the materialistic West. We can pay no greater tribute to the memory of the late Swamiji whose blessings we ever sought than that he never countenanced such sickening perversions of Truth and Religion, which corrupt the state. Elsewhere will be found the proceedings of a meeting held in Madras. We subscribe to all that has been said about him there. We revered him when he was alive and his memory we cherish with profound respect and love.

VEDĀRTHASANGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 418).

This aforesaid Person who is the Supreme *Brahman* and the Highest Person is capable of being attained by one who has his heaps of sins, which have been accumulated through all his births, destroyed by means of the heaps of meritorious deeds unsurpassed in excellence; who, through self-surrender at the lotus-feet of the Supreme Person, has born in him an attitude of turning in devotion towards Him; who, after previously acquiring that knowledge of the reality of things which is learnt from the *śāstras* as supplemented by means of the teachings of good (and wise) spiritual preceptors, becomes associated with the qualities of the self such as the internal restraint (of the mind) the external restraint (of the organs of sense), the performance of religious austerities and penance, purity, forgiveness, straight-forwardness, the discrimination of the 'place' of fear and of fearlessness, mercy, harmlessness, all of which grow day by day (by practice); who observes with devotion the daily obligatory and the occasionally obligatory religious *karmas* which are suited to the various conditions (*Varna*) and stages (*āśrama*) of life and which have the character of the worship of the Supreme Person; and (who observes

1 To be afraid of transgressing God's laws and to be fearless in the belief that He is the Protector constitute discrimination here.

also) the non-performance of the prohibited (*i.e.* negative, duties; who has surrendered his own self and all his belongings at the lotus-feet of the Supreme Person, who has his internal darkness destroyed by means of the grace of the supremely merciful Highest Person who is pleased with what are caused through the instrumentality of the devotion unto Him, namely, the incessant praise (of His glories), the (incessant) remembrance (of Him,) the (incessant) salutation in relation to Him, the incessant doing of works of effort², the repetition of His names, the communication of His glories to others, meditation, and worship and bowing down in salutation &c. (in relation to Him);—(by one who is such is the Highest Person capable of being attained solely through that loving devotion which has no aim other than itself, which³ is always inexpressibly dear,⁴ which is the same as the continued meditation that has assumed the character of the clearest direct perception. To the same effect it has been stated by the grand teacher, the venerable Yāmuna, in the passage:—“By him whose mind is purified by means of both, He (*i.e.* God) is capable of being attained through the path of devotion which is exclusive and final”; the meaning is (that He is capable of being attained) by him whose internal organ of the mind is purified by means of both the path of knowledge and the path of *karma* (or religious works). To the same effect is the following scriptural passage given:—“He who knows both *vidyā* (knowledge) and *avidyā* (work) together, first destroys by means of (present) *avidyā* (or work), the effects of the past work

2. * Such as laying a pleasure garden in honour of God.

3. * By reason of the object of devotion, which is God, being inexpressibly dear to the devotee.

(or *karmā*) which is obstructive to the genesis of knowledge, and then attains the *Brahman*”, [1ś. Up. 11.]; here what is denoted by the word *avidyā* is that which is other than *vidyā* and which has been already mentioned to be the work connected with the castes and the *āśramas*; what is denoted by the word *vidyā* is the meditation which has assumed the character of loving devotion. Accordingly, this passage is given:—Having the knowledge (*vidyā*) of the *Brahman* as the object in view, he also relied upon the (scriptural) knowledge of works and performed numerous sacrifices in order that he might destroy the effects of past *karmā* by means of (present) *avidyā* (or work).” [V. P. VI. 6. 12.]. In the following and other passages:—“He who thus knows (*vidvan*) Him becomes immortal here. There is no other path for the attainment of final release”; “Those who know him (*viduh*) they become immortal”; “He who knows the *Brahman* (*Brahma-vid*) attains the Highest”; “He who knows (*veda*) the *Brahman* becomes the *Brahman* Himself”; by means of the word *vedana* (or knowledge here), meditation alone is imported (as the means of final release), because it has to import the same meaning as *nidhidhyāsitarāṇ*, &c.⁴

The following (scriptural) passage further specifically characterises this very meditation:—“This self is not reached either by reflection, or by steady meditation (*medhā* or *nidhidhyāsana*), or by largely ‘hearing’ the scriptures. Whomsoever He chooses, by him alone is He reached. To him, this Self reveals His own form.”

4 These occur in the passage:—*Ātma vā are śrotavyo mātavyo nidhidhyāsitarāṇ*, which means “Verily, my dear one, the Self has to be seen, has to be heard, has to be reflected upon, has to be steadily meditated upon.”

[*Mund. Up.* III 2. 3.] He (*i.e.* God) is attained only by means of the continued meditation which has assumed the character of loving devotion; (and) is not (attained) merely by *vedana* (or knowledge) alone; because mere (knowledge) is denied by means of the expression 'not by steady meditation (*na medhāyā*) to be (the means of final release). What is said is this:—That person who is desirous of obtaining final release and is devoted to meditation, &c, which have the nature of the *Vedānā* (or knowledge) that is enjoined in the *vedāntā*, whenever that person has born in him that love which is related to that very continued meditation and is unsurpassed in excellence, at that very time, by that person is the Supreme Person attained. To this effect it is stated by the Divine Lord thus:—"That Highest person, O son of Prithā, is attainable by loving devotion of which the aim is nothing else than itself"; "O Arjuna, destroyer of foes, it is possible really to know, to see, and to enter into Me such as I am now, by means of loving devotion (*bhakti*) of which the aim is nothing else than itself"; "He who truly knows Me, that is, what and who I am, therewith enters into Me thereafter"; the meaning is that after that, Me he enters therewith: *i. e.*, with the help of that very *bhakti*. Loving devotion (or *bhakti*) also is a particular kind of knowledge itself which is inexpressibly dear, and has no other aim than itself, and produces the renunciation of all things other than itself; and hence that very person who is possessed of that (*bhakti*) becomes fit to be chosen by Him, that is, by the Supreme Self; therefore is it said "by him (*i.e.* by that devotee) is He (*i.e.* God) attained"; this is the meaning of the (above mentioned) scriptural passage. That which produces the particular kind of knowledge that has the nature of this kind of loving

devotion unto the Supreme Being is nothing other than the path of loving devotion (or *bhakti*) which is mentioned above, which is practised every day and which is helped on by *karma* (or religious work) that is associated with knowledge. To the same effect it is stated by the venerable Parāśara:—"The Highest Person Viṣṇu is worshipped by that person who is subject to the regulations relating to the castes and the *āśramas*; nothing short of this causes pleasure to Him," [*V. P.* III 8. 9.]. The Supreme Person who is the Supreme *Brahman* who incarnated Himself on the earth with the object of uplifting the whole world has Himself taught this thing in the passage:—"How a person who is intent on doing his own (religious) works obtains success, listen to that. By worshipping through his own (religious) works that Person from whom proceeds the activity of beings and by whom all this (world) is pervaded, a man attains perfection"; He (*i. e.* the Lord) is surely capable of being attained only through the loving devotion (*bhakti*) which has been made ripe in the order already set forth above.

This (above mentioned) method has been revealed in groups of scriptural texts the meanings of which have been well accepted by Bodhāyana, Taitika, Dramiḍa, Guhadeva, Kapardin, *Bhāruchi* and other (such) unblameable and distinguished men, and have been very clearly made known in the commentaries of the ancient *veda* and *vedānta*. In consequence of this, the followers of the teachings of the *chārvāka*, of the *Sākya*, of Kaṇada, of Gaṇtama, of the *jaina*, of Kapila¹ and of Patañjali, who are all outside the pale of the *veda*

1 The *Chārvākas* are the materialists of Hindu philosophy. Their sceptical doctrines were handed down

are set at naught, along with those persons who uphold the *veda* but who are short sighted. Even in relation to those persons who follow the *veda* and whose knowledge relates to what is contrary to the reality of things, their being identical with those persons who are outside the pale of the *veda* is stated by Manu himself in the following passage :—"Those *smṛitis* which are outside the pale of the *veda* and those views which (being nominally based on the *veda*) are (yet) erroneous all of them are fruitless after one has departed this life, for they are all known to be founded on the quality of 'darkness.' [*Manu.* 12. 95.] The meaning is that it is only those persons who possess the quality of 'goodness' which is unassociated with the qualities of *passion* and *darkness* and is the best (of qualities)—that have the sole liking for the *veda* and the true knowledge of the truth appertaining to the meaning of the *veda*. To the same effect the following passage is given in the *Matsya (purāṇa)* :—"There are *kalpas* which are

to *Ghāṛvaka* and his followers by one *Vāchaspati*. They are regarded as atheists by the orthodox in matters of *vedic* faith. According to them non-intelligent matter is itself the cause of creation. The *Sakya* is the *Buddhist*. *Kanāda* is the promulgator of the atomic theory in regard to creation; *Gautama* is the school of logic. The *jain* is also an atheist and has no God; *Kapila* is the founder of the *Sāṃkhya* system and *Patanjali* of the *yoga* system; in both of which systems there is no postulation of God while there is the postulation of the individual self and of self-realisation.

1 A *kalpa* is a world-period or a period of time which is equal to 4,320,000,000 solar years. It is a day of the creating *Brahmā*. At the beginning of each *kalpa*, the creation of the world is said to begin and at the end of each *kalpa* happens the destruction of the world.

severally (called) mixed and *sattvika* (or those which are based on the quality of goodness) and also *rājasa* (or those which are based on the quality of passion, and similarly, *tamasa* (or those which are based on the quality of darkness). Some *kalpas* of (the four-faced creator) *Brahmā* are mixed, some are mostly associated with the quality of *sattva* (or goodness), some are mostly associated with the quality of *rajas* (or passion), some are mostly associated with the quality of *tamas* (or darkness): this division of the *kalpas* is first stated, then it is stated in the following passage that the description of the greatness of the real entities which are abundantly full of the qualities of *sattva*, *rajas* and *tamas*, is set out by *Brahmā* who is largely associated with qualities of *sattva* &c., in the *purāṇas* which have been promulgated (by him) in each particular *kalpa* :—"Whatever *purāṇa*, in whichever *kalpa* was, indeed formerly promulgated indeed by *Brahmā*, (in that *kalpa* and in that *purāṇa*) the greatness of its own particular entity (*i.e.* deity) is described as being of that nature (which is either of *sattva* or of *rajas* or of *tamas*)." [*Matsya-purāṇa*.]

(In the same *purāṇa*) it is also particularly stated (to the same effect) as in the following among other passages :—"The greatness of *Agni* (God of fire) and of *Śiva* is extolled in what are (known as the) *tamasa (kalpas and purāṇas)*, and they say that the greatness of *Brahmā* (or the fourfaced creator) is over-whelming in what are (known as the) *rājasa (kalpas and purāṇas)*. Again the greatness of *Hari* (*Vishṇu*) is abundant in what are known as the *sattvika (kalpas and purāṇas)*; it is only during these (*kalpas*) that those persons who have well succeeded in the practice of *yoga* (*i.e.* supremely Divine knowledge) will attain the highest goal. In

what are (known as the) mixed (*kalpas* and *purāṇas*) (the greatness) of Sarasvatī (the goddess. of speech) and of the manes (is abundant)." [*Matsya purāṇa* 53. 74.].

What is said is this:—As (the four-faced creator, Brahmā is the first of the (created) individual selves, even in his case, the quality of *sattva* (goodness) is preponderant during some days, the quality of *rajas* (passion) during some days and the quality of *tamas* (darkness) during some days. To the same effect the following passage is given by the Divine Lord. "There is not that being, either on the earth or in heaven, or again, among the gods, which is free from association with these three qualities (of *sattva*, &c.,) that are born of *prakṛiti* (or material nature)" [*B. G.* 18. 40]. From the scriptural passage:—"He (*i.e.* the *Brahman*) first creates Brahmā and He then surely gives him the *vedas*."—[*Svet. Up.* VI. 35.]—it is made out that (the four-faced creator) Brahmā is an (embodied) individual self both by reason of his being a created being and by reason of his being (in consequence) subject to the scriptural laws. When there is mutual conflict between the *purāṇas* which were promulgated by Brahmā both during the days when the quality of *sattva* was largely preponderant and also during other days, that *purāṇa* alone which has been promulgated during the days which are associated with the quality of *sattva* is true and that (*purāṇa*) which is contrary thereto is untrue; it is with the object of arriving at this determination in regard to the *purāṇas* that it is specially known that this (above mentioned division of *kalpas* and *purāṇas*) is taught by Brahmā when he was firmly possessed of the quality of *sattva*.

The products also of the qualities of *sattva*, &c., are mentioned by the Divine Lord Himself in the following

passages:—"Knowledge is produced out of the quality of *sattva*, and, greed, surely, out of the quality of *rajas*. Carelessness, and illusion, as well as ignorance itself, come into existence out of the quality of *tamas*" [*B. G.* XIV. 17.]. "That knowledge, O son of Prithā which knows activity, and cessation from activity positive duty and negative duty, fear and fearlessness, bondage and freedom (from it) is born out of the quality of *sattva*; that knowledge, O son of Prithā, by means of which one falsely knows religious duty and non-duty, positive duty and negative duty also, is born out of the quality of *rajas*; that knowledge, O son of Prithā, which being enveloped by darkness mistakes non-duty for duty and takes all things to be their opposites, is born out of the quality of darkness." [*B. G.* XVIII. 30.]. It is only after learning all the contents of the *purāṇas* from Brahmā that the authors of the *purāṇas* composed all the *purāṇas*. Accordingly, the following passage is given:—"I shall tell you how the lotus-born (Brahmā) the 'grandfather' (of the human race), being formerly questioned by Dakṣha and other such best of sages taught (them the *purāṇas*). [*V. P. I.* 2. 8.]. It may however, be asked what is the method to be (adopted) in regard to the Divine *vedic* sentences when they come into mutual conflict; (in reply to this) it has been already stated above that (such) conflict is avoided through the (right) determination of the purport (thereof).

(To be Continued)•

ॐ मनो भगवते गुरुदेवाय ॥

WHAT IS A RELIGION ?

अविद्वन्मनुष्येण समभावं चराचरं ।

अहं मम परित्यज्य परो धर्मः स वक्ष्यते ॥ १ ॥

महाभारत.

The above is a definition of धर्म (religion), given by Udhisthir (Dharmraj) himself. It describes the four cardinal points of morality contained in every religion.

1st. अविद्वद्—

Entertain no enmity or grudge towards anybody in the world ; as the great Swami Vivekanand says:—

“ Say peace to all ; from me no danger be to aught that lives.”

2nd. अनुत्थेन—

Have no disturbance, no fear, no anxiety or sorrow in the mind, on any account.

“ Majestic in the strength of silent power,

Serene he stands, nor changes not,
nor moves;

Patient and firm in sufferings darkest hour;

Time yields to him, death and doom he spurns.

James Allen.

3rd. समभावं चराचरं:—

Perceive the same Divinity pervading through all the creatures and things of this world ; as the Lord Shri Krishna says in his gita:—

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १ ॥

समं पश्यन् हि सर्वत्र समवस्थितं मीश्वरम् ।

न हि नस्यादात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २ ॥

गीता

In short, look upon everything as God. What happiness it is to look upon everything as God! says Swami Vivekanand.

4th. अहं मम परित्यज्य परो धर्मः स वक्ष्यते

Give up me and mine—all self-seeking. This is the highest point of religion. Kill the self and then there will be He himself, the Lord. A man who hath done this is no more a man, he is changed into God. He is gone, and God hath taken his place.

Every true religion is based upon the above mentioned four points of morality ; so let all men unite together, without distinction of caste, colour, or creed and say we are all brethren, made of the same flesh and bones, and having the same spirit or divinity within ; only the ways of realizing that spirit—that Divinity are different.

ॐ शान्तिः शान्तिः शान्तिः

गुरुदेव—गुरुदेव—गुरुदेव.

SWAMI SWAYAMPRAKĀSHĀNAM.

PHILOSOPHY OF THE BHAGAVADGITA.

(Continued from page 398.)

What we want here specially to be borne in mind is that the ever-permanent absolute, the immutable background of the phenomenal universe ever remains the same and in so far as man is real, that is, in so far as he is permanent, he is one with that principle and is ever free from death and destruction. In order to be ever conscious of this truth he must be in thought, work and deed acting up to the high ideal of one who realises his unity with that Eternal principle and is thus not mindful of his own interests, comforts and conveniences but is ever impelled by the inherent activity of universal compassion or universal love which manifests in him unobstructed now as he sees his own self in its Eternal majesty and glory which is the underlying principle of all beings, which does not need anything outside itself, feeling happy and blissful and which could be realised by all, if all could act according to the dictates of Dharma or the inspirations of one's highest self. Thus Bhagavan emphasises the fact that there is no such thing as death in reality, that is to say, you will never cease to be what you are in reality,—or that which in you is ever saying to itself, 'I am', in the midst of infinite variations both inside and outside would never cease to say to itself *I am*. The changes of the body need not deter you. You are aware of the fact that the body was once that of a boy, then that of a grown up man and then that of an old man. Thus the body has passed through all these changes without any change in your idea of self-existence or consciousness that—"You are." There

will be thus no cessation of this *I-ness*; if instead of this old body, which is undoubtedly a new one in comparison to the body that you had when you were a child, a new one were substituted it will bring no change in your inner consciousness of self identity. Just as the consciousness of self identity spreads continuous up to old age, so it extends into the next life and no wise man or one who can take dispassionate view of the affairs of the world or one who can keep himself unruffled amidst various dark misfortunes, should be deluded by the idea that what is known as death can never really bring about a cessation of the perception of Self identity which alone lies at the basis of self-existence (sloka 13th chapter II). But there is one thing which can work as an obstruction in the path of one who realises the deathlessness of his inner self, and that is the fear that though one's real principle of life be changeless and deathless still if he tries to face the difficult situations of the world and to lead a life of purity and holiness, of self-devotion to duty or Dharma, he would have to undergo great hardships, privations, sufferings and misfortunes. But Bhagwan again reminds us that these ordinary pains and pleasures do not really touch our inner being. Their contact or influence does not go deeper than the body of our senses. Hence they are *matrasparsha* (मात्रास्पर्श) for this character of them will appear to us clearly if we reflect upon their nature deeply, however strongly we may be affected by physical pain. As soon as we get asleep, their perception vanishes, thus showing that if they had really penetrated into the inner nature of our being, we should have carried them inside and even in the state of deep sleep could not have been free from them on any account. Moreover they are coming into being and going out of being.

and thus always showing their transitoriness, so there is no use in troubling ourselves about these pains and pleasures. We have to realise the fact that they are outsiders only touching the superficial coating of our beings and if we stand firm not minding them we shall be able to maintain our equanimity in the midst of great physical sufferings and misfortunes, when we have taken upon ourselves the task of liberating ourselves from the bondage of death and change and to attain the state of perfect freedom from all limitations whatsoever, to be one with the universal life, the universal soul or the absolute. So the Lord enjoins Arjuna to be ready to bear up the pains of opposites or the pleasures and pains of the world by the strength of a strong resolution with him and not to mind them when they stand in the way of the attainment of the highest object of immortality and liberation and this is to be done by repeatedly thinking and meditating upon the transitoriness of the external suffering and misfortunes (15th sloka, chapter. II).

The reason why we cannot face the misfortunes of the world boldly is that it appears to us that our own existence is threatened and the misfortune may reduce us to nothingness. But we forget that if we do really exist, nothing can make us cease to exist. Existence and non-existence, being and non-being are quite contrary conceptions. Existence or being from its own nature can never be non being or non-existence, for to suppose that existence can become non-existence is to suppose that what becomes non-existence was never really in existence, but it might have appeared to us existence for if existence was really in it that is to say, if it was existing in itself, apart from any relative existence that might have been imposed upon it, that is if it has had existence absolute and unconditioned, there could not be imagined

anything to deprive it of that existence which was its own nature and thus bound to be eternally with it. So what we see before us when we see a thing going out of existence is not the real existence of thing becoming non-existent but the appearance of it which it had superimposed upon it in relation to its surroundings, going out of appearance in accordance with certain laws that obtained in the sphere of relative appearances. But we have always to distinguish the appearance of a thing from what *it really is*. The appearance depends on its being on some thing which causes it to appear in some particular form or shape and to change into some other as soon as that other is gone. If the surroundings are changed, it must cease to be what it appeared to be before. A father cannot be a father without children in respect of whom his fatherhood exists. But the extinction of fatherhood in the absence of children does not mean the destruction of the man himself. He has his real being which got super-imposed upon it the character of a father when it came into relation with the children. So the various attributes or qualities that we see in the objects all around us appear to us as attributes only in relation to their surrounding phenomena. If we do away with the surrounding sphere and with the senses that impose upon the objects their particular attributes, the appearances of the object must go out of existence because they did depend upon the senses and surrounding phenomena for their appearing in their various attributes. But this taking away of their apparent form does not deprive them of their real being or their being in themselves over which the relativity of appearance was superimposed. This *being-in-itself* of the entire universe which is beyond the world of relativity must ever exist, for its existence is ever in itself and does not depend

upon anything outside itself, for its maintainance and support and thus it can never be taken away or destroyed. The philosophy of *absolute being* Lord Shri Krishna enunciates in the 16th sloka of the 2nd chapter by saying that non-existence or non-being can never have being or existence and existence or being can never become non-being. These two *being* and *non-being* stand as poles as under those who see the reality have fathomed the nature of both. It might be urged here that some thinkers of the type of Hegel and others think that reality does not lie in mere being or non-being but it contains both as moments of its constitution and the real is neither being nor non-being but it is that which is both being and non-being, the one that is the being ever going into non-being and again coming back to itself. Thus it is that they explain the existence of the universe which is neither being nor non-being but has both as moments in its own life. But the question is as to what is meant by being and non-being as conceived by those thinkers. The very proposition that being goes into non-being makes it clear that being is non-absolute being or be-ness which Hegel according to his own view evolves later on. But being in relativity or being as opposed to non-being, this being then cannot have existence of its own, its existence must depend on its ever going into or connecting itself or merging into non-being and coming again to itself. But this is dependent existence, conditioned existence and not the real existence which is the subject matter of our discussion. We are not in quest of an existence which however wide and general it may be yet exists only because of some other, that would be relative existence. Hegel does not go beyond relative existence. His Notion even which contains both being and non-being as moments in it cannot be absolute for it

depends upon its moments or elements, the being and non-being which are in relativity for its being, so it has no being of itself. It cannot be urged that we cannot go beyond relative existence, for though we cannot hold within our mental grasp the absolute existence, as our being capable of doing so would irresistibly point to that existence being not absolute but relative. But at the same time the relative existence points irresistibly to the absolute existence as the basis of all relations, for it is irresistibly indicated that the relations or relative existences cannot exist of themselves and they cannot be supposed to be baseless as some have thought them to be. So the existence in relation points strongly and conclusively to the existence in itself as the basis or *adhisthan* of the entire world of relations.

MANGAL CHARAN B. L.

(To be continued)

Professor Eucken on Religion and Life.

Professor Rudolf Eucken, of Jena, who is paying his first visit to England, delivered the Essex Hall Lecture on 7th June at the invitation of the British and Foreign Unitarian Association.

Professor Eucken's main concepts in religious philosophy are those of the meaning of man's nature as a Whole; the superiority of the Spiritual Life over nature, history, and culture; and the possibility of man's becoming the possessor of a new grade of reality—a reality which is above Time. These points are touched on in his lecture which he delivered in German. The following is a summary:—

(1) Religion cannot be based upon any single activity of the human mind. No religion can originate from the mere understanding of man. Neither is feeling nor will alone capable of engendering a religion. Religion originates in a Whole or Totality of man's nature, and this source is deeper than any form of human activity. Our problem is to show how life can rise above merely human existence, and how the activity of a power, higher than the natural and intellectual, is present within human life.

THE SPIRITUAL LIFE.

(2) When the deeper nature of man is surveyed there cannot be a doubt concerning the presence of such a life superior to the world and to the conclusions of the intellect. We term this the Spiritual Life. Such a Life issues from a Whole in man's nature. This Spiritual Life shows an impetus towards religion. Man is not able to discover his characteristic nature without the presence of the content of this Spiritual Life, and unless he is gripped by this content. It is this which constitutes the very essence of religion. But it must not be forgotten that such a total-life is not a fact of

the mere individual, but signifies a spiritual power which must further the whole of human existence and which gives a reconsolidation to life within a new province of reality. The result of this is the possession of a new kind of world and of life. Such a new life lies beyond the domains of nature and intellect.

Man is related to Nature; he is in such a large measure dependent on physical things, and finds that a great deal of his life consists in the reciprocal relations between himself and the external world. The same is true in regard to the life of culture. Here we are a step further than in the life of nature. Logical conclusions are now formed and the meaning of things has been transferred from the external to mental constructions. Unless had, even happened, no science could originate. We thus find, even in the domain of culture, a superiority of the mind that knows over the things that are known. But, as we shall see, we are still here within the domain of relations. The domains of nature and of culture are two lower stages of reality. We have to pass to something beyond these. This "beyond" is at the same time a "here and now." It is not a "beyond" in space or in some other world; but it does mean a "beyond" in the sense that the life of Nature and the conclusions of the intellect are relegated to a secondary place. This third stage is not a mere "More" of the things of nature and culture, but is the drawing of a new stage of reality as well as the presence of a new kind of world.

TRUTH AND PRAGMATISM.

The problem of truth must avoid two dangers. We find the danger of intellectualism and dogmatism on the one hand, and the danger of Pragmatism on the other hand. Intellectualism threatens to reduce everything to forms of thought, and when it appears within the domain of religion as dogmatism it threatens to place the clothing of religion above

the substance of religion. A grave danger to religion has arisen from the side of Pragmatism as it has been propounded in our day by the late Professor William James and his followers. Pragmatism turns the whole of spiritual activity into a mere means for the earthly welfare of man. It draws the Spiritual down to the level of man, instead of raising man to the level of the Spiritual. The deeper meaning of truth is not to be found within either of these two realms. Truth is not a mere form; neither is it, on the other hand, the result of the activities of the mere individual. Truth must mean an independent spiritual world which comes to expression within the realms of Knowledge, Beauty and Moral Goodness.

UNIVERSAL RELIGION

(3) When the contents and relations of the Spiritual Life are experienced it is seen that they cannot possibly be the production of man as a natural being. They are the production of man. They do not proceed from anything external but they are the production of man in the deepest potentiality of his being. They are something which is within him and above him. They are within him as a demand of his nature; they are above him in the form of over-individual values, forms, and standards. The inward and the outward come to a focus at a new kind of level within the nature of man. The truth of this may be observed in the realms of Art. In Art the observer with his own possession comes into intimate contact with the object, and finds a reciprocal possession in the object. The two possession coalesce; something of the man and something of the object have become united, and this constitutes an over-individual truth. It is always something of this kind which lifts man beyond his natural egoism. We are never able to fight egoism, and the "small self" through mere words and phrases they will be fought against successfully only through the presence and development of a spiritual content. Thus the new grade of reality is not the work of "man" as mere man, but is the work of the Spiritual Life in man. We

term such a religion—independent as it is of the bare activity of the individual—Universal Religion.

CHARACTERISTIC RELIGION.

(4) But although such a Universal Religion prepares the ground, human nature needs more than the acknowledgment of this truth of religion. Thus, we pass to what we term Characteristic Religion. The acknowledgment of religion does not make man the complete possessor of religion. Notwithstanding his acknowledgment of religion, man steps into difficulty entanglements. The new life which dawns within him meets with the greatest resistance from the external world as well as from man's own nature. It has now become a struggle for the content and intrinsic value of the Spiritual Life. A new depth of life is now revealed to man beyond the range of conflict. The Spiritual Life rises to the conception of the divine. It is in the development of this relation to the Divine that the essence of Characteristic Religion lies. This union of the Divine and the human constitutes the fundamental truth of religion. Man has now passed from the realm of knowledge to the realm of love. But Characteristic Religion must live in friendly relation with Universal Religion, *i.e.* it must constantly try to understand in an ever fuller manner the meaning of its own basis.

FORMS AND FRUITS.

(5) Religion is judged by the fruits it produces. We find such fruits in the "historical" religions. But religions cannot become a world-power without the development of a world of ideas, and without the presence of a *cultus*. Through such forms the new life is presented to man in a tangible form. But it must never be forgotten that dogmas and rites have value only in so far as they are expressions of a Spiritual Life of which they are no more than a clothing. The clothing must change. A criticism has to be exercised on the forms of religion in the very interest of the substance of religion.

itself. Such a criticism is of no value when the substance of religion is absent. It is of great value when it proceeds from a desire to make clearer the very nucleus of religion.

(6) Such is the situation of the present. We discover radical transformations within all the provinces of life, and religion cannot possibly withdraw itself from these. We have to exercise an open and reverent criticism of the traditional forms, and the nucleus of religion will be able to develop all the more on account of this. In this spirit, freedom will not lead to negation, but to an increase of depth. But this will happen only when we bring to full effect the new life that develops within religion. This will protect us against all harrassing doubt, and will give us a secure foothold in the storms of the present. It is life and its creativeness that guarantee the truth of life.

A vote of thanks was accorded to Dr. Eucken, on the motion of the President, the Rev. Charles Hargrove, seconded by Principal Forsyth, of Hackney College. Letters of regret for absence were received from the Dean of St. Paul's, the Headmaster of Charterhouse, and others.

BHĀMAHĀ

(Concluded from page 454).

We could point out other instances wherein Dandin may be seen to show his antagonism to Bhāmahā even in places where there is no remark by Bhāmahā to elicit a counter remark from Dandin. Bhāmahā simply mentions *Utprekshavayava* as an *Alankara*. As a set off to this Dandin ignores this as an *Alankara* and takes care to include it under *Rupaka*. So also the *Alankara Yathasankhya* is mentioned as such by Bhāmahā; but Dandin makes mention of this not as an *Alankara* but as an example of the absence of the *Dosha* called *Vyutkrama*. We could cite any number of instances wherein all two or three words are common to both the authors, but in Dandin they are always qualified by a fling at Bhāmahā. We do not want to overburden this paper with the result of our comparative study of the works of both the authors. What we have already said we have been forced to. We shall refer to only one or two other points which are of a slightly different nature, but yet, in our opinion, are capable of supporting Dandin's *Pratipaksha*.

The three languages *Sanskṛita*, *Prakṛita* and *Apabhramsa* were pointed out as having been mentioned by Bhāmahā for the body of a *Kāvya*. Dandin also refers to the same but adds a fourth called *Misra* which according to him is a combination of *Sanskṛita* and *Prakṛita*. Along with *Prakṛita* he also mentions *Sauraseni*, *Paisachi* and such other later languages. The classification based on languages pertains only to what are known as *Sravya Kavyas*. While this is so Dandin has no business to bring

in the language of a Drisya Kavya like Nataka wherein more than one person is heard to speak. A Sravya Kavya is the composition of a single person ; and wherein all the characters without any difference are made to speak in the language of the author. Bhāmaha does not bring in the language of a Drisya Kavya in treating about that of Sravya Kavya. He refers his readers to the Rupakaprakaraṇa for a definition of the characteristics of a Nataka and includes Akhayaika and Kathas under Sravya Kavyas. But Dandin since he confounds between Drisya and Sravya does not include the two under Kavya. This undoubtedly speaks of his later date. And his mention by name of the Maharashtra Mahakavya of Setubandha indicates that he is later than Pravarasena the author of Setubandha ; on the contrary Bhāmaha's non-reference to it shows that he is earlier than Pravarasena. Also in Dandin a studied show of opposition to Bhāmaha even where it is uncalled for, is visible throughout. Bhāmaha strongly condemns the doctrines of Buddhism. Though this is also to the approval of Dandin, he goes out of his way and seeks a corner to show his approval of Buddha. Again wherever Bhamaha combines Siva and Vishnu, Dandin with a vengeance combines all the three Murties.

An argument may be suggested by the orientalists, which, though we should overlook as that of lesser minds, it is better to consider a little. From the comparative study of Bhāmaha and Dandin indulged in by us till now, one may be tempted to say that both these are contemporary writers of the 6th century that criticised each other as leaders of two rival schools. This suggestion will be absurd on the face of it when we consider the Southern origin of Dandin and Kashmiri origin of Bhāmaha. Even if it were to be insisted upon in spite of the evidences to the contrary, the unceasing criticism of Bhāmaha's

views by Dandin is alone sufficient to leave the priority to Bhāmaha's work. Even such theorists will only help us to eliminate Dandin from the field of controversy and leave us free to form our own judgments with the help of the other material at our disposal.

Hitherto we paid attention to the internal evidences to be found in Dandin. We shall turn now to others outside in regard to the date of Dandin. We said that Mr. Patak places Dandin at the end of the 6th century on the evidence of one of his Prahelikas which covertly alludes Kanchi ruled over by the Poundraka kings. This in our opinion is as flimsy and vague as those urged by Weber and Buhler for fixing the date of Dandin.

We have, in the first place, some doubt about the date ascribed by him to Nripatunga or Amoghavarsha I. He admits that Nripatunga in his Kavirajamarga is found to extract largely from Dandin. We shall also point out another. Nripatunga mentions by name Dhvani and treats it as an Alankara. Students of the history of Alankara know that Dhvani under that name was recognised as an Alankara till we come to the time of Anandavardhana. The Kashmirian Anandavardhana is accepted to have flourished at the close of the 9th century. If this is admissible Nripatunga the Southern Rashtrakuta king who is said to have lived in the first half of the 9th century could not have known this theory of Anandavardhana and found it worth incorporating into his Kanarese work an Alankara. Besides Nripatunga is acknowledgedly a Jain ; and the Jains are known to cherish a special partiality for their own traditions. Dandin though he seems to be a Hindu appears to follow the Jain tradition in Alankara as evidenced by his largely being referred to by Jain authors. All these lead us to suspect both the date ascribed to Nripatunga by the oriental-

ists, and the interval assumed to have lapsed between him and Dandin.

Another point is that the *Prahelika* in Dandin which refers to Kanchi under the reign of the Paundraka kings cannot be taken to be a valid evidence for determining the date of Dandin who makes use of it in his work. We already gave our reasons for suspecting that it is a quotation from some other author. We shall investigate it a little further in detail. *Prahelikas* are known to import hidden and conventional meanings. An author is not at liberty to invent his own puzzle or convention for illustrating the accepted ones of others. A convention or puzzle should be an old and recognised one, if it were to be understood by the general run of readers of the book. Yasodhara the reputed commentator on Vatsyayana's *Kamasutras* mentions in his commentary some of these, but for the unravelling of them he refers his readers to Kautilya and the rules laid down in his *Arthashastra*. Such being the history of *Prahelikas*, a *Prahelika* cited in illustration by an author can never be relied upon as the author's own production unless the author himself says that he has composed it in accordance with the recognised rules and conventions familiar to his time. Not only this even if it were known that a *Prahelika* is an author's own composition an allusion in it cannot be a certain evidence to base his date on. Complete silence of Dandin on the names of authors and works made use of by him leaves him a more difficult subject to deal with than Bhāmaha. When the dates of both these authors are almost shrouded in mystery the only way to determine the anteriority or posteriority of either is by means of inferences of the kind drawn by us.

From what have been said about it may be safely said that all the four kinds of evidences available on either

side are decidedly in favour of Bhāmaha being placed much earlier than the third or fourth century A.D. The first class of evidences tend to show that he should have been earlier than Anandavardhana, Udbhata, Dandin Vamana and Bhatti and all other earliest writers of Kavyas known to us. Those of the second class further show that he is earlier even than the 5th and 4th centuries, earlier than the times of Puṣyapada, Aryabhata Pravarasena and Kalidasa and Sankaracharya. They have also helped us to limit his time on the darker side of time. We have been able to infer that his time should have been subsequent to Panini and Buddha that he should have been in close proximity to the time of the Mahabhashyakara, should have approximated the time of Guṇadhya, the author of *Brihat Katha*, and should have lived at a time when the memory of the thrilling incidents of Nanda's court were green in the minds in the people. The nature of the authors referred to of his book and the reverence with which he has been referred to as the *Prachina Bhāmaha* have also tended to show that he should have lived either at the beginning or in the middle on great literary interregnum about the time of Buddha which had to be followed by attempts to revive in the reign of Chandragupta I, and Asoka or the actual revival in the times of Vikramaditya or Chandragupta II, and his successors. The third class of evidences have similarly helped us to dispel all doubts as to Bhāmaha being later than Dandin who has been unnecessarily hoisted up against Bhāmaha by some unthinking Orientalists, as also the author of *Kasikavivarana* Panchika and another Bhāmaha, the commentator on the Prakrita Sutras of Vararuchi. The 4th class of evidences, though by themselves not of much importance, have forced us to sift

well the various references in Bhāmaha which are likely to stir up hasty persons to rush into all sorts of vagaries built upon unreliable and weak foundations. They have also called for a comparative study of Bhāmaha with similar writers in the field and a critical examination of his teachings. It is immaterial to us whether Bhāmaha or Dandin is the earlier of the two. What we wish is that the evidences available for fixing the date of Bhamaha should be examined with an unprejudiced mind, without any preconceived notion of his time and predetermined end to serve. A friend of mine compared the modern Archaeologists and Orientalists to a priest and a lady in a story. Through a telescope which was directed to the largest crater in the moon the priest was able to see only the spiral of a church, while the lady saw only two lovers kissing each other. My only wish is that we should not see like this.

A few words in regard to the criterion according to which we have chosen our dates are we think quite necessary. The western Orientalists do not seem to make any mistakes as regards the dates which are counted in inscriptions by Salivahana Saka ; but with regard to those computed according to other Sakas they seem to feel some difficulty. For instance, let us take the Vikrama Saka. While all the Indian traditions point the beginning of the Saka to the reign of Vikramaditya the Great, western scholars find it difficult to assign 1st century B. C. to him. The same discrepancy is visible also in the case of most of our authors and kings of the prechristian era. Our astronomers have prescribed a way for calculating the times of wellknown historic personages commencing from the beginning of the Kaliyuga. The dates obtainable accordingly always remain almost in excess of the

christian era computation by about 400 years. V. A. Smith himself has complained of the inability of European scholars to understand the exact significance of the different Sakas of the Hindus and the meaning of some of their traditions. Could the tradition which alludes to the conquest of Vikramaditya by Salivahana have any other meaning but that of the supercession of the former's era by that of the latter ? If this is not the significance, the Hindus who believe in this tradition could not blow hot and cold by believing at the same time in the separate and pre-existent era of Vikramaditya. The principle on which these eras are calculated is one and the same. It is therefore impossible that a few eras calculated on this principle should be correct, whilst others should be wrong. The mistake therefore lies not with the Hindus but with these Europeans who have tried to read them in terms of the Christian era. The beginning of the Christian era itself is known to be clouded in mystery : some think that it was computed from the time of the birth of Christ, some from the time of his ascension, while others hold that it was begun about 400 years after when there was a metaphorical birth of Christ in the Council of Nice. The difference in computation felt by the European scholars has not only affected the Indian Sakas but also the Chinese and other Asiatic eras. The attempted identification of Salivahana with Satavahana and such other orientalist juggleries are the Deu Machini invented by scholars to get over such discrepancies. I have followed our own traditions wherever possible and ascribed that date to Bhamaha which I thought reasonable from a comparative study of the materials at our disposal.

IN THE HOLY PRESENCE OF DEATH.—I.

RESURRECTION.

[By K. S. S. A.]

I recorded in these pages the "reflections of a dying man." It behoves me now to describe, as well as one may, how I felt in the actual presence of Death, when this mortal coil has been laid by. But before I do so, I must make myself sure I am understood of the people—all of whom are dreadfully afraid of Death, though living in its very midst. First of all let us have a clear understanding and a common platform to stand upon as regards "Man" and "Death."

Man is a thinking being and a religious animal. Thought comes to him naturally as the light of heaven comes to the earth to gladden all those who live in it. And yet as there are animals who shrink from the light of day and delight in the darkness of night, so there are souls on earth, encased in human bodies, who shrink from *thought*, finding it so "*irksom* to think" and delighting to live by rote. These, though they are in human shapes, have surrendered their birthright as men for a mess of pottage to feed their stomachs with. These may live and die: but their life is like that of the moths which suddenly spring into life and as suddenly rush to certain death when they see the light of a lamp. They are not conscious of either birth or death: they are unconsciously hurried on through a series of births and deaths, themselves remaining blissfully ignorant of both and making the most of a brief but uncertain span of life, which they enjoy as best as they can. Such as these I warn off the track. To them I have nothing to say. But to *thinking man* who is drawn by the magnetic power of the ascended soul or Self, birth and death are the most serious mysteries, and life a problem which they cannot solve without understanding these mysteries. They feel

themselves "bound back" to the sources from whence they started—and this attraction, "the binding back of their soul," they feel faintly and hazily or with full force, according to their development on earth, all through the mystic past and the hidden future. They long to pierce through the mists of the past, or to rend the veils of the future; but alas! their strength of vision is not equal to the task! Yet in clear though rare moments of self-surrender they catch visions of the past or the lights and shadows of the future, which their clouded mind interrupting, they see dimly as through a dark glass. These are only too conscious of birth, and they have a vague though fearful longing to know death,—to meet it face to face, see what it is, or how it looks. Poets and philosophers have described death in varying colours—one as the great reaper with the scyth in hand, the other as the Holy Messenger who comes to summon the wayworn soul to Rest and Recuperation.

Well, it is no fancy picture that I am going to draw, of Death. I am a Brahmin and have been ceremoniously "initiated" when I was yet a boy of seven or eight, into the mysteries of life and death. I remember well, how my father used to chastise me for not mumbling the *mantras* which mystically speak of life and death, thrice a day, regularly every morning, noon and evening. I was greatly bored. I knew the *mantras*, of course, by heart: but of its mystical meaning I knew nothing, and it was the greatest burden of life for my young heart to be thus compelled to utter the mysterious but to me meaningless *mantras* everyday and every time before my meals. When the school session came, I had a welcome relief from the tedious watchfulness of my father, for, the preparation of my school lessons and regular attendance at school was enough excuse for hastily skipping through the inevitable *Sandhya vandanam*. But when the summer recess or the end of the school year came, I had to pay dearly for my light-hearted skipping through the daily prayers. I forgot the *mantras* here and there, an unpardon-

able sin in a Brahmin boy, and had again to be coached up, with many unpleasant cuts and harsh words, to make the *mantras* leave an indelible impression on my mind. But the *mantras* made no such impression on my mind at the time as the cuts and kicks and harsh words did through my body.

I was born in a village and was educated there, until I entered on my teens: and it was the most shameful and abominable thing for a Brahmin not to know his daily prayers correctly by heart. My father tried to save me from this disgrace, and he did succeed in his own way. I took pretty good care to remember the words by constant repetition and he was more than satisfied. But to speak the truth: I did it more to save myself from the inevitable chastisement which followed my omission to repeat them correctly whenever asked, than to save myself or get my soul absolved from the sins committed by the senses by day or night. For my young and innocent heart thought of no sin and committed none which weighed on the soul as a dead weight. Thus have I been praying to *Suriya* and *Varuna* and prostrating myself to *Yama*, reciting all his names which are fourteen in number.

This early training has stood me now in good stead when I really had to face Death. I have learned, by the hard knocks and hits of life, to look upon Death as a welcome relief. But Death comes not to those who seek it as a relief from the petty trials and tribulations of earthly life. The lord of Death has his own account, which he keeps most accurately, and he waits until the time for the last call arrives, and then he executes his task of severing the soul from the meshes of body and leading it on or dragging it through to his own Seat of Judgment. He is *Dharmarajah*—the keeper of the Eternal Law within the limits of time, and he brings on the end to all that has a beginning. His names indicate his functions. He is (1) *Yama* (the controller), (2) *Dharmaraja* (the keeper and sustainer of Dharma), (3) *Mrityu* (Death), (4) *Antaka* (the end of all created things), (5) *Vaivasvata* (the

Son of *Surya*, the Sun), (6) *Kālā* (Time), (7) *Sarvabhūta-kṣaya* (the destroyer of all elemental bodies), (8) *Audumbara* (abiding in the *Athi* tree), (9) *Dadīma* (the support of the visible worlds), (10) *Nīla* (the Blue coloured), (11) *Paramēśhiti* (abiding in the supreme regions), (12) *Vrikodara* (the insatiate in eating or consuming), (13) *Chitra* (wonderfully great), (14) *Chitrāgūpta* (covered with wonderful powers). This have I been calling his names and prostrating at his feet ever since I was a boy: but never before did I get a chance of seeing him in all his various aspects as I did now.

THE LIFE AND POLEMICS OF SAṅKARACHĀRYA

(Continued from page 431).

Again there is this passage: 'He whose head the Vedas describe is the celestial region, whose navel is the sky alone, whose eyes are the sun, the moon, etc., whose ears are the directions and the displaying of whose speech are the Vedas etc., and being desirous of Moksha and must certainly look to Him for protection.'

"What this text means is just this: The head or the topmost part of the body of that Highest Lord is the celestial region or the land of the gods and the idea is that the Vedas describe the celestial

region alone as the head of the Highest Lord. The land of the gods, however, is some region beyond the one occupied by the clouds and extends up to the inner hollow of the Brahmānda. His navel is the sky, that is, the ethereal region, and so the Vedas describe. This expression 'the Vedas describe' is understood from the context. The Sun and the Moon are His two eyes, and because of "etc" in the text the idea is that the fire also is a third eye. The directions are His ears, that is to say, the organs of hearing, and the displaying of His speech are the Vedas that is to say, from His very utterance came this array of the Vedas, and as this is an etc "in the text, it means that even Itihāṣas ('ancient anecdotes'), Purāṇas ('ancient histories'), and the like also had their origin there alone. The idea is that such a PARAMĀTMAN, I desirous of Moksha, should certainly look to for pro-

The opponent,
urge another
text.

tection. Because there the word "certainly" is used it becomes an accomplished fact that those who seek moksha do get it if they only seek His protection. Those who count on the support of such a Lord who confers Moksha on those who seek refuge under Him, and who is, as it were, the wild fire to the forest of births and deaths and who secure for themselves a strong devotion through wearing His symbols on the body and following a line of conduct suited to His worship entitle themselves to an ever lasting life in the abode of ŚIVA.

"Again, in the Atharvaśikhā the fact that the world is caused by ŚIVA himself is established thus in the section of meditating upon the cause of the Universe:

• 'That ENTITY which, however, is the cause (of the Universe), which is full of every kind of supernatural powers, which presides over everything, and which is called ŚAMBHU (17) and is found in the midst of ether should be meditated upon.'

"In the same Atharvaśikhas, when a question is asked by the gods as "who art thou?", That PARAMEŚvara, to whom it was addressed answered.

'I am one who existed before, am existing now too and shall exist also in time to come. There is no other whosoever that is beyond My own self.

"Because the Lord has said in the above that there is no other whosoever that is beyond My own self, that is to say, 'one different from Myself there exists not,' the fact that He HIMSELF is the MOST high of all is quite manifest. Even the terms, SAT, ĀTMA, BRAHMAN, etc., found in general use are denoting of His own self,

(17) ŚIVA; another name.

for they all signify something which forms the material cause of the Universe. There is this text :

'Before this, the only entity known as VĀSUDEVA existed neither Brahma (18) nor even ŚĀṆKARA.

"The meaning of this is just this. The word 'this' has reference to this world, and 'before' means at a time previous to the creation. VĀSA is so called because in him the Universe *vasati* does exist, and the Lord who has also the quality of being VĀSA is known as VĀSUDEVA. This change of the vowel sound of *a* into *u* is peculiar to the Vedic literature. He alone is the Highest Lord, for it is only He who has got the power to dissolve the entire Universe. Only that one Entity existed, that is to say, before the world came to exist, it is only that one Entity, He, that existed, and neither BRAHMA that is, that God with four faces nor even SANKARĀ, that is to say, VISHṆU. ŚĀṆKARA is so called because the derivation is *Sām* (or) *Sukham* happy, *jivanam* mode of living *Karoti* he confers upon individuals, the idea conveyed being that he is one who holds the function of extending protection to all living beings. As the world itself is nowhere at the time of the final dissolution, it is perfectly obvious as a logical consequence that he too who protected the world has no existence either: For, both the world as well as the Protector of it came to exist at the will of the Highest Lord, and this fact becomes plain when we consider that out of the consonant sound *m* the vowel sound *u* came to exist, and from the vowel sound *u* the vowel sound *a* (19)

(18) The short sightedness of the objector makes them think that these terms mean the creator, the preserver, and the destroyer.

(19) Contained in the syllable *om* (*a + u + m*).

"In forming a conception of the nature of NARASIMHA from such texts as follows,

"The body up to the navel consists of BRAHMAN, up to the neck of VISHṆU, up to the head of ĪSĀNA (20) also known as RUPRA (20) and thereafter it is SIVA all round.' It is the Highest Reality pertaining to SIVA that is generally understood: For it is well known that, among the eleven RUPRAS, all of whom are the very embodiment of as many rays of the Highest Lord (21), there is one entity known as SANKARA ('SIVA'), and that is VISHṆU, and also there is current a work known as Gītā wherein is found the saying of SRĪ KRISHNA himself:

'Of the RUPRAS I am ŚĀṆKARA' (22) "Here are the words of the Highest Lord himself in, Rudrayāmala (23) in the work called Siva-Rahasya.

"I am one known by that single syllable *O M*, the MAKER of, all, higher than the highest thing conceivable ŚIVA, SAṬ, ĀṬMAN, BRAHMAN even VISHṆU, the original cause of all the worlds, the oldest entity, one who existed before, the First, the Superior, and the Best, and I alone am the Matchless. That ŚAKṬI (24) causing the dissolution of the whole world takes her shape at My own will, and O sinless person, she had been absorbed

(20) Meaning ŚIVA in the ordinary language.

(21) In such cases the original has PARAMESVARA, PARAMEŚA, or some such thing and means the HIGHEST ŚIVA or the Highest Lord. The objectors seem to prefer the former meaning.

(22) Gītā X, 23.

(23) RUPRA-Yāmala the section on RUPRA. SIVA Rahasya means the revelation as regards the deity SIVA.

(24) Literally, force.

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within My own self and created again at the time of creation. She brought into existence the Highest *Tat̥tva* (25) wherefrom the sprout of the three qualities spring up; she caused to exist that egotism and the multitude of the three qualities (26) out of that Original Entity; she brought into existence the eleven *RUDRAS*, that are unchangeable and are the three qualities personified; and she carefully arranged that of them the one possessing *Rajasa* quality should be the creator, those possessing *Sāttvika* quality the protectors and those possessing *Tāmasa* quality the deities presiding over the final dissolution. Those possessing these three qualities are in order born of the vowel sound *a*,
The eleven Rudras the vowel sound *u*, and the consonant sound *m*, or those, the most important ones are three known as *BRAHMA*, *VISHṆU*, and *RUDRA* and the rest are all serving of their will. Thus there are the eleven *RUDRAS* and all the gods, the worlds, and the moving and the non-moving beings are the manifestations of their own selves. Only they are known by different names according to the function that each has to discharge, and all of them at the time of the final dissolution of the world are absorbed in the very splendour of *BRAHMAN*,—of a red colour and of *Rājasa* quality.

Again that *BRAHMAN* who held everything in himself was again formerly absorbed in the black splendour of *NĀRĀYANA* alone, and, indeed, that *NĀRĀYANA* himself was further absorbed in the white splendour of *RUDRA*. Moreover, that *RUDRA* too was
The order in which final dissolution takes place.

(25) Reality. The only Entity that can be said to exist.

(26) *Sāttva*, *Rajas*, and *Tamas*.

taken in by *PRAKRIT* (27) abounding in the white splendour. Their *PRAKRIT* which manifests itself as white splendour, and which is my own will, so to speak, was absorbed within My own self. Thus endless am I and One that cannot be traced even by all the teachings of the *Veṅḍas*. No one can understand My *Māyā* which brings about birth, existence, and death. Therefore those that are devoted worshippers of *RUDRA*, those
The RUDRA worship, etc. that as a habit meditatively repeat *RUDRA-Sukta*, those that concentrated, repeat to themselves the five syllabled Mantra of *RUDRA*, those who decorate their persons with *RUDRĀKṢHAS* (28), those whose whole person is decked with white ashes and those who are occupied with always contemplating upon *RUDRA*,—those best of mankind who are all these and who when all the world is to come to an end, worship *ISVARA* (29), who is the *RUDRA* spoken of, who cannot be exactly traced, and whose manifestation is obvious enough, to them the final beatitude is quite at hand. Having spoken in this wise and said to *DURVĀSA* the best of Muni, thus "therefore, do always have your body besmeared with white ashes and wear *Rudrāksha* beads. Do worship always the Great Lord *ISVARA* being full of devotion," that *SADĀSIVA* did indeed disappear on the spot. Even that sage of the highest type became devoted to every detail of that line of conduct.

Thus is this account on the line of righteous conduct based on the sole existence of *ŚIVA* is unobjectionable for as much as it was observed by such people as *Dūrāvāsas*

(27) Another name of *ŚAKTI*. It is important to notice this *Saivit* Philosophy.

(28) Literally, the eye of *RUDRA*.

(29) These terms are to be regarded as referring to *ŚIVA* in this part of borrowing the objection.

and the like who had understood his real manifestation. Again there is thus in the Atharvasikhas.

"Then, indeed that Purusha known as NĀRĀYANA willed that He should create living beings. Prāna (30) comes to exist from NĀRĀYANA and so the mind, all the senses, ether, air, light, water and the earth supporting the entire Universe. BRAHMAN is born of NĀRĀYANA, the lord of the beings is produced of NĀRĀYANA and

References to the RUDRAS the VASUS and even all the NĀRĀYANA Vedas take their origin in NĀRĀYANA alone. All these things flourish owing to NĀRĀYANA alone, and perish owing to NĀRĀYANA. Again, that Purusha, indeed, is NARAYANA, BRAHMAN is NĀRĀYANA, SIVA also is NĀRĀYANA, INDRA also is NĀRĀYANA the conception of above also is NĀRĀYANA, the conception of below also is NĀRĀYANA, either also is NĀRĀYANA and the conception of in and out also is NĀRĀYANA. All this Universe and all that is born and also that which will be born are from NĀRĀYANA alone. If there is anything untingeable, a thing that is absolute, a thing not verbally delineated, and a thing pure and entitled to be called Lord, it is that One entity NĀRĀYANA, and no second self.

(To be Continued)

S. N. NARAHARAYYA B. A.

(30) Life for the quality of animation.

VEDANTA WORK.

SWAMI RAMAKRISHNANANDA.

A MEMORIAL MEETING IN MADRAS.

A Memorial Meeting was held on the 4th September in Pachaiyappa's Hall, by the friends and admirers of the late Swami Ramakrishnananda, to take steps to perpetuate his memory, and to advance the object for which he had dedicated his life. The Meeting was well attended, those present including the Hon'ble Mr. Justice Sundara Iyer, (in the Chair) the Hon'ble Mr. P. S. Sivasawmy Iyer, the Hon'ble Dewan Bahadur L. A. Govindaraghava Iyer, the Hon'ble Mr. T. V. Seshagiri Iyer, Mr. C. V. Kumarasawmy Sastriar, Mr. V. C. Seshachariar, Professor M. Rangachariar, Mr. K. Srinivasa Iyengar, Mr. C. P. Ramasawmy Iyer, Mr. G. A. Natesan, Mr. V. Masilamani Pillay and Mr. A. Kondiah Chettiar.

THE CHAIRMAN'S SPEECH.

The Hon'ble Mr. Justice SUNDARA IYER in opening the proceedings, said that they were assembled to express their profound sorrow and their sense of the loss they had sustained by the death of the revered Swami Ramakrishnananda, who was one of the most distinguished and useful members of the Ramakrishna Mission. The Mission, as they were aware, was unique in its character, in its aims and the scope of its work. Its ascetics were not like other ascetics, who were recluses seeking repose and retirement, becoming practically a loss to all except the few who had the good fortune of becoming closely associated with them. On the other hand, the Sanyasis of the Ramakrishna Mission, seeking nothing for themselves, consecrated themselves to the service of humanity in all directions, secular, moral, religious and spiritual,

Ramakrishna Paramahansa's aim was to seek unity in multiplicity, to promote harmony and peace and universal happiness. He was not afraid of other religionists, of other cultures and civilizations. He became successively the disciple of several professors of different religions, though he had faith in the might of his own religion. He was not afraid of seeking fresh light wherever it might be found. Proud of the achievements of his own religion, he had been ready to absorb the best of everything that might be found in other religions. His disciples had boldly ventured into other lands to preach the greatness of the Vedanta. Swami Vivekananda used to say, when he went to the West, that the time had come for the interchange of ideas between the East and the West.

They knew that in different parts of the world claims were set up on behalf of the white people to perpetual pre-eminence and predominance over all those who were not whites. These, the late Swami attempted to demolish, and said that there was necessity for showing to the Western people that the East had always a great deal to teach the West. Not only had the Swami felt the need for preaching the Vedanta in other countries, but also to preach it to the people of this country and to make his own people see that the West ought not to be divorced from the East, that all religions were true, that all nations had lessons to teach other nations. The followers of the Ramakrishna Mission did not scorn Western culture. While acknowledging that the West had a great deal to teach, they had not hesitated to proclaim the greatness of India's own teachings in the field of religion and philosophy. By their actions the disciples of Ramakrishna Paramahansa showed that they belonged to the world, and were not of any particular country. There was an apprehension growing amongst many, even of the most enlightened in this country, that they had too much of Western culture. Some had even begun to suspect the result of Western culture and were afraid that they were getting denationalised. The creed of the Rama-

krishna Mission ought to show to all that that apprehension was entirely unfounded. Let them have faith in the greatness of their own teachings, but let them not hesitate to seek the best enlightenment that was to be found in other countries. Let them not go back upon the Western culture that they had been obtaining for over half a century now. Whatever the movement they were engaged in, whether it be the founding of a Hindu University or promoting the spiritual and religious advancement of the community, there was great need to bear in mind the warning that he repeated.

Of those who had devoted themselves to preach the universality of all culture and philosophy, Swami Ramakrishnananda, whose loss they mourned, had been one of the best. He had known him pretty intimately. All night and day he had devoted himself for public work. He had been holding classes for young men in the various parts of the town and several institutions had their origin in his good works. He had written several books of great usefulness. He was one of those who tried to improve things to the end of their time, while broadening their own culture. It was always a matter of surprise to him how a single man could do the amount of work that the late Swami had been doing single-handed. He had consecrated his life to the public and a good man like that never could be said to have died. He was still with them and his spirit would continue to be an inspiration to them.

MESSAGES OF SYMPATHY.

Mr. C. RAMANUJA CHARIAR next read a number of messages of sympathy received from various parts of the country, from leading gentlemen, among whom was the Hon'ble Mr. V. Krishnasawmy Iyer, who paid a glowing tribute to the memory of the late Swami and his noble and enduring work.

THE HON'BLE MR. P. S. SIVASAWMY IYER.

The Hon'ble Mr. P. S. SIVASAWMY IYER moved the first Resolution, which ran as follows:—

"That the Hindu community of Madras in this meeting assembled to place on record the deep sense of loss sustained by them in consequence of the demise of Sri Swami Ramakrishnananda, and also their high and respectful admiration of his pure, noble and absolutely unselfish life, spent in labouring incessantly and unostentatiously for the moral and spiritual welfare of the people of South India."

In so doing, he said that the Resolution drew their attention to all those beautiful traits in the life of the late Swami which had endeared him to them all during his lifetime, and had won for him their admiration and reverence. He had been working in their midst for nearly fifteen years, and during all that time he had been labouring amongst all sorts and conditions of men: students, older people, and had tried to implant into them the seeds of spiritual and moral culture. He had sacrificed his time and energy to the cause to which he had devoted himself. He had been inspired by nothing but unalloyed zeal for the good of his country. Perhaps there had been greater men than he intellectually; but in moral stature the late Swami had not yielded to any of the numerous Missionaries who had been sent by the Ramakrishna Mission out into the world. The late Swami had been absolutely free from all forms of selfishness. He had cast his lot, not among the fashionable world of New York, London, or other Western places, but in the benighted city of Madras, for he had felt it as a sacred call to work in the midst of his countrymen. He had laboured without any attempt to win any sort of public recognition. The various religious classes he had been holding in Madras bore ample testimony to the good influences which he had been exercising on them all. A life like the late Swami's must be regarded as one of the finest products of the movement which derived its impetus from the life and teachings of Ramakrishna Paramahansa. The Missionary spirit had never been quite dead amongst them. In the most ancient times Buddhist monks had gone forth into the world, to Ceylon, Burma,

China and Japan, into all parts, spreading the truths of that great religion. The great Vaishnava saints in the north and south had gone about spreading their faith. In recent times one could not help feeling that the era of Missionary spirit had perhaps come to a close. The appearance, however, of great preachers amongst them served to show that the Missionary spirit was not dead. So long as the Missionary spirit was alive amongst them, so long as the desire to sacrifice one's self for the good of his countrymen existed in the land, he did not think they need despair of their religious, spiritual or moral elevation. The Ramakrishna Mission sent forth Missionaries to the various parts of India. Their activity was not confined merely to religious preaching; in far off places like Hardwar, Brindaban, Calcutta and numerous other centres the Mission had started movements of various charitable kinds. They found their missionaries in charge of hospitals, relieving the sick and suffering, without distinction of class or creed. The place occupied by the late Swami in their midst was not easy to fill, but he hoped that the influence which had been shed by the life and teachings of Ramakrishna Paramahansa would continue to inspire other men to go forth with the same zeal, the same enthusiasm and cheerfulness, to work for the good of their country.

OTHER SPEAKERS.

The Hon'ble Mr. T. V. Seshagiri Aiyar seconded the Resolution and said that he had the privilege of knowing the Swami intimately, and that he had been in himself an object lesson to those who came into contact with him. The great characteristic of Swami Ramakrishna was his absolute selflessness and his love for his fellow men. He had been kindness personified. So far as he knew, he had not given expression to a single unkind word. He had been sweet and serene and reminded one of the great sages of this land, who blessed even their detractors. He loved his country for what it had been in the past and for his potentialities in the

future. The Swami was a Brahmin; they all knew it was no recommendation to be a Brahmin in these days, nothing being counted in a Brahmin's favour—and had never advocated his class interests. The late Swami's sympathies were cosmopolitan. To Madras he had given the best portion of his life. It was impossible to adequately commemorate his memory, but it was in every one's power to follow in his footsteps, to practise some little self-sacrifice, to be kind and considerate to their fellow men and to have a broad-minded patriotism.

Mr. C. V. Kumarasawmy Sastriar supported the Resolution, and said that the life of the Swami was a life of self-sacrifice, a life of renunciation, which, however, in his case, was identical with service.

Mr. G. A. Natesan, also paid a tribute to the memory of the great Swami, and gave instances of the numerous good works that the Swami had done in Madras, the most important of which was the Ramakrishna Students' Home.

The Resolution was put to the Meeting and carried amidst solemn silence, the audience rising to their feet.

A MEMORIAL.

Professor M. RANGA CHARIAR moved the second Resolution, as follows:—

"That suitable steps be taken to preserve the memory of his exemplary religious life fresh and green among us, and also to advance the object for which he dedicated his life.

He delivered an eloquent speech and concluded by saying that the life of the Swami was a life of service and sacrifice.

Mr. K. SRINIVASA IYENGAR, in seconding the proposition, said that they could scarcely do better than by making it possible for that good work which the Swami had been doing to continue for ever.

Mr. C. P. RAMASWAMY IYER supported the Resolution, and referred to the numerous good works which the members of the Ramakrishna Mission had taken upon themselves for succouring the helpless in the land, irrespective of caste, creed

or colour. What nobler work, he said, could be found for others than to follow and help in the good cause to which Swami Ramakrishnananda had devoted himself.

The Resolution was put to the meeting and carried, after being further supported by Mr. A. Kondiah Chettiar.

On the motion of Mr. V. MASILAMANI PILLAY, who commended it to the acceptance of the audience in an eloquent speech, the following Resolution was adopted.

That a Committee, consisting of the Hon'ble Mr. Justice Sundara Iyer, the Hon'ble Mr. T. V. Seshagiri Iyer, Dr. M. C. Nanjunda Rao, Mr. K. Srinivasa Iyengar, Rao Bahadur Professor M. Rangachariar, Messrs. G. A. Natesan, S. Gopalasawmy Iyengar, V. C. Seshachariar, G. Vencatranga Rao, A. S. Balasubramani Iyer, S. Viraraghavachariar, C. Ramasawmy Iyengar, A. Kondiah Chettiar and V. Masilamani Pillay with Mr. C. P. Ramasawmy Iyer and C. Ramanujachariar as Secretaries, and with power to add to their number, be formed to carry out the objects of the Meeting and to determine what form this Memorial is to take.

On the motion of Mr. V. C. SESA CHARIAR, it was resolved that a copy of the above Resolutions be communicated to the President of the Ramakrishna Mission in Calcutta.

The proceedings terminated with a vote of thanks to the Chairman.

NOTES AND THOUGHTS.

OFFICIALS AND SOCIAL REFORM.

The last budget speech of the Under Secretary of State for India is marked by a largeness of view and an elevation of sentiment which have lifted it above all politics in the narrow sense of that term. Speaking about the new spirit in India Mr. Montague said.

The New Spirit.

"India is changing as fast, if not faster than the West, and our views must keep pace. Peace, unity, and Occidental education have produced a new spirit, and it is our duty to guide that movement aright so far as possible. When the political organization of a great Empire undergoes change, it must not be regarded as the inspiration of a philosophic Secretary of State, but must originate from within, not from without, and the Statutes, Orders in Council, etc., by which uncertain growing public demands are led into the channels of altered policy, do not advance or retard the country. They are manifestations of the development of the country and only help forward a backward movement with success, which is dependent on the wisdom of those in whom control is vested.

The Future.

Regarding the future Mr. Montague said that political agitation must not outstrip development in other directions. Western institutions cannot be imported ready-made. They must be obtained by western social development. The Indian educated section with democratic learnings is a tiny factor and it can only remove

this inevitable rejoinder to its demands by years of patient work. The time is not ripe for farther modification of the system of government. I say to India "Work out your political destiny as far as you may under the existing Constitution and improve its machinery if you will. But for the movement, attend to the more urgent problems in which, without you, Government can do nothing. Indians must turn their attention to organizing an industrial population which can reap the agricultural and industrial wealth of the country and attain to a higher level of education and living."

His suggestion as to the need for the revision of our social institutions to suit the conditions of "modern social progress"—particularly as regards caste is a bit academical and reveals an absence of intimate acquaintance with actual conditions of Hindu life. We welcome it however as it has been prompted by the best of motives. It is recognised by all of us that something in this direction must be done if we wish to take our place in the nations of the world. But what that something should be and how it should be done are matters which can be settled only by the communities concerned. Even the appearance of pressure from outside or dictation from those in authority should be avoided. The right certainly, is ours to adjust our differences and regulate our households and we admit the similar right of other communities to a perfect freedom to make their own social and moral codes so long as their action does not injure others. The good that would result from this method might be slow in coming, but it will be enduring. The Hindu Social structure has been based on this principle of social freedom and it would be the purest folly to attempt a reconstruction of society which outrages the sentiments and feelings that have gathered round it.

in the past instead of giving them a direction favourable to our brethren. Nor is it practicable. All that our foreign friends can with a fair measure of success do is to remedy purely political and economic evils and introduce such improvements as will tend to diminish communal separatism. Let them not attempt by such measures as "permissive legislation" to introduce social reforms which go against all popular sentiment and which would create more harm than any good and which to judge from the past are doomed to fail nor by differential treatment in political matters encourage the separatist tendencies which are already so strong such a policy would unfailingly react on society to the detriment of progress and would hardly be a condition favourable to modern social progress." We are fully aware how certain disabilities are operating to keep us back in the race of progress. But we would not have "worse remedies" for our social diseases.

Vedanta Philosophy

DEFENDED BY ELLA WHEELER WILCOX.

The following lines by Ella Wheeler Wilcox will be interesting With reference to the recent will contest case of Mrs. Ole Bull.

"The sensational statements made in the Will contest case of Mrs. Ole Bull regarding the teachings of Vedanta are most misleading and unjust to that great philosophy. It was my privilege to be a pupil of Swami Vivekananda during his tour in New York.

This I regard as the greatest intellectual and spiritual opportunity of my life. Neither in the lectures of Vivekananda his books or the Vedanta philosophy are to be found any of "wied" "uncanny" or unwholesome teachings related by the witnesses as a part of Mrs. Bulls 'lessons.' The breathing

exercises, inhaling, retention of the breath and exhaling, using a word which means God or a part of Vedanta teaching.

The very first physical act of a new born child is to breathe a long breath. After a few years children, especially in our Western world, cease to breathe deep breaths because they wear restricting garments, and live indoors, and sit and stand with indrawn chest. In the Orient the morning devotions are begun with breathing exercises. Therefore, tuberculosis and catarrhal troubles are the least prevalent of all maladies in India. Vivekananda repeatedly warned his pupils against excess in these exercises. Properly practised, they produce physical, mental and spiritual strength. Overdone they produce disaster. Precisely as the right use of the X and violet rays cure disease, and the wrong use kill, or as a tonic may stimulate digestion, and too much tonic may induce indigestion.

In all religions, sciences, arts and professions there are too many teachers ill prepared for their work.

Vivekananda was a master. He urged the most careful preparation and years of study and self-development before his pupils attempted to be teachers. Despite his warnings many of them rushed into the field to impart information which they had not yet received.

The Vedanta philosophy teaches the full development of body, mind and soul, and methods of concentration, and the realization that "all life is one." Christ studied this philosophy in the Orient, and it was a part of "Vedanta" when He said, "I and my father are one."

There are many foolish woman who study Vedanta and think they must cease to be human—who strive to be disembodied spirits—while still in the earth form.

But properly understood, this religion teaches each human being to make the "best of life" is the position to which he or she is called. The best wife, husband, parent

friend and citizen, and to perform every duty cheerfully and perfectly, and to be happy in this life while conscious that it is only one plan of many—one room in the Father's mansion.

If Mrs. Bull feared demons and rubbed her furniture with oil to drive away uncanny influence, she did not learn these things from Vedanta philosophy. For that teaches, above all things, that each soul makes its own destiny, and contains all device powers within itself, and that through realization of the "one life" we may all become like Christ, the "One with Father."

Absolute fearlessness, absolute unselfishness, absolute kindness to all living things, must result from a proper understanding of the real Vedanta philosophy. It is profound in the ocean depths; all other religions, all other philosophies, all the sciences, are contained in it; and, while it has its codes and rules for those who wish to become adepts and masters, it has also its simple, wholesome and helpful line of training for the man and woman who want to make happy homes and successful toilers. It teaches selfreliance, self-conquest and self-development and these must be the "foundation" of immortality.

THE

BRAHMAVADIN

“एकं सत् विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

—Rig-veda. I. 164-46.

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RITA—MORAL ORDER.

This word in Sanskrit Literature is of hoary antiquity, and has like other such words undergone many changes in its meaning. Originally it denoted knowledge of the cosmic order; for the early *vedic* religion as depicted in the *Rigveda*, was only the “appreciation of the brighter aspects of nature” which were partly personified as gods, although those aspects were partly brought under the influence of intimations of the supernatural. This thought of the cosmic order was irresistible in the face of the regularly recurring series of natural phenomena, and this very regular recurrence was believed to be *Rita*, the cosmic order, to such an extent that the very word *Rita* came to be the epithet of any object in nature subject to fixed laws, as for instance, of the sun, of the moon, of plants, of waters, of the dawn, &c. But the most forceful visible object being the sun, it was largely used to denote him, as in the following passage in the *Satapatha-Brahmans*: *Brahma vā Rīam Brahma*.

hi Mitro Brahma Ritam Brahma cāyuh. It is also evident from this passage that the sun is also worshipped as a 'friend' (Mitra). In vedic and subsequent literature, the sun at the zenith point is called *Vishnu*, in as much as the sun pervades the quarters of the world; and in the following passage in the *Mahābhārata*: *Bhagavān vāsudevascha kīrtiyatetra sanātanaḥ | Sahi satyam Ritam charva pavitram punyam evacha; Sāsvatām Brahma paramam dhruvam jyotiḥ sanātanam ||*, the word *Rita* means *Vishnu*. It also denotes the god *Rudra* who as the god of fire in *Vedic* religion was known to be the sun in one of his aspects, as, for instance in the *Rudra-upasthāna*, namely, *Ritam ityasya Kālagni Rudra Rishiḥ anuṣṭub Chhandah Rudrō devata Rudropasthāne vini-yogah*. Thus it will be seen that the sun, the most striking luminary of the heavens, was worshipped in varied manifestations of power, and each manifestation was given a different name, that is to say, was personified. This very personification led the early Aryans to offer prayers unto each 'person' and seek for redress of evils as well as for the grant of blessings. The following hymn of the *Rig Veda* will partly bear this out: "(O) sun, drive away from us all our ills, &c. by means of thy darkness-over-powering light". The different names given to the same deity by reason of the different experiences brought about by it led to a plurality of it, in inseparable association with its unity, and the bright anthropomorphic gods as being related always to the one sungod of the early *Vedic* period continued to give satisfaction to the heart of the early Aryan for a long time indeed.

It has been already stated above that the desire to seek and profit by the blessings of nature-gods with the one sungod at the background of them all was appreciably

influenced by intimations of the supernatural world. The word *Rita*, as may be made out from many hymns, especially that addressed to Varuna, had also the sense of the moral order, as in the following excerpt from the *Rig Veda*: *Suto mitrāya Varuṇīya pitāye charu Ritāya pitayē*. And as moral order implies truthful conduct and as truthful conduct is often concomitant with self-sacrifice, the word *Rita* came to denote sacrifice itself, as in this excerpt from the *Rig Veda*: "*Ritachchhid hi satyam*. This was perhaps during the period of the *Brahmanas*, when a multiplicity of gods and a multiplicity of human needs necessitated the elaboration of the *Vedic* ritual which developed into sacramentalism and sacerdotalism under the banner of sacrifice. The Vedic gods Agni Soma and Vishnu were called *Ritusya gurbhah* (offspring of divine truth or of sacrifice) and thus had touch with the heart of man, and it being overweighted with varied worship rebelled against excessive ceremonialism and yearned to enjoy the company of that God who alone of all gods was capable of giving entire satisfaction to it. Before looking upon all other gods as aspects of this god, the Aryan mind, it is said, had to pass through various stages. Professor Max Muller has tried to show in his own way that the first stage was taken when all the *Vedic* gods were classified as Adityas, Vasus and Maruts, etc., that is to say, were represented as *Viśve-devas* (or All-gods); that the second stage was reached when two gods like Agni and Soma for instance were addressed together by reason of the identity of their attributes and functions; and that the next stage was taken when 'individual gods were alternately regarded as the highest', and that then the subtle *Brahman* of the *Upanishads* was reached as the highest of all gods. This evolution of the conception of

the Brahman may not find acceptance with all. However, the word *Rita* came to signify the *Brahman* also as the *Brahman* was the one unchangeable entity penetrating through the whole creation; and the unchangeable being the true, *Rita* denotes truth as well: *Ritam ekāksharam Brahma* (Rig Veda); *Sakshyam Vadet Ritam* (Mann).

There was no passage from many gods to one god; man's heart yearned after it from the earliest times; in spite of Professor Max Muller's view, it seems certain that the Rig veda itself clearly shows that a Supreme God was never absent from the mind of the early Aryan; that that God was but partially expressed in the hymns addressed to Varuna among others; that the elaborate ritualism of the *Brāhmaṇa* period only hid him from view for a while as is shown in the well known hymn in the tenth *Maṇḍala* of the Rigveda, the first nine verses of which end with the refrain: *Kasmāi devāya havishā vidhema* (who is the god to whom we have to offer our sacrificial oblations)? that the Aryans, after they had migrated to the south of their Arctic homes owing to those homes having become uninhabitable through glaciation, never failed to recollect their beautiful Arctic Sun who was to them the visible representation of all that was best and greatest; that the dim recollection of the shadow of this Sun gathered force in time and sprang forth outwards as a great being who is the synthesis of all gods even during the Vedic period as evidenced by the vedic passage: "That which exists is one; sages call it variously: they call Him Indra, Mitra, &c. [*Indram mitram Varuṇam Agnim akurā atho devāḥ sa suparno garutman*] (*Ekam sat viprā bahūdha vadanti*)".

Now we have already seen that *Rita* meant the ordered sequence of natural phenomena, especially those

connected with the sun; and the thought of this cosmic order always associated itself with the idea of a moral order as exemplified by the *Varuna* hymn. Truth that is to say uniformity was the characteristic of both moral and natural laws. From what has been stated above monotheism was never absent from the mind of the *Vedic* sage, the elaboration of the vedic ritual dimmed the idea of the only Supreme God simultaneously with the dissociation of the early Aryan from the Arctic Sun. But the moral discipline of the heart was never worn out; and all moral disciplines at all times went by the name of *Rita*; and the supreme Inspirer of all righteous conduct, as of life was the Sun (*Rita*) under the names of Savitri and Siva and Vishnu.

The *Taittiriya-Upanishad* says: "the *Brahman* became *Rita* and *Satya*"; a mere abstract being can never become that; it is a personal entity in the fullest sense of the term. The great teacher of the Ancient Indian Forest Universities begins his teachings to his disciples with *Rita* in this passage: *Ritam cha svādhyāya pravāhaṇecha*.

Thus the basis for all morality among Indo-Aryans has been a Supreme Personal God from the earliest times; and all the corrupt practices now found associated with Hinduism is of a later growth due to the absorption of very varying races and creeds into the bosom of Hinduism which has thus acquired a comprehensiveness not possible for other religions. Some zealous apostles of other religions mistake Hinduism for Polytheism, its universality for pantheism, its logical abstractions for really existing metaphysical entities, and thus advance a plausible argument that there is no sanction for morality among the Hindus. We hope that they will in time find out that the Hindus alone of all nations on earth have the

right conceptions of man and god and of their relations to each other and that in consequence they alone are fit to be the spiritual leaders of the world.

The word *Rita*, from its denoting a fixed or settled order in nature and the divine law, the divine truth and the virtuous life in religion, also denotes the fruits of *Karma* which also follow a fixed order; as in the Upanishadic passage "*Ritam pibantau sukritasya loke* (The two who are God and soul 'enjoy' the fruits of actions)". The laws of *Karma*, which form a chain of cause and effect and which explain the inequalities in the world, are not beyond the power of man to subdue. He has been endowed with sufficient intelligence; and his *Karmas* cannot sway him to and fro so as to prevent him from making his *free choice* of what is good. Some critics are of opinion that the laws of *karma* are inexorable and give no free scope to the individual to use his intelligence so as to overcome them. These critics fail to understand wherein according to the Hindu scriptures freedom consists and how the laws of *karma* are set at naught, and how the saving grace of the Lord operates against those laws and in full harmony with the wise actions of the individual and how the individual works with the highest aspirations in sight of an ever loving Personal God who stands to that individual in every kind of relation.

In later Sanskrit literature, besides meaning the straightforward, right way, *Rita* is truth personified as an object of worship, and so regarded as a child of Dharma (or Virtue). It also meant gleanings, which was the *lawful* and right means of getting a livelihood for the Brahmins as opposed to the cultivation of the ground. Even to day the Brahmin conceives his morning meal to be truth enveloped in *Rita* (the sacred law

of morality) and his evening meal to be *Rita* (the sacred moral law) enveloped in truth.

Thus, then, to be the eternal guardians of truth, to observe punctually the sacred law, to regularly perform sacrifice with love unto the Supreme God and invoke His blessings, to be ever in sight of Him, to believe in His Supreme mercy and grace and to lay the axe at the root of all troubles due to *karmas* with His help, to bear moral responsibility for actions, to pray to God for forgiveness of sins, to claim to be the first born of Divine truth and sacrifice (*prathamajā Ritasya*) and to be the seat of faith (*Rita*) and so on;—all this and much more is *Rita* for the Hindu.

VEDĀRTHASAṅGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavan Rāmānuja.

(Continued from page 473).

Furthermore, the following seems to be contradictory (of the foregoing):—"When the cessation of 'sounds' takes place, ¹ one should well fix in the Supreme Self the vital breath and the (internal organ of the) mind with all the senses, and should then meditate on the Lord, and should, similarly, meditate on all this (universe); Brahmā (the four-faced creator), Viṣṇu, Rudra, Indra, all these are born; The Cause is not (born) ...but the Cause (alone) is fit to be meditated upon; Śambhu, who is abundantly possessed of all sovereignty, who is the Lord of all things, should be meditated upon in the midst of spatial ether." [Atharvasikha. II]; "There is nothing else which is higher than Him; there is nothing else which is smaller, or nothing (else) which is greater than Him; like a tree, He alone stands firm in the Highest Heaven; by that Person the whole of this (world) is pervaded; that which is higher (than all) has no form and no disease; those who know this become immortal, while others go to misery alone. The Divine Lord has all faces, all heads and all necks, has residence in the interior of all beings and is all pervading; therefore

1. The last stage of the practice of mental concentration is reached when all physical external and internal activity of the sense organs cease and the individual self is about to stand face to face with the Supreme Self.

He, Śiva, is found everywhere". [Svet. Up. III. 18.]; "When it is all darkness, then there is no day nor night, no existence nor non-existence; Śiva alone exists in 'solation. That is the indestructible one, that is the most sought after of all the Inspirer's belongings and from That proceeds the ancient intelligence; and so on". [Svet. Up. IV 35.].

It has also been propounded above that the Supreme Brahman is Nārāyaṇa; and it may be asked how there can be non-contradiction of the above (passages) with that (view). This is very insignificant. From the following:—"Together with all their limbs, ² the Vedas, which have been amplified and supported by means of the arguments derived out of the speeches uttered by the best of those who know the Vedas, speak of Hari (Viṣṇu) as the cause of the creation, &c., in relation to the world"; "(The Brahman is that) from whom the creation, &c., of this (world) proceed." [Ved. Sūt. I. 1. 2]; "He from whom all these beings are indeed born, by whom when born they are all preserved, to whom they go when they perish, do thou desire to know that well; that is the Brahman". [Taitt. Up. III. 1.];—the cause of the creation, &c, in relation to the world is made out to be the Brahman; and that (cause) has to be known only in the contexts relating to the creation and destruction of the world. In the following passage: "Existence (Sat) alone, my dear child, this was in the beginning, one only, without

2. In the same way in which the upanishads are looked upon as the 'head' of the vedas, the science of Śikṣā or phonetics, grammar, metrics, nirukta which deals with the etymology and proper meaning of Vedic words, astronomy, and Kalpa or the code of liturgy, form the six limbs of the Vedas.

a second" [*Chhānd. up.* VI. 2.1.], through association with the attribute of being the material cause of the world, with the attribute of being the instrumental cause of the world, with the attribute of being the internal controller of the world, and with other (such attributes) the Supreme Cause of the world is propounded by means of the word *Sat*. This very same subject-matter is taught in another recension of the *Veda* by means of the word *Brahman* in the following passage: "The *Brahman* alone, this was, one only, in the beginning" [*Bṛih. Up.* III. 4. 10.]. From this it is made out that what is denoted by the word *Sat* is the *Brahman*. This very same subject-matter is given in another recension of the *Veda* in the passage: "The Self *Ātman* alone, this was, one only, in the beginning; nothing else existed" [*Ait. Up.* I. 4.]. Thus it is made out that the (Supreme) Self alone is denoted by the words *Sat* and *Brahman*. Similarly, in another recension of the *Veda*, through the passage beginning with: "Nārāyaṇa alone indeed was; the four-faced Brahma was not, Śiva was not; these two, namely, the earth and heaven, were not". [*Mah. Up.* II.], it is definitely determined that Nārāyaṇa alone is denoted by means of the words *Sat*, *Brahman*, *Ātman*, &c., which denote the Supreme Cause. In the following passages: "The poets know Him to be within the ocean of heart....." [*M. Nār.* VI. 1. 3]; "None grasps Him above, none horizontally, none in the centre; none rules over Him; great indeed is His fame; His real form does not stand before sight; none sees Him with his eye; He is grasped by the wise with the heart and the mind; those who know this, they become immortal." [*M. Nār. Up.* VI. 1. 2.], it is declared that He is the highest of all beings; and in the statement—"none rules over Him," negation is made to the effect that there is found nothing higher

than Him; then the passage which begins with: "the eight passages from 'Born out of the waters', 'from 'Hiraṇyagarbhā (Brahmā) was', " [*M. Nār.* VI. 1. 3.], makes it known that it has to possess oneness of meaning with that (passage mentioned above). And this, which is the context relating to the Great Person, points out Nārāyaṇa alone by means of the passage—"The Goddess of Modesty and the Goddess Lakshmi are Your two wives" [*M. Nār.* VI. 1. 4.].

This subject-matter has been extensively dealt with in the passage relating to Nārāyaṇa [*M. Nār.* VI. 11.]. Beginning with the expression "The Lord who has a thousand faces" and (ending with) "He is Brahmā, He is Śiva, He is Indra, He is the *akshara* (or Indestructible one) He is the Highest of the free", it (viz, the context) applies all the expressions which are used in all the recensions of the *veda* to denote the Supreme Entity, namely, *akshara* (Indestructible) *Śiva*, *S'ambhu*, *Para-Brahman* (Supreme *Brahman*), *Parāñjyotis* (Supreme Light) *Paratattva* (Supreme Truth), *Parāyaṇa* (Supreme Refuge) *Paramātman* (Supreme Self), &c., to denote Nārāyaṇa alone, through association with the respective attributes (they denote); then in relation to all things other than Him, it is established that they have Him for their support, that they are controlled by Him, that they are subordinate to Him and that they have Him for their Self; and then in relation to Brahmā and Śiva also, it is established that they constitute His glories by reason of both of them being of the same nature as Indra and others. Moreover, the above passage aims at establishing the Supreme Entity alone, and in it nothing else is laid down. The worship and meditation relating to the *Brahman* who is established in this passage and who is existent as the Highest

of all beings, is laid down in other passages like "He who knows the *Brahman* attains the Highest". [*Taitt. Up.* II. 1. 1.]

Therefore the passage beginning with: "... (one should well fix in the Supreme Self) . . the vital breath and the (internal organ of the) mind with all the senses", which says that the whole of the totality of (material) modifications like the vital breath, &c., should be absorbed into the Supreme Self, who is the cause of all things, and that then one should meditate upon that same Supreme Self who is the Lord of all, lays down the meditation relating only to Nārāyaṇa who is the Supreme *Brahman*. In the (scriptural) statements "He is the Lord" [*M. Nār.* VI. II.], and "none rules over Him" [*M. Nār.* VI. 1. 9.], the lordship of all beings is declared only in relation to Him. For this very reason, in the (scriptural) statements "*Śambhu* who is abundantly possessed of all sovereignty, who is the Lord of all things, should be meditated upon in the midst of the spatial ether" [*Atharva-Sikha* II.], the meditation of Nārāyaṇa alone, who is the Supreme Cause and is denoted by the word *Śambhu*, is enjoined; because the (portion of the) passage (under reference here) which begins with "And who is the object of meditation?" and (ends with) "The cause alone is the object of meditation", relates to the capability of the Cause alone to be the object of meditation, after previously postulating the incapability of the effect to be the object of meditation. It is in regard to that Nārāyaṇa alone that the attribute of being the Supreme Cause and the attribute of being denoted by the word *Śambhu* are all taught in that *anuvāka*¹ (passage) itself which relates to Nārāyaṇa alone, and is devoted to the establishment of the Supreme Cause;

1. *M. Nār. Up.*

therefore, the assumption of any other meaning contradictory thereof does not fit in with the passage which contains the 'injunction relating to the Cause alone as the object of meditation.

What has also been stated above to the effect that in the scriptural statement "That which is higher (than all else) (*Tato yaduttarataram*) (has no form)", the greater supremacy of something else than the Person is taught—that (objection) also is answered in the passage: "There is nothing else which is higher than Him; there is nothing else which is smaller or greater than Him". 'Else than Him', that is, different from Him, there is nothing which is the highest. The meaning is, that in any manner whatsoever, whatever is distinct from the Person does not possess the highest supremacy. To be *smaller* (than all else) is to be subtle; to be *greater* (than all else) is to be the Lord of all; owing to His being all-pervading and owing also to His being the Lord of all, none else than Him possesses the attribute of being smaller and the attribute of being greater (than Him); this is the meaning. In the passage—"There is nothing which is smaller, nothing which is greater than Him", the attribute of being greater (than all else,) is negatived in relation to anything whatsoever other than the Person; therefore it is not proper for anything other than Him to be the Highest.

(It may be asked): what then is the meaning of (the whole of) this passage? In the beginning of this context, in the passage—"He who knows Him thus transcends death; there is no other path for the attainment of final release" [*Śvet. Up.* VI.], the propositions are started to the effect that the knowledge of the Person is the cause of immortality and that whatever is different from that (knowledge) is the evil path"; then

by means of the passage ending with "There is nothing else (*aparam*) which is higher than Him... by Him, is all this (world) pervaded". [*Śwet. Up. III.*], to be the Highest of all things is declared in relation to the Person. Because the Entity of the Person alone is higher than (all else), "therefore that Entity of the Person which is higher (than all)", that itself 'has no name, has no disease.' And in the passage—"Those who know this become immortal, while others go to misery alone" [*Śwet. Up. III. 18.*], the proposition first started to the effect that the knowledge of the Person is the cause of immortality and that which is other than that (knowledge) is the evil path, is concluded as being proved. Otherwise (*i.e.* if the passage under reference here be interpreted otherwise than as above, then) it will be contradicted by means of the two propositions stated in the beginning (of the context here).

That it is the Person alone in association with the quality of purity who is capable of being denoted by the word *Śiva* is surely made out from the passage: "He is eternal, auspicious (*śiva* or pure) and undecaying" [*M. Nār. VI 11.*], and it (the context here) mentions immediately afterwards that it is the Person alone who is denoted by the word *Śiva*, as in the passage: "The Person is indeed the great Lord; He (*eshah*)¹ is the creator of beings" [*Śwet Up. III.*].

In accordance with the arguments set forth above, all (the passages) including the passage: "There was no existence, nor non-existence; *Śiva* alone was in isolation" [*Śwet Up. IV. 3*], have to be interpreted.

1. This word refers to the Person denoted by the word *Śiva* in the context.

Again, in relation to the Person who is devoid of any possibility of having an equal or superior, in this *anuvāka* (passage), namely, which says "He is smaller than the smallest" [*M. Nār. VI. 1. 9.*], in as much as the mystic syllable *om** which, owing to its forming the beginning and the end of the *Veda* constitutes the 'seed' of the *Veda*, is denoted by the letter *a* which is the first principle (of the *Veda*), the great Lordship is predicated, (of Him) and then, owing to His existing in the 'etherial space' in the small lotus (of the heart), the capability to be the object of worship is declared (in relation to Him). The meaning is this. The mystic syllable *om* is declared to be the primary principle of the whole collection of the *Veda*; and the letter *a* is the primary principle of the mystic syllable *om*; the modification of the mystic syllable *om* is the *Veda*, and it is concealed in the mystic syllable *om* which is its own primary principle; the mystic syllable *om* also is the modification of the letter *a* and it is concealed in the letter *a* which is its own primary principle; He who is associated with that, is denoted by that letter *a* which is the primary principle of the mystic syllable *om*, He alone is the great Lord; thus He who is denoted by the letter *a* which is the primary principle of the whole of the totality of words and who is *Nārāyaṇa*, who is the primary principle of the whole of the totality of things (denoted by those words) is the great Lord; this is the meaning. To the same effect is given the following passage by the Divine Lord: "I am the source as well as the destruction of the whole world, O *Dhananjaya*; there is nothing else higher than Me." [*B. G. VII. 6.*]; "Of letters I am the letter *a*" [*B. G. X. 33.*]. From the scriptural passages "The letter *a* denotes

* *a, u, m*, are the three letters constituting *Om*.

the *Brahman*" and "The letter *a* is indeed the whole of speech", it is quite clear that the whole of words has the letter *a* for its primary principle, and the whole of the things (denoted by those words) has the *Brahman* for its primary principle. Therefore it is a settled conclusion that, inasmuch as it is established that the *Brahman* possesses the character of being denoted by the letter *a*, Nārāyaṇa alone, who is denoted by the letter *a*, is the great Lord.

By means of this *anuvāka* (passage) which relates to Nārāyaṇa and which is devoted to the establishment of the exclusively particular Supreme Entity, as in the sentence "The Lord has a thousand heads" [*M. Nār.* VI. II.], the character of being the Highest of all things is extensively dealt with in relation to Himself. The Supreme Entity is surely established by means of this (*anuvāka*) which is not at all concerned with other entities. In the case of passages which relate to other entities, whatever thing is denoted by any word whatsoever,⁵ is understood to be that same (Supreme Entity), and thus has it been determined by the author of the (*Vedānta*) aphorisms under the aphorism: "And the teaching (in the context) is, as in the case of Vāmadeva, in accordance with the view found in the scripture." [*Ved. Sūt.* I. 31.]. This very same Supreme *Brahman* is denoted here and there by the words *Brahmā*, *Śiva*, &c., and therefore there is no room for *Brahmā* and *Śiva* to be the Highest; because in this *anuvāka* which relates to none else (than Nārāyaṇa) it is declared that, owing to both of them being equal

5. Because all words include the Supreme Self Himself within their import.

to Indra and others they, possess the character of being His glories; in the same way in which, for the reason that here and there the Supreme *Brahman* is denoted by the words *Ākāśa* and *Prāṇa*, the eternal element of ether (*ākāśa*), and the vital air (*prāṇa*), &c., do not possess the character of being the Supreme Entity.

(To be Continued.)

TWO INDIAN JOURNALISTS.

Indian journalism has suffered two severe losses during this year. Babu Shishir Kumar Ghose of the "Amrita Bazar Patrika" and Rai Bahadur Norendra Nath Sen of the "Indian Mirror" who died within a few months of each other represented two distinct types of journalists. Both were true patriots. In India to be a patriot and journalist means a very great responsibility and even personal risk; for, faithful and strong representations of Indian opinion on political subjects might be interpreted as proceeding from a want of appreciation of the work of foreign rulers whose task is by no means an enviable one. A feeling like that entertained by the rulers renders the criticism of the actions of Government by even the best journalists of little value in one respect. To make criticism effective, to be true to the interests of the millions whose cries are distant and feeble, to retain the confidence of educated Indians whose support is the only measure of the journalists' task being well done, and to be read and heard by officers of Government in a friendly manner,—this is the aim of an Indian journalist. Judged by this standard both Mr. N. N. Sen and Mr. Shishir Ghose must be pronounced to be grand successes. Both began their journalistic careers in the sixties and lived to see their journals in the full confidence alike of the people and the Government.

Shishir Babu rose from the middle classes and he addressed himself to the task of improving the administration of the country, bringing to the notice of the

executive the many defects in it. In the performance of this task he used all the weapons which he could draw from an armoury furnished with stories, tales, anecdotes, parables and sayings from history and religion; and he used them effectively like a master and in a manner at once original and telling. Whoever happened to be handled by this master in the columns of the "Patrika" for his trespasses and faults could only fret and fume but not retort. Shishir Babu fought bravely and courageously to secure to his fellow country men a beneficent administration agreeable to their sentiments and aspirations; but no personal honor did he seek, no gain, no favour or reward,—for he had his eyes firm fixed on that which is beyond this world. Too spiritual to be bound by the attractions of this material world,—he retired from it and gave to Bengal a reformed Vaishnavism which is now the religion of a very large class of Bengal's population.

Babu Norendra Nath Sen was cast in a different mould. He seemed to be of the race of prophets who spoke gravely and seriously, of the sins of man and the evil that would befall him if he heeded not the warnings which God has given in such forms as earthquakes, famines, plague and pestilence. His gentleness, his earnestness, his large sympathies commanded the respect of one and all; and his seriousness was infectious. It might be that his simplicity betrayed him into error of judgment sometimes but even there they conveyed to us lessons of deep import, for his heart was sound and his outlook was large. Every progressive movement in Bengal received his support and blessings. A lofty patriotism, elevated ideals of social rights and duties, a love and sympathy which transcended the artificial barriers of caste and

creed, a high standard of journalism maintained throughout his long career, and an exercise of charity in his judgment of men and measures,—it was for these qualities that both the Government and the people trusted him. His last act, the accepting of a subsidy from Government viewed in the light of an attempt to courageously and loyally support Government at a time when its actions were being easily misinterpreted, misunderstood and misrepresented, was a noble and patriotic act whatever other people might say about it. To be of service and help in re-establishing the Government on the good will of the people, to work for the maintenance of peace and order in the land is the grandest service one can render to one's country. Much as we might disapprove of the policy of subventions and aids to journals we cannot find it in us to talk lightly of or to condemn as "immoral" an act,—the last act of a noble career,—which must be judged from a higher stand point.

The relations between the executive of Government and the people must ever be harmonious and peaceful. The tendency of modern states is to decrease the personal element in the government of a country. Since human action is based on feelings and feelings are strongest only where there is a manifestation of personality, and since the machinery of Government tends to become more and more impersonal the consequences of a blunder by the executive of Government or of a misunderstanding of the purposes and policy of governmental measures become disastrous owing to the absence of the restraining influence of personal loyalty. Instances might be given of this from European politics. It is therefore very essential that every attempt to rightly interpret the actions of the executive, to impress on the people that the Government still continues to deserve our loyalty

and support in spite of certain strong measures, should be welcomed. In this respect journalists must be considered as benefactors. Babu Shishir Kumar Ghose and Mr. Norendra Nath Sen were two of our benefactors who have consecrated their lives to the progress of the land of their birth.

AMARNATH.

THE IDEAL MOTHER.

This world is nothing but a mimic show,
Where the immortal in destruction sheathed,
Wantons in the endless sport of time and space
Causation, that in mazy motion roll.
The fluxing time prepares the destiny
Of every soul, beneath the polar sky.
And all the living creatures bloom and fade
Like the fungus of a summer day.
The progeny on this terrestrial orb,
Springs forth naked from the mother's womb,
Returns back naked to the grave again,
In full obedience to the nature's law.

Oh ! within a single moment's breath,
The icy hand of gloomy death unseen
Into irrevocable slumber sound,
In silence did the Holy Mother lull.
A true embodiment indeed he was
Of Adya Sakti, with maternal grace
And martial mien, and stood before the world,
As the ideal mother of the spir'tual East.
Pregnant with noble thoughts and lofty themes
And deep devotion that to heaven aspires,
The Holy Mother lived a saintess life
Like cloistered nun, on Ganga's sacred shore.

As the wondrous Maiden of all Christian art,
Fostered with care within her holy shade,
The great prophetic Child of Nazareth ;
Or as that Maya Queen brought forth with ease,
The Child august of Kapilavastu ;

This venerable mother in her arms
Nurtured, the Prophet of Awakened Ind ;
And like the Queen Madalasa of yore,
Sang the Vedic lore to please the child,
"Thou art the pure, thou art the perfect one."

Blooming with awe inspiring dignity,
With steadfast will by tender heart controlled,
The noble mother taught her children dear
With oft repeated redes, to manhood build
—The pattern edifice of character—
And preached the gospel of heroic strength.

Gold and power in thralldom wait on all,
Who scatter o'er the poor their shining ore ;
Where senses wild in lustful games indulge,
There anguish, pain and woe like commerce thrive,
And anxious cares like endless reel unroll:
Falsehood with bold hand tries to sway supreme,
And sinks the higher virtues of the self,
When sin like sabled wings of dreary night,
Spreads fast around the luminous soul within.

Satya and *Dharma* are the basic truths,
And primal source of knowledge deep that flows
Like limpid water on a crystal glass:
Renunciation is the final means,
The surest stepping stone of every soul,
That after freedom from the bonds aspires:
And *Bhakti* leads the soul to realm of light,
Where radiant wisdom like the solar rays
Dispel the dimming mist of ignorance,
And sheds the healing balm of peace of divine.
When man the bonds of earthly life transcends,
Death forms a bridge to cross this sea of life.

With eager heart to glorify the land,
 Such high and noble lessons did she teach
 To children from their infancy, which caused
 A splendid flower on the human tree
 To blossom as Swami Vivekanand,
 That shed its fragrance all around the world,
 And the ideal of perfection held aloft,
 To augment well the human excellence.

May our sacred land, our sacred Ind
 Produce, great mothers of this type sublime
 To rear their children into God like ways.
 Adieu ! majestic mother, heaven enjoy,
 Pouring forth on our pure devoted heart,
 The sweet scent of thy sacred memory.
 May peace attend on thee at every pace.

VIGNANA BIKSHU.

"We are such stuff

As dreams are made on and our our little life
 Is rounded with a sleep"

—Shakespeare.

THE PHILOSOPHY OF THE BHAGAVADGITA.

Now the question is what this basis can be? It must be, this much is sure, perfectly independent, unconditioned and absolute. The entire world of appearances with its root, whatever name we may give it the *notion* of Hegel or the Maya of the Vedantins or the Prakriti of the Sankhyas, must have as its basis the absolute and unconditioned existence. One thing is also necessary. This absolute existence cannot be in the region of notself, for the notself or the objective world cannot be independent of the self or the subjective world. It can only be in the region of the self, and we can only attain to it, if we reach the self which is ever conscious of itself without the support of anything outside it, and so is the Absolute and Infinite. This absolute self may appear to need the relation of the notself for its own self consciousness, but if it only posits the notself as a supposed counterpart to its realisation of its own consciousness, that mere positing or asserting the notself cannot give to the notself any real existence and cannot deprive this absolute self of actual existence in itself. The absolute self cannot but be in itself, and this being in itself of it, cannot but for its own self throw out the suggestion or hint of the notself; and this suggestion or hint of the notself which it throws out becomes the maya—माया—or the root of all future suggestions of the thought activity that emerges out of the Self-realising consciousness of the Absolute, and which, call it Prakriti, maya or notion by its own movement spreads out the entire panorama of the universe. But that which really exists in this

vast panorama as the foundation of all, as having spread this all and as pervading this all, is that Absolute Self, which is ever beyond destruction and beyond all change, and so it has been described to be in the 17th sloka of this chapter (II). Its various bodies or coverings that arise on account of the activity of Prakriti or maya or the notself suggestion, are, from their very nature of having come out of the mere objective suggestion of the absolute, without any foundation false and ever changing, their root, the suggestion of the notself, being nonsubstantial non existing and unreal.

So realising this, one has to be above all fear of destruction of what is already destructible from its very nature. The entire universe being made up of relative appearances which are devoid of real being and which depend only for their appearances on *others*, having no being of their own, it is foolish to expect it to be real and permanent. Its being is only apparent and relative. It derives its support from the groundless suggestion of the absolute self and so it is bound to give way and in due course to appear in its true colour of non-existence and non-being ; or rather the world of objects must be appearing to come into being and go out of being. That which is inherent in the nature of a thing cannot be prevented from showing itself by any means whatsoever. Wisdom requires that we must realise from before the possibilities of existence and non-existence. We must realise from before what really exists and what does not exist and wherein consists the existence of what seems to exist. We must regard the appearances, the dehas or bodies as not existing, as dead corpses from before, so that we may not make ourselves miserable by sorrowing when their false nature manifests itself and they vanish and cease to be. That which is only *apparent* is *never in*

being and we ought to have wisdom enough not to be deluded in regarding them as having being. The faintest idea that there is any existence in the universe of phenomena has the effect of upsetting us when confronted with the woes and miseries of the world.

We are preparing ourselves for the great struggle of mastering and conquering the various passions and weaknesses of our nature and attaining to absolute existence which is our real self.

This struggle requires equipoise of mind, firmness of disposition and perfect peace within us, which is unattainable if we allow ourselves to remain in the illusion that the world of appearances exists ; for this world of appearances would ever be telling us most eloquently that *it is not* and so our life would be made up of numerous disappointments, harassments, troubles and woes, and make us unfit to overcome our weaknesses and attain perfection. So our duty is to stand firm in the field of battle with a strong determination to achieve victory and to vanquish the enemies of lust, anger, avarice and various passions and desires, and then the great enemy of ignorance which hides from us, our own real glorious self, the absolute the unconditioned self which reigns supreme, enjoying the bliss of its own *Swaraj*. This kingdom of our absolute Self has been usurped as it were by ignorance or blindness. Dhridrasatratra, the great usurper, blind king, and his hundreds of offsprings the various passions and desires of human nature, and the soul is enjoined to fit itself by looking upon this world of shows as unreal and non-existence and to fight out the battle, for which like Arjuna, it has stood up by receiving instructions in respect of spiritual warfare through Sri Krishna the Divine reason or Budhi (as shruti (says *बुद्धिं सारथिं विद्धि*). So the 18th. sloka says that

these various bodies of the eternal absolute self which is indestructible immeasurable and infinite, are, from their very nature destructible or *outwant* literally coming to an end. That being so, you are not to bestow the least care or anxiety of yours upon them but rise up and fight.

MANGAL CHARAN B. L.

(To be continued)

IN THE HOLY PRESENCE OF DEATH

II.

RESURRECTION.

It is a well-known mystical fact that one can reach the regions of Death and return unharmed by the successful practice of *Laya-yōga*. The understanding of Life and its very enjoyment is incomplete without a conscious knowledge of what Death is. For in Life is Death and in Death is Life (eternal). Life and Death are the obverse and reverse of a single whole,—a unity with diversity of aspects. Often before have I experienced the joy of casting off this mortal coil by the sheer force of willpower; but never before had I that consciousness of bodily life, which the administering of a mercurial compound produced with racking pains which called to mind the great and awful experience of crucifixion. The glorious side of it I have often experienced before; but the physical experience was lacking to complete the picture of the Great Experience on the Cross, symbolical, it may be, to the merely intellectual, but most painfully and awfully true to the spiritually devout, who realise in themselves the truth of the maxim that "there is no cure for the body apart from the Soul." *

The Cross is the great Symbol of Death. "It commemorates the extreme of defeat and ignominy and pain, and in doing so reminds us of that doctrine which, threatened by the passing heresies peculiar to each successive age, has been handed down from generation to generation of saints and heroes, the doctrine that success in this world is not the test of life; and only when men despise it are they most divine and free from the slavery of material things. It is easy enough

* Professor Palmer.

to give a general assent to the doctrine, but most difficult to make conduct and judgment conform to it in any particular case. For the worldly success which the saints and heroes despise is not the vulgar success of wealth and power. They have a purpose and standard which makes them indifferent to the mere judgment of the world; they have a constancy which is not shaken even when they are condemned by the appointed Judges of the people." * The teaching of the experience on the Cross is the great teaching of Yama, the Lord of Death, the first born among men and the first to die consciously that he may lead others on through the great chasm which separates one birth or span of life from another.

The merely intellectual man says :—"That the crucifixion is symbolical is, indeed, profoundly true; but the lapse of ages has not made the symbolism obsolete even for those who are not Christians."† No! It is a great mistake, which the professing Christians entertain, that the principle of vicarious sacrifice which the experience on the cross of Jesus Christ is made to symbolise, is peculiar to their own religion. It is a spiritual experience common to all; and no one race or religion can appropriate it solely to oneself. If Christ ascended after the crucifixion *Nachiketas* went to seek the Lord of Death, ascending up to the Regions of Death by concentrating on the Internal Fire of consciousness, just to keep unsullied the word of his angry father, who said that he made a gift of him, his son, to Death.

If the Judgment of Pilate was harsh and unreasonable, the angry decision of *Nachiketas*' father is no less. But in both cases, they accepted the decision because that offered a fresh opportunity for living the enlarged life. And every opportunity thus embraced to live the expanded life is done with the *pure motive* to show the path to struggling humanity. Any mixed motive of selfish glory is sure to rebound on the

* The "London Times."

† The Times (London)

author and prevent him from ascending up to the highest peak of conscious life. "O Lord they know not what they do!" shows the spirit of compassion for the ignorance of the world; for the expression is true not merely as to the wanton cruelty of the soldiers to the holy man impaled on the Cross, but to the equally wanton and cruel judgment of the "the worldly wise" of which Pilate up this day remains as the standing monument, of wrong-doing. The moral is evident "The Cross, once a symbol of shame and now a symbol of Glory, proves how easy it is for the world to reverse its judgment after the event, how difficult is right judgment at the moment." *

This statement involves a great Principle of Life, Man, selfish man, ever aims at learning at others' expense. The innocent and unselfish among them soon fall an easy prey to their experiment. They succumb to it physically, but their innocence, unselfishness, their charity and compassion for the frailties of their brother man lifts them up above themselves and thus becoming conscious of selflessness, they but remember the selfish action of others (prompted by Ignorance, of course, and all it begets) and pray and intercede for them at the supreme moment of their life (which is the conscious obliteration of the relation between life and body and the realisation of their oneness); they pray to God who has been so merciful to them as to temper the wind for the shorn lamb, "Oh, God, they know not what they do!"

Such the lesson which the Lord of Death, who first experienced Death, teaches to all who approach him with unsullied motive, like *Nachiketas* in that beautiful legend of the Upanishads, or Jesus Christ in the equally beautiful but awe-inspiring and tragic legend of the New Testament.

In the Holy Presence of Death, man bereft of all his earthly dross (for the Lord of Death is "*Sarva-bhuta-kshaya*") realises to oneness of Life, as never before he could

* The London Times.

have realised it! And when that presence is attained by the heroism of the saint in accepting the mistaken Judgment of the World as but an opportunity offered to him by the Lord God to live the expanded life he seeks, to live, the incident becomes an *achievement* for the world—for the world remembers the heroic sacrifice and is moved by it as it never can be by mere teaching and preaching in such matters. It is true in more senses than one that "The Kingdom of God suffereth violence and the violent take it by force," while the mildly heroic merely knock at the door and *seek entrance*. The rustic sage of Narayanavanam in in patnetic voice equal to that of Jesus of Nazareth on the Cross said: They all come to me, he said, seeking petty reliefs and selfish gains, but there is none who will claim the wisdom of ages, the supreme right of man, by laying his hand at the root of birth and seeking release by right of claim.

Such the world has been and such it will remain to the end of the Chapter. But the soul outgrown will ever seek its right of release, and the saint and sage will never hanker after such souls even as they are hankering after the Guru that will grant them release! Such is the lesson I learnt in the presence of Holy Death which again is the true meaning of the doctrine of Resurrection.

C. V. SWAMINATHAIYAR, K.S.S.A.

THE LIFE AND POLEMICS OF ŚAṆKARĀCHĀRYA.

(Continued from page 504)

"Thus runs the Upanishad, and the meaning of the whole is just this: NARA is BRAHMAN, the First Soul, in as much as He had come to exist before the creation ever began, and it is a well known thing that all this creation is by Him made. RUDRA is an entity possessing chiefly of Rājasa quality, and He and some others, that is to say, NARA and others as well as VISHṆU, RUDRA INDRA, and others, are the beings occupying the fourteen worlds. A multitude of them is *Nāra*, and He whose *Ayana* ('abode') is that very *Nāra* that is to say, He, who, bring ĀTMAN, intimately pervades all, is PARAMESVARA (32). According to the Sūtra (33) which says that 'n occurring after r and sh is replaced by ṇ when they occur as component syllables of one and the same word' (34), if n is replaced by ṇ, then the form of the word *Nārāyaṇa* is obtained. All the Gods are the component parts of His own Self, and this is said on the strength of the authoritative passage: 'obeisance to the RUDRAS,—those and who occupy the terrestrial globe, those who occupy the ethereal region, and those who

(32) 'The Highest Lord'; The Śaivitis' conception is *Parama* Highest, *ISVARA* ŚIVA, *Īvara* and *Śiva* bring synonyms in the ordinary language.

(33) Aphoristic rule.

(34) PĀṆINI VIII, IV, 1.

occupy the celestial world obeisance to those RUPRAS whose food is the air, rain, and Rishabha (35)? ten RUPRAS are towards the east, ten towards the south, ten towards the west, ten towards the north, and ten towards the upper region, and obeisance to them; May they be gracious to us. With reference to PARAMESVARA whose manifestation is past all the qualities as is seen from the text: "Obeisance to Him who is also Most Superior and also Most Inferior" (35), the fact that He is the Most Superior is plain from the very meaning inasmuch as that He is the cause of all things coming to existence. The quality of being most inferior is contained in RUPRA, who is the creature of Prakṛi and is distinct from the consonant sound *m*; and as the vowel sounds of *u* and *a* are produced of it (36), it is obvious that that quality is contained in the Highest Lord. Also there is this text of the Śruti supporting the same fact.

"He is One from whom those namely, BRAHMAN, VISHṆU and RUPRA are born."

Also it is but proper that the creator should be known as superior and the creature as inferior.

"That NĀRĀYAṆA willed, that is to say, conceived a sort of desire? What was that desire?
 —'Let me produce some creatures.
 'From Him proceeded ether, air, light, water, and earth supporting the entire universe. If it is asked of what sort is the earth, the answer is that it is one supporting the entire universe as is understood from the very meaning of the epithet. Then from NĀRĀYAṆA is produced life, mind, senses of

The creation
as understood by
the Śaivitis.

(35) RUPRA Adhyāya. Anuvaka VI, Yaj I.

(36) Vide not. 20.

all sorts. If it is asked how, a slightly altered text is found in the Taittiriya Upanishad: 'From this ĀTMAN was produced' ether, from ether air, from air fire, from fire water, from water earth, from earth the vegetable kingdom, from the vegetable kingdom the food, and from the food the Purusha and so on' (37). Thus as there can be no creation of life etc. until there is a creation of elements, and also as life possesses the attributes of air, it can only be fitting that the creation of life and other things can only be a later occurrence than the creation of the elements or, again, as the order of creation is pointed out to be thus.

'The entity called Mahat ('Great') was produced of Prakṛi, egoism of that Mahat, of egoism the five Tanmātras (38)... it looks that it is fitting that the origin of the elements (39) is from egoism itself: For that egoism is characterised by the three well known qualities, and even the elements are exactly of that nature. Thus it is but right to hold that the origin of the five elements, living beings, birds, mind, and the like essential things proceed from RUPRA, who has the quality in him, for the effect corresponds to the cause and comes to exist through a suitable agent as, for instance, a pot from a potter.

"Some hold that the origin of the elements and the rest is from the ĀTMAN who, as one who intimately pervades every object, occupies the lotus-like hearts of RUPRA, VISHṆU, BRAHMAN, and others. It is said ;

(37) II, I,

(38) The primary elements known as sound, touch appearance, taste, and smell.

(39) Elements here means the *pañcha bhūtas*.

"He who knows BRAHMAN known by the attributes of Reality, Knowledge, and Eternity, and situated in the intellectual centre of that highest ethereal region (40), enjoys all desirable happiness along with the All-knowing BRAHMAN" (41).

"It has been" referred to that 'from ether (was produced) air'. The term 'this' is used in that connection, and that signifies the Highest Lord Himself, who though he has no trace of any quality in Him, nevertheless, habitually resorts to occupy the centre of intellect in the living beings, and through the ĀTMAN in that condition originate the elements. After the elements came to exist, BRAHMAN for a long while considered that he should effect the creation, and taking out his own splendour centred within himself, and created a thing now known in the form of the sun. His own mind became the Moon; the vital force of the body ANGĀRAKA ('Mars'); the very power constituting speech BUḤHA ('Venus'); the quality constituting of knowledge and happiness GURU ('Jupitar') the quality constituting the seminal power ŚUKRA ('Venus'); and the propensity to feel miserable ŚANI ('Saturn'). Even the orbs of the sun and the rest shine only on account of PARAMEŚVARA: For says the text of Śruti.

'No Sun shines there, no Moon or the star, nor these lightning flashes, and need it be said this fire too? He

(40) For a thorough knowledge of this highly commutational language, one may refer to the Bhāṣya on the subject. *Guha* is the word used and that is rendered as the 'centre of intellect'. That is described as being found in the ethereal region even in the body.

(41). Taiṭṭirīya Upa. II, I.

himself shining all follow Him to shine, and through His Light all these glitters.'

"Therefore, the meaning is just this: BRAHMAN is born of NĀRĀYAṆA, and of NĀRĀYAṆA alone is born PRAJĀPATI, one whose function is the habitual protection of living beings, that is to say, VISHṆU who attends to the maintenance of the world. The other nine RUDRAS, the VASUS, all the Vedas, and, in fact, all this are produced of NĀRĀYAṆA alone inasmuch as He alone is the cause of the entire world, flourish entirely on His own account, and at the time of the final dissolution of the world disappear in his own Self. The fact of His

Śivait's holding that NĀRĀYAṆA is everything.

manifesting in the form of the whole world is established by the text: 'Then, indeed, that entity NĀRĀYAṆA etc.' He is Nishkalaṅka ('one without anything adhering to him'), Niranjana ('one to whom nothing sticks'), Nirvikalpa ('one without an alternation'), Nirakhyāta ('one about whom there is no declaration'), pure, and resplendent. Such an entity is that One NĀRĀYAṆA, and that is the description of PARAMĀTMAN who is quite distinct from the world. Kalaṅka ('adherence') is that known as one's being bound by his good or bad actions, and as He has no such thing in Him He is called Nishkalaṅka. Añjana ('sticking') is the ignorance, and He is Niranjana for as much as He has not got that. He is Nivikalpa (42) as no doubt exists whether this is ĀTMAN or some other one is ĀTMAN. What is called Ākshyāta ('declaration') is to say something about the appearance, quality, function, or the like, and He is Nirakhyāta because of

(42) The derivation of these terms becomes easy enough when it is known that the prefix *nir-* means *not* throughout

the absence of that. Pure is He because he abounds in the spotless white splendour, for it is so said:

'That is BRAHMAN which is white';

'Ka ('water') is BRAHMAN, *kha* ('space') is BRAHMAN, and the ethereal body is BRAHMAN';

"That which" is inconceivable, is undeterminable, and has an illimitable manifestation; is likewise no fluid, is eternal, and is something having no smell; and is without a beginning, without an end, past the conception of greatness, and is unchangeable,—having resorted to such, one is left out from the jaws of death'; and the like Vedic texts. Resplendent is He because He has a splendour found nowhere else. He is one because the text of Veda says,

'Brahma is an only Entity without a second', (43) and

'Here there is nothing which is devised (44) Also there are these:

'ĀTMAN alone existed before all this' (45) and also,

'There was only one RUPRA and no second entity' (46)

'That NĀRIYAṆA is an entity without a second' and alone He exists as splendid as ever, for, at the time of the final dissolution of the world, there is no second being claiming even as much as existence. BRAHMAN is the sole being that exists, resplendent and free'.

"So runs a Vedic text and besides in the Maho-panishad, there is the following:

(43). Chhāndogya Upa. VI, ii, 1.

(44) Brihadāraṇyaka Upa. IV, iv, 19.

(45) Aitareya Upa I. 1.

(46) Aṭharvauirkas V.

'Indeed, there existed only one entity NĀRIYAṆA, and no BRAHMAN, no ĪSANA, no fire and moon, no these two the sky and the earth, etc. "The meaning of this is just this: There existed only one entity known as NĀRIYAṆA when there exists no created being whatever, that indeed is Pralaya ('final destruction'), and while that lasts there can be no existence of either BRAHMAN or VIṢṆU. This being denoted by the term ĪSANA (47) is VIṢṆU. When it is an accomplished fact that these two alone do not exist is there anything to question the non-existence of fire and moon? It is also obvious that these two things, the sky and the earth. Similarly,

'Then, no not-being existed, nor a being, no dust, no firmament, nothing which (is other than that) (48). What, where, and of what Śermon was the enveloping element, and was there the impassable and deep water? (49).

'No death existed, no deathlessness then, and none who knew the night or day'. (50). These and other texts of the R̥gveda establish that the final destruction of the world and other occurrences originate in ĪSVARA alone. The meaning of the passage is just this. Not beings are the two elements ether and air which cannot

(47) The derivation of course is from the root *is* to master. The conception is that he is the master of all living beings while they exist, that is, he is then protector.

(48) The original has *Vyomaṇaro yat*. The present interpretation that follows takes it as *vyoma* firmament, *apara* other than that, and adds that though *apara* is masculine and *yat* neuter, they agree because such a use is allowed in the vedic literature.

(49) R̥gveda VIII, VII, 17, 1.

(50) Ibid VIII, VII, 17, 2.

be rendered visible (51). The idea is that such and other things, that is to say, things of that sort did not exist their at the time of the final dissolution of the world. Beings (52) are fire, water, and earth, and even such and other things did not exist. No terrestrial region caused by the dust particles existed, no alloyes of that fine shape that constitute the ethereal region, and no other component elements that respectively cause fire, water and air did exist. The original has some irregularity with regard to gender, and that, however, is a vedic usage. Where did the enveloping elements, that is elements, that encircle other things, that is to say, such things as the conception of great, egoism, and the like exist, and whose knowledge of that Supreme Entity did

The translation given above is so done as to suit the interpretation that follows. But the correct translation seems to be something like: "then no not-being existed nor a being (either), no dust, no firmament, nor any region upwards. What and where was the enveloping element and the welfare of what being did they conduct to? was there the impassable and deep water?" "No death existed, no deathlessness, none who knew of night or day."—

VIDYARAYYA, however, points out that the word is not *apara* here but *para* a word of the Vedic literature. These texts describe the state of Pralaya or the final dissolution of the world, lend a reader can interest itself with the Bhashya of VIDYARAYYA describing things in an elaborate way. Nor is it to be understood that the present interpretation that follows has the approval of ANANDAGIRI, and he only gives it as coming from opponents.

(51) The original has *asat*, a no, *sat*, existing object, that is an object existing in such a way as it should be to be visible.

(52) The original has *sat*.

they hinder? where were the seven worlds and in fact the Brahmāṇḍa (53) itself? The idea is, that on the other hand they did not exist. Was there the water that dallies on that oval sphere, is impassable, that is, is so as to render entrance into it impossible, and is deep, that is to say, has entered in masses into the region that is low? the idea is that even that there was not. Death that carries off the lives of living beings that inhabit all the worlds there was not. Then at that time when there was no Death— it may be known that between death and deathlessness there is such a divergence as between light and darkness— though it is a welcoming matter that in the absence of a hostile party there should be a friendly one, yet says the text that there existed 'no Deathlessness', that is to say, that even such a thing as Deathlessness there was not. If it is asked how that is, the non-existence of that Deathlessness too is a matter of fact affair, when it is an admitted fact that nothing but ISVARA was existing. Where the objects causing day and night do not exist, it is obvious to that what they give rise to cannot exist.

(53) It consists of fourteen world. Explanation that follows shows that it is an oval sphere that floats in a huge mass of water.

S. N. NARAHARAYYA.

(To be Continued.)

HINDUISM IN WORLD-PROGRESS.

What is the great lesson that Hinduism, in its basal theory and divested of all accidental accretions, has to teach to the world? What shall be its part in the evolution of the world religion to the ultimate synthesis of human thoughts and aspirations, which has been one yearning of all noble souls? What is the gem it is destined to contribute in the process of the churning of humanity which is going on and which shall bring out its richest treasures, even as the Goddess Lakshmi was the highest product of the churning of the ocean by the gods? The answer does not seem to me to be difficult. It is just what the greatest thinkers of the West have missed in their own civilization, and what the chaste muse of Mathew Arnold means in the following lines:—

Before man parted for this earthly strand
While yet upon the verge of heaven he stood,
God put a heap of letters in his hand.
And bade him make with them what word he could.
And man has turned them many times; and Greece
Rome, England, France :—yes, nor in vain essay'd,
Why after way, changes that never cease,
The letters have combined, something was made.
But, ah an inextinguishable sense,
Haunts him that he has not made what he should;
That he has still, though old, to recommence,
Since he has not yet found the word God would,
And empire after empire, at their height.
Of sway, have felt this brooding sense come on,
Have felt their huge frames not constructed right
And droop'd and slowly died upon their throne.

The civilizations above referred to have had their chances, but have been found wanting by their own thoughtful and aspiring man, and have either died out or are threatened with decay. But Hinduism which has outlived the storms and floods of centuries like the weather beaten oak, bids fair once more to rejuvenate itself and world-religions by a live process of reconstruction. If the potency of a civilization is to be judged by its power to organise societies, to smooth strife, and weld together the conflicting parts of humanity, modern Western civilization, with all its resources of science, has not so far proved a success, for it carries within itself the germs of strife and of consequent decay. Brother is armed against brother, and each is ever ready to catch another's throat. Its social characteristic has been the poignant sorrow and desperation of the merciless struggle for existence, against which virtue, honour, and labor often fight in vain. And what can be the best corrective to such a state of things? A leaven of spirituality from the East. The Westerner, with his faith in machanical resources, is trying to remedy the evil by seeking to command the largest number of votes in the Parliament; but the mass of prejudice and selfishness that have always arrayed themselves against the right has to be dissolved, before the assent of the enlightened will in the form of vote can be secured. Otherwise there is always the clash of votes against votes, woman severs herself from man, with whom she is bound in the flesh, and cuts the ancient bond in twain in the scrimmage after votes. The fact is that in the West the only true means of uniting heart has not yet been discovered and made use of.

Love and sympathy, which alone can unite hearts, cannot thrive where men live in greater or less enrage-ment from the Universal:

Every school-boy knows that the first step in working out a mathematical sum is to present the different numbers of a group in terms of a common whole or denominator, *i. e.*, in plain words, to seek to bring them into some sort of relation with one another by referring to a larger thing, which comprises them all. But so long as individual items are taken by themselves and not studied with reference to a larger thing which comprehends them, no living sense of relationship can be developed and no progress made towards their permanent unification or organization. The intuition of love and sympathy has its root deeper in the intuition or consciousness of a common origin. And so long as this latter intuition does not supply the motive power, but reliance is placed only on temporary or accidental, external circumstances all attempts at the successful organization of human society are bound to be abortive.

Here comes in the strength of Hinduism. With the Hindu, unspoiled by Western Materialism, the conception of the Universal is not merely not a nebulous hypothesis, but it dominates all his life and conduct. Every principal event of his life is not a mere accident, but is treated as a sacrament whereby renews and ratifies his obligations to the Universal. He actually looks upon himself as an instrument to do a higher will to fulfil a higher purpose. He gets himself educated or acquires knowledge, not for gain of any sort, but only to serve the cause of Truth and hold aloft the torch of enlightenment as others have done before him. That is the true Brahman. „He marries and begets children, not for the cultivation of domestic and social virtues as the chief aim—essential as they are for the higher evolution of life,—but in order to keep going the stream of creation. Every act of this is thus an act of self-dedication to God

and the purpose of His Universe. All that he does, he does to corporate existence in obedience to a Higher Will. His doctrine is the very antithesis of the gospel of Individualism, which is the motive spring of Western civilization, the basic principle of all its progressive ideas.

It can be readily seen that with such habitual abjurance of the Ego, such spontaneous recognition of our affinity with the Universal, how easy becomes the work of knitting heart to heart, of drawing all men together, and of constructing all men together, and of constructing a Society in which each unit shall form part of a harmonious whole. With a faint and feeble sense of the existence of the Author of the Universe, with religion deemed either as an encumbrance or a matter of worldly expediency or convenience, if not a superstition, the much-wished-for social and moral synthesis can never be accomplished. Love can flow from one source alone. It is only by realising and loving a Universal Soul that man can really love his fellow men just as through knowing and loving his parents, he learns to love his brother and sisters. Until, therefore, men and women make religion, an integral part of their lives there be all and end all of existence, dominating every little portion of it in action speech and thought—until they live as the Hindu ideal of living has once been—and until they feel their kinship, and not only with fellow-men, but even with the brute and inanimate creation—the true social harmony will ever remain a dream. It has been reserved for Hinduism, we believe, to find “that word, that order which God meant should be!”

The scattered forces of Hinduism are being relied together and yoked afresh to the service of the Hindu race as well as of humanity at large. The soul of Hinduism has to be clothed anew to suit the times. The objection has been raised that upheaval of Hinduism and its work-

wide preaching means the finding back of people to the mysticism of the past ages which will unfit them for the rough struggle of the material world. It is stated that too much religion has proved the ruin of the Hindus. I for one do not understand the objection that religion should not be the absorbing pre-occupation of man. Such doubts arise only from a misconception of religion in general and of the Hindu religion in particular. The Hindu religion is not limited by any circumscribed sphere of thought or activity, but includes the sum total of man's duties in relation to his fellow-men and the created Universe. Every individual, every unit in Creation, is engaged in performing its appointed task and the proper performance of the task, in accordance with the laws of Nature, is its dharma (righteous duty). In the discharge of that duty consists its religion to this worship. A steadfast devotion to his dharma is the practice of religion and this alone is sufficient to elevate man to awaken all his energies subdue his lower self, to curb his egoism, and led him to the light of Knowledge and Self-realization. It is to him the means of self-culture as well as of the service of his God State, and fellow-men.

The Hindu preachers should seek to bring home to every one the sublimity, the uplifting character of the ideals of the religion. "Act well your part, there all the honor lies"—may be said to be the sum and substance of the teaching of Krishna in the "Bhagavat Geeta." Aye, the merit lies in the manner of doing your task—the duty of your station or position in life—not in the nature of the work itself. This is the idealism of the Hindus, and a most practical idealism it is. It invests the meanest labor with such a dignity as no other country knows of. It teaches man to judge things by the spirit and not by

the matter, and so to live in the spirit and not in matter. The Westerners and Westernized Hindus should learn to be true to this idealism and spirituality of religion; and their material affairs will begin to improve correspondingly. The reawakened spirit will fashion and guide the matter according to its means. For it is the spirit that determines the higher activities. It is the spirit that does, it is the spirit that endures. It is the spirit that sets us to enterprise to philanthropic work, to patriotic duties to the service of humanity. It is the spirit that safeguards the interests of the body; so that the body may live and act an instrument for its work. Let people, therefore, be placed in intimate touch with the ideals and aspirations summed up in the word Hinduism, so that they may once more secure the motive energy which they have so long sought in other quarter in vain.

People, as a rule, seldom think of the part which religion has played in the evolution of man. History knows that a spiritual revival, more or less deep, has preceded the development of all other activities. In the words of eminent Christian divine, it was a new religion from the East which flushed with fresh vigor, the collapsing veins of the Roman Empire, raised the Teutons from a race of lazy barbarians into leaders in the world's intellectual advance, transformed the cruel and ferocious Vikings into the chivalrous and noble Norman Knights, lifted the Slavonians from ploygamy, degradation, and serfdom. According to the same authority, it was this religion that gave all which is noblest and most distinctive to the names of France, England, Italy, and Spain. A revival of religion means renowned self-knowledge and self-confidence.

Modern Europeans and Americans, with their highly developed intellectual and reasoning powers, and their

disciples in India and the East, refuse to take spirituality in the form in which it satisfied men, when the bulk of the people had not yet fully learnt to observe, to reason, to decide, and to reject. It must be spirituality in a more scientific shape that can now appeal to them. It is a spirituality which can address its message to the mind, intellect, and heart simultaneously, which embraces all the activities and aspiration of man, that is now necessary to make an impression upon a critical and sceptical world. The spirituality that was revealed in the Vedas, most picturesquely presented in the Puranas (scriptural histories) and so ably reasoned out in the Darshanas, can alone now save an intellectual world steeped in scientific materialism. The observation and experiments made in the physical world have to be explained, amplified and illumined by those made in the domain of spirituality. That spirit is the creative energy, and matter a mere product, has to be urged with cogency of reasoning that will carry conviction to obstinate and perverse scepticism. And above all, a life made every way efficient and mighty by living in the spirit has to be held up as an object lesson to convince those, whose only channel of knowledge is the sense-organs.

Undeniably the Hindu is an idealist by nature. Even at the present day, however, high his education and wordly position, his head bows down involuntarily before a holy man, showing thereby that the latter is his ideal, and not his Western modelled countryman making his pile to get himself the latest luxury and comfort, and strutting about in the pomp and pride of material possessions.

AMRITA LAL ROY.

ETERNAL ME.

The cup of nectar brimful now ! The sea*.
Of joy does overflow ! I order ye !

Roll on ye Suns ! ye Orbs ! and stars ! roll on !
Ye moats so small in dazzling Light of Lights !

Twinkle on ! In me the Sun of Suns roll on !
O Orbs and Globes ! nay rings and waves that glow

In me the spheres and surging oceans wide
Do sleep, vibrate, do rise and fall roll on.

On spindle turn and turn again, O planets all !
Expose to me your hearts, your parts and sides.

Now dancing bark in me the Light of Life.
Do Suns and Stars or Earths and Seas revolve ?

Is not this all the shadows of my dream ?
I stand, I move, I turn, I come, I leave

No rest nor motion there, nor mine nor thine,
No words can e'er eternal me describe.

* These lines came from the pen of Swami Rama Tirath M. A., when he was in America.

Vedanta Work.

We published below a letter we have received from Sister Avabamia regarding her proposed tour in India. We have never thought that our friends outside India had any wish to collect money in India on behalf of institutions and societies in countries far richer than India. Nor do we encourage the idea of Indian institutions depending on outside financial support to do any uplifting work. But we may without hesitation say that our countrymen have not fallen so low as to fail in the duties they owe to guests,—whoever they may be.

To

THE EDITOR BRAHMAVADIN.

Revered Sir :

Owing to much discouragement coming to us both from India and elsewhere regarding our tour in India, I wish to state that our coming, will not be to any costs of anyone as we come prepared to stand our own expenses every way for the time we shall be in India; and I further wish to state that all Lectures to be given will be given absolutely free, no collections or donations will be asked, but left to those whom are in sympathy with our work. It is not very likely that we who have endured so many inconveniences to let the world know (as far as we have been) the terrible sufferings in which the Indian people are to day, that we should go to that country to be supported, or to ask alms.

I will gladly serve by Lectures those whom ask my services, if each centre or society, make the preparations for it, and let me know of *time* and *place* beforehed.

Our stay in each place must be short, as we are called to other countries to introduce Vedanta, and if we are not notified that our lectures are wanted, *when*, and *where*, we will just remain for the needed information we are coming for and pass right through.

This statement is made to remove all misunderstanding, that we should come to India for mercenary purposes whatever. Our errand to India is an errand of mercy, and not for gain.

We will be glad to lecture before any society or body of people who wish our service free of cost bearing upon any question of our work.

Place notify us before hand, and address: to *P.O. Singapore* after October 16th. We sail that day, from Sydney for Singapore.

I am yours for the freedom of the race,

Sister Avabamia.

Editor, Star of the East.

The Fourth Annual Report

OF THE

RAMAKRISHNA MISSION SEVASHRAMA,
BRINDABAN.

THE record of the work of the Sevashrama for the year 1910 gives unmistakable evidence of the wide prevalence of disease and suffering amongst the sadhus and poor pilgrims, who frequent this sacred place of Hindu pilgrimage. The rapid increase in the number of patients from 301 to 13,991 within the brief period of four years can leave no room for doubt that the Sevashrama has

been trying to remove a sore and urgent need and that it has not come into being too early. Altogether 13,991 people were relieved during the year, of which 137 received treatment in the Indoor Hospital, 11 diseased persons were helped with medicine and diet in their own quarters and 13,843 attend the outdoor dispensary. The works of relief were carried on in a purely unsectarian spirit, and Hindus from the highest to the lowest castes as well as Mahomedans and people of other religions were also served with equal care and attention; and the total number of people helped, were from distant corners of India from Sylhet to Sindh and from Nepal to Rameswar.

1. OUTDOOR DISPENSARY RELIEF.

The number of out-door patients who came for relief was 13,843. Of these the largest number belonged to Mathura and its neighbourhood. Of the diseased people who came in for treatment, over 35 per cent. were Brahmans. The total number of Mahomedans who sought relief was 599.

2. INDOOR-HOSPITAL RELIEF.

The total number of patients treated in the Indoor-Hospital was 137. As there was no separate arrangement for the treatment of persons suffering from infectious diseases and as the number of beds in the hospital was limited to ten, large number of patients could not be admitted, to the great regret of the workers. Of those treated in the Hospital, 106 were discharged cured, 19 died, 4 left treatment, 7 remained under treatment at the end of the year and 1 was sent to the Mathura Government Hospital.

NOTES AND THOUGHTS.

The current year has been a year of mourning to us. The almost sudden death of Sister Nivedita reminds us of the great souls that during the last few months have passed away from us. These sad events following so quickly one after another impress on us the hard truth that death is the great outstanding fact in human affairs; and it is from Death that man has to seek comfort, inspiration and joy. For while all that we seek as happiness or as joy is fleeting and leaves no permanent impression on us, Death and Sorrow cut deep marks which endure for ages. The philosophic Yudisthir observed that the most wonderful act in human life was that while death was an event of daily and hourly occurrence man always forgot it, and imagined that he would live for ever. Is it then as a disillusionment that the best of us, those, to whom we look up for guidance, are taken away so suddenly and so cruelly?

Sister Nivedita believed she had a mission in life. Her aims and methods her sex did not permit her working as a member of the Ramakrishna Mission. But her Master belonged to it and derived his inspiration from Sri Ramakrishna. She therefore instituted a separate Order—the order of Ramakrishna-Vivekanda—of which she was the first member and, to our knowledge, the only member. Taking up thus an independent and strong position, she continued her work after her Guru passed away. A powerful intellect and a large heart and the inspiration of a great Master,—with these she worked, and, of course, her achievements were great and many-sided. Among the great

women who have helped to make the India of to day. Sister Nivedita would always be given a very high place, and among the disciples and adherents of the Ramakrishna Mission who have successfully interpreted the Religious thought and life of India her name stands first. A high-souled woman who dedicated herself to the uplifting of her Indian sisters and to a true interpretation of their life,—her death is a great loss. *Requiescat in pace.*

The Ramkrishna Society.—A special meeting of the members of the Ramkrishna Society was held on Saturday the 28th October at 7-30 P. M. at No 24-1, Bancoaram Ukoor Lane to express sorrow at the death of Sister Nivedita.

Calcutta just now has a notable visitor in the person of Countess Aurelia Bethlen of Austria, who is an earnest believer in the Bahai faith, and the object of whose visit to this city is to explain in a series of lectures the fundamental principles of Bahaism to the public. Bahaism is a religion renewed and unified by Abdul Baha of Egypt, son of Bahauulla. At the recent Universal Races Congress in London, an interesting letter on the Bahai movement was read from H. E. Abdul Baha of Persia. It is claimed that there are, in rough calculation, about 30 millions of believers in Bahaism all over the world, including two millions in Persia alone. The message which the head of the Bahai movement delivered to the Congress was "to be upright in reality and not in appearance, to be fathers to the orphans, to bring treasures of wealth to the poor, and to protect the weak and the miserable." Countess Bethlen should have large and attentive audiences in Calcutta.

Religious Leaders and Secular Education.—On the 21st of August the foundation-stone was laid of a high-school at Srirangam, the small town, near Trichnopoly, in which stands the celebrated temple. The chairman of the proceedings remarked that the gift of a generous subscription by His Holiness Jaganath Garu of Srirengeri marked an epoch in the history of secular education. It is truly a matter for congratulation that a great religious leader like this should have recognised the need of secular education and should have thought that money may be piously given to its cause.—*Students' own Magazine.*

THE INTERPRETATION OF EVOLUTION.

Professor W. R. Sorley. Knightbridge, Professor of Moral Philosophy, communicated a paper on "The Interpretation of Evolution" to a meeting of the British Academy.

Professor Sorley said that the influence of Darwin's "Origin of Species" was not restricted to biology; it extended to all the human sciences, and modified the philosophical attitude. Through it emerged "the philosophy of evolution" as (in Huxley's words) "claimant to the throne of the world of thought." If evolution was to be set on "the throne of the world of thought" inorganic evolution and organic evolution must be brought into line. The two processes had as common characteristics. (1) continuity (2) advance through antagonism, (3) alternating periods of stability and instability. But there was a *prima facie* distinction between the operative causes—between the mechanical sources in inorganic evolution and the vital processes postulated by organic evolution. The mechanical interpretation of evolution attempted to break down that distinction and to account

for vital process in terms of physico-chemical process. But the difficulties in the way of that method of interpretation had not diminished during the last 50 years. The origin of life remained an unsolved problem; careful experiments and the advance of microscopical science had shown that abiogenesis did not take place, in the cases in which it was formerly thought that it did occur, or might occur. Physiologists were, on the whole, less satisfied than they were in Darwin's lifetime with the adequacy of the physico-chemical explanation of the characteristic activities of the living body. The theory of natural selection gave an impetus to the mechanical interpretation; but natural selection required non-mechanical factors on which to act; and the rejection of the view that "acquired characters" could be inherited, had made the mechanical explanation of heredity almost unthinkable. If these points were admitted the explanation given by mechanical causation was seen to be incomplete; external factors had to be supplemented by the internal principle of life. In virtue of this principle the organism developed and preserved a certain structure and reproduced its like. Perhaps the same principle also influenced the direction of evolution in interaction with environing conditions. Vital activity was therefore teleological, although the end which the organism realized was not present to it in the form of idea. A vitalistic interpretation of evolution, however, was inadequate, because it left inorganic evolution out of account, and because it had no theory of the adaptation of external to internal factors. The conception of unconscious purpose was also full of difficulty. If a unified interpretation of the whole course of evolution could be attained, and if it was granted that mechanism was inadequate it would be only by means of the conception

of conscious purpose. The difficulties of that interpretation consisted chiefly in the conflict of ends and the imperfection of adaptations. No detailed solution of these difficulties could be offered. To some extent they arose from an assumption which must be guarded against; the purpose shown in evolution did not realize itself after the fashion of human design, which worked mainly in an external and mechanical manner. In principle what was involved in the interpretation was an inversion of Spencer's postulate that "we must interpret the more developed by the less developed."

SLEEP.

At the national Museum for Natural History in Paris Mr. Legendre lately delivered an extremely interesting lecture on 'The Physiology of Sleep' which summarizes the latest researches on the subject. He admitted at the outset that it was impossible to give any exact definition of sleep which was to be distinguished from narcosis hypnotism, and lethargy, and devoted himself chiefly to investigating the cause of sleep, of which many explanations have been suggested. He showed by fairly conclusive arguments that this could be neither brain-pallor, nor intoxication carbonic acid nor the presence of narcotic substances in the blood theories which have had in their turn greater or less success; and finally avowed his preference for the view of Prof. Clapared (of Geneva) that sleep is not the result of fatigue, but an inherited instinct designed to protect the organism against the ill effects of fatigue. He pointed out, however, that an injection of the cerebrospinal (cephalorachidian) fluid from an animal suffering from insomnia would produce the

the same malady in one otherwise healthy; and that experiments were now being made to determine the toxic substance present in the fluid in question. Some of these experiments seem to show that the effect of sleep is limited to the brain and nerves, Mr. Legendre's whole lecture is extremely interesting, and is reported in full in "the Revue Scietifique" of June 17th.

Contributors.

Our readers will be interested to learn that the assistance of some of the best and well known writers on religious and philosophical subjects have been procured, whose names will be announced later on and their contributions will appear in the Brahmavadin from the next number or the issue for December.

Further we intend increasing the pages from Dec. number with illustrations and additional sections. These in detail will be duly notified in a subsequent issue.

We trust our readers will appreciate these improvements as regards the magazine.



THE BRAHMAVADIN

• "एकं सत् विप्र बहुधा वदन्ति"

"That which exists is one : sages call it variously."
—Rig-veda, I, 164-46.

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VOL. XVI.]

DECEMBER, 1911.

[No. 12]

THE CORONATION OF KING GEORGE, V.

नमो नमस्तेऽस्तु सहस्रकृत्वः ।

पुनश्च भूयोपि नमो नमस्ते ॥

(I prostrate before thee, I make obeisance to Thee a thousand times; again and again I bow before thee).

The coming coronation at Delhi of His Majesty George V King of Great Britain and Ireland and the Dominions overseas, as Emperor of India, will be an event of great significance. For more than two hundred years India has not seen the coronation of a *real* Ruler at its ancient capital of Delhi. The coming of His Majesty in all the glory of an Empire which encircles the globe, to this historic land to be crowned and proclaimed as its Badishaw and Chakravarti marks an epoch in the history of England and India, and it might even be said of Europe and Asia. It is the visible outcome of a feeling that it is not enough for our rulers from the West in governing an Eastern country like India to rest with perfecting the machinery

of administration, with providing all the safe-guards required for her safety from outside foes and for prosperity in the land, or with introducing even the arts and industries and civilization of modern Europe. These things are good in their way. But they are not all. Such must have been their view when British statesmen decided to advise the King to agree to this unprecedented plan of being crowned in an Asiatic country. This view would mean the acceptance by them of the ideal of that fuller and ampler life which the Indian heart strives to realise.

The Indian in common with other Asiatic races worships the sovereign. Worship is the right word to describe the attitude of the Indian towards the sovereign. No one should disregard the king by taking him for a man for he is really a high divinity in human form, says the Mahabharata. All kingly qualities, all attributes of sovereignty, all that is majestic, sacred and divine in the idea of sovereignty we superimpose on a human form and the man-king is lifted up and transfigured and becomes an object of worship. The Hindu mind sees nothing low or earthly in a sovereign. With such a conception of the relation between a sovereign and the people, the Indian has long been expecting to see a sovereign personality to whom he could give his heart's devotion. The Imperial Akbar presented himself before the people on certain state occasions every year. But no English sovereign hitherto made himself visible to the millions of his subjects in India in the robes of Royalty. The feeling of the people as regards the British rule might be described as a rule by a mysterious and unseen power which they could not worship. It must be presumed that the English people have only now come to understand the Indian sentiment in this

matter and the coming of King George V is a sign of the recognition of this sentiment.

Such a recognition of Indian sentiment and Indian feeling is born of sympathy,—a note which His Majesty as Prince of Wales struck on his return to England after his last Indian tour. The emphasis which the future sovereign then laid on this quality must have no doubt helped the reconsideration of the whole problem of Indian Administration and to the change of attitude of Englishmen towards India and Indians. The social, political and moral value of this changed attitude is what we esteem most and not the material advantages in our favour which have followed from it. This mental attitude can ordinarily be understood from the concessions which have been made and are still being made in response to political agitation. But a truer view, can be formed by those who are not disturbed by political passions or the racial prejudices which gather force when political questions agitate the public mind.

The feeling of social superiority and inferiority is not new to us, Indians, who have a caste system with extensive ramifications and divisions. The Englishmen of a few years ago thought us to be politically an inferior race, for being essentially political in thought and feeling they naturally judged men by their own political standards. This conviction of theirs that Indians belonged to an inferior race found its expression in an administrative system which gave little or no power to Indians. Holding such convictions they naturally opposed all changes which did not guarantee steady and peaceful administration or which seemed to them to contain seeds of trouble of some sort or other. International trade and modern industrialism have so brought together

all the countries of the world, that even the distant prospect of political or other disturbance in a single country unsettles the world's equilibrium. Besides, the growth of democracy and the power of the people is so largely dependent on perfect peace and tranquillity reigning throughout the world that even a slight political disturbance menaces the peace of the world and causes quite a flutter in European countries and their money markets. And so Englishmen who looked at Indian questions from their own political and commercial standpoint and who therefore believed Indians to be of an inferior order felt that they were justified in their opposition to what seemed to them hasty political reforms. This was the political situation a few years ago.

To-day the position in India is quite different. Though the centre of power is still in the dominant European element, that power is exercised with the co-operation, on more or less equal terms, of capable Indians who have been admitted to responsible posts and into the Councils of State. This limitation, as it were, of the exercise of supreme governing powers, imposed by themselves, indicates a change of mental attitude of Englishmen which we attribute to the policy of sympathy recommended to the attention of British statesmen by His Majesty in 1907. And it is this Royal sympathy and regard for the aspirations and sentiments of his Indian subjects that has further shown itself in his Royal resolve to accept at Delhi in full state, the declarations of loyalty to the Imperial Throne by Princes, and Zamindars, Scientists and Scholars, leaders of religions, temples and Churches, and the representatives of the people. From this day the Emperor is a Reality and a living Presence, loyalty to whom is our duty and Dharma and to whom we can offer our worship of

the king in Godhead. Without this worship and outpourings of our hearts we shall not and cannot rise to the full stature of our manhood, nor realise the perfect life of the Aryan ideal. And to His Majesty and his representative we shall no longer be the dark subjects of India, but His Imperial Majesty's own subjects whose ancestors gave up their lives for the establishment of the British Indian Empire and who are prepared to sacrifice their lives in turn for maintaining and supporting the honour of the Imperial throne. Every Indian be he a Hindu, a Moslem or a Christian feels at heart and declares each in his own language :—

अहं त्वकामस्त्वङ्गकस्त्वं स्वामी ह्यनपाश्रयः ।

नाम्यथा ह्यावयोरर्थो राजसेवकयारिष ॥

I am thy devoted servant cherishing no desire ; Thou art my Master having no deceitful motive. Unlike other worldly masters and servants, our mutual relationship or attitude is quite different. (We have no such low purpose in view).

THE INDIAN CONCEPTION OF KING AND CORONATION

The highest political ideas originated in the East. The grandest institutions sublimating the social polity have been the work of oriental statesman. The Indo-aryans were the first people in whom the organised human consciousness unfolded itself, in religion and philosophy, in art and politics. As in Religion so in politics, India served as a model for the rest of the world—for Egypt, for Greece. Who were the alien shepherd kings, who conquered and ruled Egypt for five hundred years? Have they any connection with the Yādavas who drifted towards the West? How to explain the dual monarchy of Sparta, the ideal of Greek political philosophers? Did the first Achean league form a branch of a larger Asiatic league? These are interesting questions for the Student of history to study.

Bhagadatha, the king of Yavanas (perhaps Greeks) is described as a Yadava chief, belonging to the league of the Vrishnis. It is an undoubted fact that only those Greek cities, that had a direct communication with continental Asia were the first to develop a civilisation. The student of comparative polity will have to turn to the Vedic Singers for the earliest ascertainable data. What do we find there? Not a race in its infantia, not the vaporings of a primitive people struggling for light; but a race full of strength, full of the gladness of liberty, highly developed, wisely organised, with a polity carefully attuned to the general law of human well-being.

In the earliest Vedic polity we find political functions definitely divided among three constituted organs,—the

king, a council of elders, and an assembly of free citizens. These three served as mutual checks on one another.

The assembly of freeman was not a 'martial muster' as among the Germans *Vrdiyas*, as they would be classed in Vedic times but an assembly of people in the more modern sense. The Vaisyas and other non-fighting classes were represented in it. This assembly formed the economic basis of the nation, the main pillar of the national structure, the thigh of the *Virāta purusha* as described in the Vedas. It was consulted on all important occasions, especially in the nomination of a king. Dasaratha consulted the people before the nomination of Rāma to the throne. He asked the representatives of the people, whether out of free-will or out of respect for him they accepted Rama. And the answer was, that it was their firm conviction that Rāma would make a better king than Dasaratha himself. The council of elders was composed mostly of Brahmins; the spiritual and intellectual energy of the race, born of the face of the divine *purusha*. Unlike the Roman council it was not merely an organ for promulgating the intentions of the king to the people. It protected the king from the passions of autocracy and the people from tyranny. They were the advisers of the king and law givers of the nation and looked to the moral progress of all. Many ruling is not good, let there be one ruler, said the Greek singers; but the Indian Sastras unanimously condemn one-man rule. The priest is the adviser of the king. He is the president, the inspirer of the army, the medium for securing the good-will of the oligarchy and the people (Ath. Ved. III-19). "The oppressor of the Brahman can win no friend to do his will," says the Veda. The King was only an executive deity, the *Bahu* (shoulder)

of the *Virat* or the national person. He was the embodiment of the physical and moral power of the nation, its first Captain in war, and the dispenser of justice (*Dandaniti*) in times of peace. The central power was created by the fiat of the collective will, headed by the Brahmin. The ruler was always elected by the people and not by the board of magistrates as in Athens. The electors were called in the Vedas *varunas*. The Vedas know of no other form of kingship. Village assemblies, *Samaj*, district assemblies *Samiti* and other bigger congregations assembled and discussed the merits and demerits of the rival candidates to the throne. Sometimes persons carried charm with them to make their opinions prevail at the meeting. The opinion of the majority, *Bhuishtha* was taken. The closing mantra of the Rigveda is the president's speech exhorting the audience to show unity of purpose "Let your minds be of one accord, united be the thoughts of all, that all may happily agree." If the king failed to be the embodiment of Dharma he was dethroned and another was set up in his place. Generally the sovereign was from the Rājanya caste and oftener he was elected from a single family. But under extraordinary conditions he was chosen even from the forest tribes. "In cities and villages, in palaces, and market places, everywhere there is the one cry of Rāma Rāma, Rāma. The king is only by the people's will and what right have I to the throne. Therefore O brother! return and accept the sovereign power which is thine" says Bharata in the Rāmāyana. The first concern of a king is the popular will; the benediction after the election of a king says "may you agree with the assembly, electors, men, woman, kinsmen and the Gods. (Ath. III-4). Again in (III. 8 & 72) the king prays for the fidelity of the people and kinsmen;

and even carries charms to make their vows, purposes, and hopes to follow his thoughts and wishes.

No doubt an oligarchy composed of the Brahmin and Rājanya castes wielded considerable power. In the *Rāshtrabhrī* or kingdom supporting libations the king calls in the whole aid of nature to enrich the priests and Kshātriyas. His election must be accepted by artisans, kings, king-makers, masters of the horse and troop-leaders (polimarch) (Ath. Veda III. 5).

What then is the origin of governmental authority? How arose the original formation of political societies? Why should men forming the members of an organised community show obedience to a single man? This was the question which the noblest, wisest and the best of emperors put to the greatest saint, warrior, and statesman of India. Dharma asked Bhishma, how arose the word Rājan? Why should one man with all the human attributes, govern the rest of the world, teeming with brave, energetic, intelligent and high born men of good behaviour.

Two rival theories are propounded by the modern writers on the subject—the patriarchal theory and the theory of free consent. Human progress is best achieved by corporate life. The combination of men takes place from several causes. The imperative necessity of common love and common hate, similarity of language and customs, unity of sentiment and a desire to secure a more perfect order in the internal relation of aggregating units, all these facilitate the growth of unity. Especially in country states or confederated imperialism, which was the peculiar feature of ancient orient, the development and realisation of a unity of thoughts and ideal was the greatest integrating force. In the Krita yuga, says Sri Krishna, Yuvanashwin by the remission of taxes, Bhagiratha by the kind

treatment of his subjects, Kartivirya by the energy of his asceticism, the lord Bharata by his strength and valor, and Marutta by his prosperity—these five became Emperors. Whether the origin of monarchy is “by the extension of single families into larger bodies of kindred accompanied by a recognition of superiority in individuals or families representing the original parent, or by a voluntary aggregation of the heads of natural families” is a matter of conjecture. The spirit of both theories is the same. But why should the expression of it be bound by a single form. The one does not exclude the other. The fictitious extension of the authority of the *patria potestas* has also an element of voluntary consent in it. The healthy type of authority, of mingled love and justice represented by the *paterfamilias*, must have its use in securing the stability and strength of any social structure. Under different conditions, different forms of crystallisation might have taken place.

The matriarchal theory is often opposed to the patriarchal. We do not quite see the force of this contention. In Malabar the mother is the head of the *Tarvad* or extended family; she is also the ruler *de-jure*. Succession is in the line of daughters and not sons. Amongst the Mongols, the first king might have been the patriarch and the whole nation might form a single family. The Panchayajnas are the foundation of social stability in the East. Of these Yajnas the worship of the departed manes is the most important in a family group. The natural head of the family offers the viaticum to the dead fathers. In China the King alone has the right to offer this worship to the dead ancestors of the whole nation. Still the patriarchal theory cannot hold good in all cases. Amongst the Aryans voluntary coalescence seems to have been the only form of aggregation.

The Aryan Kingship might resemble *patria potestas* in some respects but it differs in essentials from it. If the *paterfamilias* became the chief, then the Indian Rajanyas must all be Brahmins. For, the original fathers or *Gotra Kartas*, were the Rishis who were Brahmins. Every Indian traces his descent from one or the other of these Patriarchs. But Indian history has a different tale to tell. The Brahmins were never Kings. Though King-makers, though kingdoms were within their easy grasp they were content with their *Yajna* and *Tapas*, their intellectual and spiritual avocations. There is again a great diversity in the growth of the highly individualistic Indo-Aryan, and the communistic Greeco-Roman. A study of the internal structure of the two societies will reveal many striking points of differences; the former developing more the idea of free consent and the latter the patriarchal form. The family is no doubt the social unit. These units expand into larger and larger bodies, the *Gentes* &c. of the Roman polity. These tribes combine and form the kingdom, says the Aitareya Brahmana. In the land of the Aryas the expansion is by the multiplication of these units. Manu advises the division of a family into several families, as there will be several persons to offer *pinda* to the dead. In Rome such a division was condemned. The Indian aggregation is the fraternity of highly developed families. The Roman *Gentes* is only a fusion of imperfectly developed houses into a larger whole. Imperial Rome is the city of Rome expanded, while imperial India is a confederation of kings, more individualised than the German federation and conceived on a broader basis than even that of America. In such a race the fictitious expansion of single family is not possible. The King is manager and not Patriarch. The head of a Roman

household is a despotic ruler, the only person that has a jural existence; he cannot will away his property outside of his sons; he is held responsible for any damage done by his son; the Roman father inherits the family, the whole rights and duties of a *patria potestas*. The Indian father on the other hand is not an absolute Monarch; even his leadership is subject to election in the family; often agnates are chosen. The son who is a major must be treated as a friend. Others besides an Indian *Pita* have a legal existence; his position is that of a guardian and is responsible for the damage done by his wards to the extent of their share in the common property. He can will away his personal earnings and he does not inherit the family. No doubt the *whole* is built on the same plan as that of a unit. Of course the best state is that which approaches a perfect family entity. The Indian Jurisprudence tries to preserve and perfect the individuality of units and the Roman crushes it.

It may also be pointed out that in Semitic history when the tribes are at war with one another their gods also share in the feud. The God of the conquered tribe is merged in the God of the conqueror and so lost its separate being. And political life also shared this character.

That which exists is one; and the sages call it variously, Indra, Mitra, Varuṇa, Agni etc. In this idea live potentially all the great efforts of the Vedic Aryans in religion, law, politics, arts and industries. This is the constructive principle animating the Indian Aryan in his expansion and progress.

Indian Sastras are unanimous in this, that the primitive political society was created by the collective will of the aggregating entities. Ruler and ruled is only a social arrangement, the free work of a conscious rational will. It is no wonder that in Indian Jurispru-

dence the king is not the source of Law. 'Desiring bliss, at first' light finding Rishis, began *Yajna* and *Tapas*. Thence energy was born and kingship. (Ath. Ved. XIX 41). To secure the full development of the edifice of society, to augment the strength and stability of the whole, to protect it from foreign foes, a king was selected; this is the view of the Aitareya Brahmana. When creatures through fear dispersed in all directions, the Lord created a king for the protection of the whole. The king is an incarnation of the law formed out of Brahman's glory. (Manu-VII-3 and 14). Again in the Santi Parva Bhishma says;—At first there was no sovereignty, no king, no chastisement and no chastiser. All men used to protect one another righteously. After a time the task became painful and error began to assail the hearts of men. Desire and greed, lust and wrath entered them; the distinction between virtue and vice was lost and ungodliness reigned supreme. To set right this social chaos Brahma wrote his work on political science. It treated of Dharma, Artha, Kama, of the laws of conservation, growth, and destruction of society etc. To practically carry out the scheme of life propounded by the Grandsire, the united prayers of Gods and Rishis reached the throne of mercy—Vishnu, "Indicate O God, that one among mortals who deserves to have superiority over the rest". The divine and Puissant Nārāyaṇa, created out of his energy a son named Virajas. Virajas begot Krittimat; Krittimat had a son named Karddama. All these kings renounced the sovereignty of the earth and practised austerities. Karddama had a son named Ananga who ruled righteously. Ananga's son Ativela yielded to earth-lustre and passions. His son Vena, full of greed and malice was unrighteous in conduct. The Rishis, (as the representatives of the people)

slew him with kusa blades. They churned his body ; out of his thighs arose the Nishadas and Mlechchas. Out of his shoulders was born Prithu. Gods and Rishis, administered the oath to this new ruler. "I swear that in thought, word and deed, always maintain the religion of the Vedas; that I would fearlessly maintain the duties laid down in the vedas, with the aid of Dandaniti or the science of chastisement; and that I would never act with caprice". Prithu then chose his ministers and counsellors. Vishnu, the Gods, Rishis and all the world assembled to crown him as the king. Vishnu entered into him. Because Prithu gratified all the people, he was called *Rājan*.

From all these descriptions of the first beginnings of political society two things are clear. The king is the product of the collective will of the people and not the original parent. He was always elected. Of course metaphorically the king was called the father of his people. The king must dissolve his self in the larger self of the people and secure their happiness. This is the primary condition of Kingship. As long as the earth was not socially heavy, when there was plenty to eat, there was no necessity for a chieftan. But with the growth of population, the struggle for existence became keen and the big devoured the small. To protect the weak and righteous King Dandaniti became necessary to maintain the social equilibrium. According to Manu the king is the unifying *Principle*; the *Sutramān* as the Brahmanas call him. A ruler is selected to uphold the internal cohesion of the body social. A Sovereign is an expressive symbol and effective bond of national unity. The end of corporations is to evolve the higher forms of life, to produce out of a given amount of animality the maximum amount of spirituality. The whole society is built on a social contract and is divided according to its functions,

according to its capacity to convert the latent power in man into useful energy. God is the soul of society; and every member of His body is compelled to act in his own proper function, by the combined action of the rest.

There is no idea of divine right of kings, except what arises from divine duty. We have only duties in this world. Life is a worship in every one of its manifold forms. *Tapas* is the worship of a Brahmin; protection is the worship of a Kshatrya; production and distribution of wealth is the worship of a Vaisya; and service is the worship of a sudra, says Manu. If the king is Divine, the Brahmin is a spiritual divinity, the Vaisya is an economic divinity and the Sudra is the divinity of labor. The whole body politic is divine and hence every limb of it. The king is the *Samashli* or the integrated *one* and the people are the *Vyashli* or the differentiated *many*. The basic unity of national life *Viraj* manifests herself in both ways. The Samhitas picture the worship of the assembly *Sadas* as an incarnation of the deity. Yudhishthira literally worships the assembled people before the *Rajasuya Yaga*. Majesty dwells in the king as well as in the people.

A short summary of the *Rajasuyayāga* or the Coronation ceremony will give the history of monarchy, its origin, its powers and limitation.

CORONATION.

Coronation ceremony is pre-eminently an Asiatic ritual, Indian in its form and majesty. It is only in a highly imaginative race, thrilled by the spectacle of a universe filled with *Brahman* that such grandeur can grow. Wherever there is a manifestation of power, think ye that I am there" said the Lord in the Gita. Democracy with its pas-

sion for individuality, aristocracy with its culture and energy of conservation and theocracy with its freedom and serene grandeur, all these are co-ordinated to express the high purpose and divine nature of political life. The Vedic conception, of coronation expresses in all its beauty, the sacredness of duty, the ethical purpose of a social contract, and the organic nature of the body politic inspiring the moral equality of the coherent parts.

There are three *yajnas*, connected with the political life of the people—the *Râjasuya*, *Sautrâmani* and *Aswamedha*. *Râjasuya* describes the crowning of an elected king. Aryan Kingship does not exclude a republic. The Aitreya *Brâhmaṇa* recognises five kinds of states, viz. *Râjya*, *Sâmrâjya*, *Swarâjya*, *Bhojya* and *Vairajya*. *Rajya* is a small state, like the city states of Greece, with a juridical existence; *Sâmrâjya* is a unitary imperial state; *Swarajya*, is a theocratical or federated state with some great *Idea* holding together the, co-operating units; *Bhojya* is an economic state; *Vairajya* or (without a king) is a republic in which a competent citizen is anointed and crowned. *Râjasuya* is the proclamation of the elevation of Prince to chieftanship in the political hegemony. That king who by force or by some dominating virtue secures the homage of his contemporaries generally performs this *Yaga*. Râma never performed it; because there was no one to contest his title to *Chakravartiship* (Emperor). But in the surging, roaring, pushing life of the *Mahâbhârata*, intensely vibrating with the energy of good and evil, the struggle for leadership was very keen and many kings had to perform it.

When a king is drunk with power, or other worldliness he is apt to forfeit the confidence of his subjects. *Sautrâmani* is a *Prayaschitta* or a purificatory *Yaga* to regain the lost confidence. The king is made to realise

that he is only the *Sutraman* or the unifying principle, like the scarlet thread through a garland of pearls. By liberality, piety and such other acts he gains the good will of the people. *Aswamedha* is performed to secure the perpetuation of the royal line.

Râjasuya or the birth of *Kshâtra* is divided into three stages—*Abhisheka*, *Punarabhisheka* and *Mâhabhisheka* or the Soma day, enthronement and crowning. Of these the *Mahâbhisheka* is the final and the most important. It was performed on Indra by Prajapati. We will give a short summary of it from the Aitreya *Brahmana*.

The Gods headed by Prajapati said, (pointing to Indra) "This one is among the gods, the most vigorous, most strong, most valiant, most perfect, who carries best out any work. Let us instal him." They all consented to perform *Mahâbhisheka* on Indra. They brought him a throne-seat. Indra ascended it addressing it thus:—"May the Vasus ascend thee, may the Rudras, Aditya, Visvedevas, Sadhyas and Aptayas, Marutas and Angirasas, ascend thee; after them I ascend". After Indra had seated himself on the throne, the gods at the suggestion of Visvedevas, proclaimed his glory in all directions, accepted his authority and bestowed on him their powers. They give him the titles of the protector of Religion (*Dharma*), the protector of learning (*Brahma*) the devourer of hostile foes, and the master of whole creation. After the royal dignity was thus proclaimed the wise Prajapati performed the great inauguration ceremony. The faithful Varuna sat down in his premises for independence, distinction and fulfilment of highest desires. Prajapati sprinkled him with holy water. The gods who are the regents of the world, *Dikpalakas* inaugurated him in their respective regions. The Vasus in the east as *Sâmrâj*; Rudras in the south as *Bhoja*, the

Adityas in the west as *Swaraja*; the Visvedevas in the north as *Viraj*; the Sadhyas in the centre as *Ray*; and the Angirasas in the upper regions for the fulfilment of the highest desires.

Human institutions are faint imitations of their archetypes in heaven. Indra is the type of power and kingly authority; Prajapati of culture and ministerial power; Varuna of the moral law and elective principle; Visvedevas of the power of the people; Rudras of economic strength; Adityas of freedom. That the social machine may work smoothly to achieve its ends, the collective will of the gods created the ruler. Varuna alone sits while all the rest stand. For, Varuna is the law whom even the king must obey. Prajapati, the ideal of Brahminhood, is only the voice of this aggregate will. Therefore, the Brahmana says, *Kshatra* headed by *Brahma* is prosperity. The title to chieftianship is never wisdom but strength and its cognate virtues.

A king is elected. He makes the first ablution and becomes eligible for the *yāga*. He prays to the gods, especially to Aditya, the god of independence, for a place of worship. Verily ruling is a *yajna* and the ministers are the *purohitas* or priests that help the king in its performance. According to the Yajus samhita the king is then presented to the people. "So and so, the son of so and so, of such and such a *gotra* is to be your sovereign" says the priest. The people accept him; and it is ratified by the king-makers, troop-leaders etc. says the Ath. Samhita. Some great work of public benefaction is then announced. After this *Ishti*, another showing his willingness to obey the Brahmins is often declared. But the latter is not obligatory. The person to be inaugurated now becomes a Brahmin and performs the necessary

rituals. He is made to drink from cups, symbolical of strength, power, splendour and long life; from the cups of race-history and literature, arts and industries, agriculture and afforestation, in short he is made to realise the whole race-culture in himself. And lastly he drinks the cup of spiritual life and light. This closes the Soma day or the period of invigoration.

He performs the *punarabhisheka* and becomes a kshatriya again. A throne-seat made of *Udumbara* wood is placed, with two legs within the *Vedi* (altar symbolical of earth) and two outside of it. This symbolises his happiness in this world and in the next. A tiger skin (royal power) is spread over the throne. Before ascending the king prays over it. "May Agni ascend it; may Brihaspati, Indra, Mitra and Varuna, and Visvedevas ascend, after them I ascend". The King is only a representative of the gods, on earth. Men and gods combine to build the harmony of life; they are but notes in the music of the universe. The *purohita* sprinkles him with the liquid prepared for the purpose; the representatives of the people do the same. He now descends from the throne, proclaiming his descent with the words, "I stand in the heavens, and on the earth, I stand in the air exhaled and inhaled; I stand on day and night; I stand on food and drink; I stand on *Brahma* and *Kshatra*, and these three worlds." Finally he stands firmly through the universal soul, *Sarvātma*, which connect all things, and thence has a firm footing in the universe. In an humble attitude he says "Adoration to *Brahma*. I present gifts for the attainment of victory, *Abhijiti*, *Vjiti* and *Samjiti*". The *Āhavanīya* fire is worshipped for strength, valor and alertness; he prays that he may be worthy of the trust placed in him by the Gods. The Atharva Samhita says, "I trust this man to all of you,

all gods who dwell on earth, or in the heavens in air within the plants, the beasts, the waters".

Now begins Indra's great inauguration ceremony. Before ascending the throne and being crowned the priest as the representative of the people reads the declaration of oath. "Whatever pious works thou mightest have done, during the time which may elapse from the day of thy birth to the day of thy death, all these together with thy position, thy good deeds, thy life, thy children, I would wrest from thee, shouldst thou do me any harm". The king says "Thou mayest wrest from me &c".

The king having participated in all the qualities of universal sovereignty closes the *yaga* with large presents to the priests.

This is the kernel of the *Mahabhisheka* ceremony. To selflessly minister to the happiness of the ruled is the only security for the permanence of kingly power in this world and freedom in the next. Such a king alone is the hand of God ; a true *Rajan*.

VEDĀRTHASANGRAHA.

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 533).

Then again the following doubt has been raised (by some):—In this passage, namely, "Now there is in this *City* of the *Brahman* (*i. e.* the body) the small lotus-like house (*i. e.* the heart); inside of it there is the 'little' ether *daharakāśa*; what exists within that, that has to be sought after, that, indeed, has to be specially desired to be known". [*Chhānd. Up.* VIII. I. I.], the material cause of the world is first denoted by the word *ākāśa*, and then the attribute of being fit to be sought after is predicated in relation to some particular entity existing within that (*ākāśa*). It is declared in the scriptures that this *ākāśa* possesses the attribute of being the revealer of the names and forms (of things); in the *Purusha-Sūkta* hymn, the attribute of being the cause of names and forms is seen revealed as belonging to the *Purusha* (or Person): for these reasons, the *Purusha* (or Person) is synonymous with (what is denoted by) *ākāśa* and hence another than Him is, owing to (that other's) being the object fit to be sought after, made out to be the object of meditation and worship (given in the passage, under reference here).

This objection proceeds from those who have not studied (the *Veda* and who have not 'seen' (the works of) those that know the scriptures; because the *Vedic* scripture itself has in that (very passage under reference here) given the answer to this (objection); and the

Vākyakāra (Ṭaṅka) also (has given the answer thereto). The objection raised is given thus: "Inside of it there is the 'little' ether (*daharākāśa*); that something which is found to exist within this ('ether'), that has to be sought after, that, indeed, has to be specially desired to be known". [*Chhand. Up.* VIII. I. 2.]; to this, it is stated in reply as follows:—by means of the passage beginning with: "As great indeed as is this element of spatial ether, so great is this 'ether' within the heart" [*Chhand. Up.* VIII. I. 3.], it is established that this Supreme Person who is denoted by the word *ākāśa* has greatness unsurpassed in excellence, and that, owing to His being the cause of the whole world, He is the support of the whole world; then in the passage "All desirable qualities (*Kāmas*) are contained in Him" [*Chhand. Up.* VIII. I. 3.], the collection of eight (auspicious) qualities' beginning with the quality of being free from sin and ending with the quality of willing the truth is postulated (in regard to Him) by the expression *satyakāma* (truly desirable qualities) with the object of establishing the obligation that there is to know the collection of the eight qualities of the Supreme Person, as there is in the case of the Supreme Person, the statement is given to the effect that "Whatever exists within that, that has to be sought after." Thus the whole (of the above objection) has been answered by the scripture itself.

What is, said is this: To this objection, namely "what is that something that is found to exist in this (heart) that has to be sought after," the answer is that there are found to exist in association with That the attribute of being the creator of the whole world,

the attribute of being the support (thereof), the attributes of being the contrbller, the attribute of being the principal, as well as all the auspicious qualities like that of being free from sin. To the same effect is given the following passage attributed to the *Vākyakāra* (Ṭaṅka) "In the (scriptural) statement 'whatever exists within that' there is the mention of *kāma* (auspicious qualities)". *Kāmas* are those which are desirable; the meaning is that they are the auspicious qualities like that of being free from sin. What is said is this: *what* (exists), that is, the Supreme *Brahman* who is denoted by this word *daharākāśa*, and to whom the creation preservation and destruction of the whole universe is all (mere) play; and within him *what* exists, that is, the collection of the eight qualities beginning with that of being free from sin, which (collection) is contained within Him, and which is unsurpassed in excellence, *that* (that is, that Supreme *Brahman* and that collection) even both of them have to be sought after, have to be specially desired to be known. Accordingly, the following passage is given. "Now those depart from here after knowing the (Supreme) Self and also all these truly existing *Kāmas* (or auspicious qualities of Him), to them there is free movement in all the worlds". [*Chhand. Up.* VIII. I. 6.].

Then again in the passage devoted to the establishment of the cause alone as the object of meditation and worship [see *Attarvasikha*. III.], whatever mention among the produced effects is made of Vishnu, who is the Supreme Entity propounded in the passages exclusively relating to Him, that has to be understood to relate to His voluntary incarnation out of mere sportiveness, for the benefit of the world, inasmuch as He thereby brings about the completion of the

number of 'the real entities' which form the effects produced by Himself. For instance, the incarnation of Upendra² out of mere sportiveness belongs only to the Supreme (*Brahman*) Vishnu Himself when He wants to bring about thereby the completion of the series of gods; for instance again the voluntary incarnation in the person of Daśaratha's son (Rama) belongs to the Supreme *Brahman* Vishnu Himself who wants to bring about thereby the completion of the line of the kings born in the Solar dynasty; and for instance again the voluntary incarnation (as Krishna) in the house of Vasudeva for the purpose of lightening the burden (of created beings) on earth belongs to the Divine Lord (Vishnu) who thereby wants to complete the series of the (Kings of the) lunar dynasty.

It has been already stated above that in the contexts relating to the creation and destruction (of the world) Nārāyaṇa (or Vishnu) alone is established to be the Supreme cause (of the world).

Then again, according to the (*Upanishad* known as) *Atharvaśiras*, that Supreme Lordship (of all) which has been largely manifested by God Rudra, that as stated (therein) in the passage: "He entered into one internal

1. This series consists of the three gods *Brahmā*, Vishnu and Śiva. The inclusion of Vishnu in this series does not mean that Vishnu has a nature similar to that of the other two gods who are created by him, but is meant to complete that series namely the trinity.

2. Upendra is the name of Vishnu as the younger brother of Indra in His or Dwarf incarnation. The Lord Vishnu gives a higher status to others among whom he incarnates by making them look upon themselves as being raised to his rank.

region after another internal region" is clear from the scripture itself to be due to the entry of the Supreme Self (Himself) into those regions. The meaning of such things as these has been well explained by the *Sūtrakāra* himself under the aphorism—"And the teaching (in the context) is, as in the case of Vāmadeva, in accordance with the view found in the scripture". [*Ved. Sūtr.* I. I. 31.]. To the same effect has it been stated by Prahlāda also in the passage beginning with: "As the Infinite Being is all-pervading, He Himself is existent as myself; all things proceed from me, I am all things, all things are in me who am eternal." [*V. P. I.* 19. 85.]. Here (in this passage) the reason (for Prahlāda's statement) is given by the expression "as the Infinite Being is all pervading": what is stated is, that, owing to His being the Self of all intelligent and non-intelligent things which form His body, the all-pervading Being is the Supreme Self; hence it has been already stated above that all words denote the Supreme Self Himself who has all things for His body. Therefore the word *I* denotes the Supreme Self Himself who owns his (i. e. Prahlāda's) own self as His mode. For this reason, this worship, namely, (of God) under the conception of the ego is explained by the *Vakyakāra* (Tāṇka) in the passage beginning with: "The Lord is to be comprehended as nothing other than the self, since every thing is assumed to exist in Him;" the expression 'since everything' is assumed to exist in Him' is given (here), because both in the condition of effect and in the condition of cause, the Supreme Self Himself owns all the intelligent and non-intelligent things in their subtle, as well as in their gross states. (The very same thing is) also (stated) by the *Sūtrakāra* thus:—"But they (viz. the Jābālas worship (the Lord) as the self, and they (viz. the

scriptural texts) make us comprehend (it as such)." [*Ved. Sūt.* IV. 1. 3.]. In the *Mahābhārata* also, in the (course of the) dialogue between Brahmā and Rudra, Brahmā speaks to Rudra thus:—"He (Vishnu) is my and your Internal Self, as well as (the Self of) all others who are called embodied beings." [*M. Bh. Moksha-dharma.* 179. 4.]. The meaning is, that the Supreme Lord Nārāyaṇa is existent as the Internal Self of Rudra, of Brahmā and of all other embodied beings. To the same effect is given the following passage in that (very work, viz. the *Mahābhārata*) itself: "Vishnu is the Self of Rudra who is possessed of immeasurable splendour; therefore this Rudra endured the contact with the bow-string". [*M. Bh.* VIII. 35. 50.]. In the same (work) itself the following passage (also) occurs: "These two (Brahmā and Rudra) who are the best of gods are known to have been born out of (Vishnu's) favour and anger (respectively) and having been shown (by Him) their paths (of duty) they (respectively) cause the creation and destruction (of the world)" [*M. Bh. moksha-dharma.* 169. 18.]; the meaning (of this) is that Brahmā and Rudra, whose paths of duty are shown to them by Nārāyaṇa who is existent as their Internal Self, do the duties relating to the creation and destruction (of the world).

Those, however, who maintain the distinction between (Vishnu as) the material cause and (Rudra as) the instrumental cause (of the world), are certainly outside the pale of the *Veda*; because there is contradiction (of their view) with the following and other aphorisms composed by a knower of the *Veda*: "(The *Brahman* is that) from whom (proceed) the creation, &c., of this (universe)". [*Ved. Sūt.* I. 1. 2.]; "The material cause also (is the *Brahman*), because (otherwise) there will be contradiction with the propositions

and the example illustrative (thereof as given in the context)". [*Ved. Sūt.* I. 4. 23.]; and because also there is contradiction (of their view) with the following among other groups of scriptural passages:—"Existence alone, my dear child, this was in the beginning, one only, without a second" [*Chhānd. Up.* VI. 2. 1.]; "The *Brahman* is (that) wood, the *Brahman* is that tree, out of which heaven and earth were fashioned. The *Brahman*, supporting all the world, presided over them all" [*Taitt. Br.* II. 8. 7. 77 & 78]; "All the *nimeshas* were born out of the Person of lightning". [*M. Nār.* VI. 1. 8.]; "None rules over Him; great indeed is His fame" [*M. Nār.* VI. 1. 9.]; "There is nothing here that is many and varied" [*Bṛh. Up.* VI. 4. 19.]; "He is the controller of all and the ruler of all" [*Bṛh. Up.* VI. 4. 22.]; "The Person (*Purusha*) alone is all this, whatever is past and whatever is in future". [*Taitt. Purusha-Sūkta*; 8]; "Indeed He is the Lord of immortality" [*Taitt. Purusha-Sūkta.* 9.]; "There is no other path for the attainment of final release" [*Taitt. Purusha-Sūkta.* 12.].

In the *Itihāsas* and the *Purāṇas* also, in the contexts relating to the creation and destruction (of the world) it is made out that this (*Brahman*=Vishnu=Person) is the Supreme Entity. Thus in the *Mahābhārata*,¹ he (*i. e.* Brahmā) was asked the question: "From whence was this whole world of movables and immovables created and to whom does it go at the time of dissolution? tell me that, O grandfather". [*M. Bh. moksha-dharma.* 181. 1.]; in the reply (thereto) which begins with the passage: "Nārāyaṇa has the (manifest) world for His body, is the Infinite Self, and is eternal" [*M. Bh. moksha-*

1. This is an *Itihāsa*.

dharma. 181. 12.], the following passage: "The Rishis (sages and seers), the Fathers (*manes*), gods, the great external elements (of fire, &c.) their properties (including those of the animal vegetable and mineral kingdoms), (in short) the whole of this movable and immovable world is born out of Nārāyaṇa" [*M. Bh. Ānuśāsana*. 229].

The *Vaiṣṇava Purāṇa* also has been accepted without dissent by all great and distinguished men of the east, of the north, of the south and of the west, in regard to this, namely, that it is alone sufficient so far as the determination of all duties and of all real entities is concerned. From the aphorism: "(That is the *Brahman*) from whom the creation, &c., of this (universe) proceed". [*Ved. Sū.* I. 1. 2.] it is made out that the *Brahman* is the cause of the creation, &c., of the world. (The above *Purāṇa*) which begins with the question: "what is the cause of the world?"; (also) with the answer thereto in) the passage beginning with: "It (viz. the world) is born out of Viṣṇu" [*V. P.* I. 1. 31.] is promulgated as being devoted to the establishment of a particular essential nature of the *Brahman*; (and so it has been accepted on all hands. Accordingly, in that very (*Purāṇa*) the following passages occur: "The *prakṛti* (*i. e.* nature) which has been spoken of by me as possessing a manifest and an immanifest nature and the *puruṣa* (*i. e.* the self) are, both of them, absorbed into the Highest Self. And the Highest Self is the support of all, and is the Highest Lord. He is celebrated under the name of Viṣṇu in the *Vedas* and in the *Vedānta*." [*V. P.* VI. 4. 39 & 40.]. The meaning is that in all the *Vedas* and the *Vedānta*, He alone is denoted by all the words as being the Supreme Cause. Just as in all revealed scriptures the section relating to Nārāyaṇa has been proclaimed with

the object of establishing merely a particular essential aspect of the *Brahman*; so also is this *Vaiṣṇava-Purāṇa* (proclaimed with the same object). Beginning with the question: "what is the Supreme *Brahman*"?—which is introduced as the subject matter in the following passages: "Again, I wish to hear from you, O thou, the knower of religion and duty, how this world came into existence, and what will become of it again, O thou, glorious one, what does the world, consist of? O thou, revered one, whence (came) all this movable and immovable creation; how and where was it hidden and into what will it be absorbed?" [*V. P.* I. 4. & 5], it (viz. the aforesaid *Purāṇa*) has been promulgated solely with the object of determining a particular essential aspect of the Supreme *Brahman*, as in the following passages (thereof) :—"The world came into existence from the will of Viṣṇu, and it is altogether existent therein. He is the cause of the preservation and destruction of this world, and the world is Himself" [*V. P.* I. 1. 31.]; "The Supreme Self is high among those that are high and is the highest; and is firmly established in the self (of all beings) and is devoid of the defining attributes of form, colour, &c. He is free from waste, destruction, modification, growth and birth and is capable of being spoken of absolutely as that which always is. Because He abides everywhere and all things abide in Him, therefore He is called Vāsudeva by the learned. That *Brahman* is the highest, is eternal, unborn, indestructible, imperishable and is always of one nature, and is pure through the absence of evil. That alone is all this and is possessed of a manifest and an unmanifest nature. Moreover, It exists in the form of *Puruṣa* (or Person) as well as in the form of Time". [*V. P.* I. 2. 10 to 14.]; "O sage! He (viz. the Lord) transcends the

prakṛiti ¹ (which forms the natural and material foundation) of all beings, (transcends) all its modifications ² all the blemishes arising out of its qualities. ³ He, who is the Self of all, has passed beyond all evils, ⁴ and by Him is pervaded all that is within the inside of the universe. He is of that nature which is characterised by all the auspicious qualities; He has, by a small part of His own powers, held up the whole creation; He assumes at His will any desirable and worthy form, and He has accomplished the good of the whole world. He is the one collection of splendour, strength, sovereignty, great powers of knowledge, excellent heroism, and other such qualities. He is high among the highest, and in Him who is the Lord of the higher and the lower, are never found the afflictions and all other such undesirable things. He is the Lord in the individual form and also in the form of the totality; He has an unmanifest nature and also a manifest nature. He is the Lord of all, the Seer of

1. This is the *Avyaktā* which is that state of primordial nature that immediately precedes the evolution of the various constituent elements of the universe.

2. These 'modifications' are the constituent principles of the universe such as the *mahat* or the 'great principle', the *Ahankara* or the principle of egoity, the organs of perception, the organs of activity, the mind, the gross elements and the subtle elements.

3. These are (1) *Sattva*, the quality of goodness (2) *Rajas*, the quality of passion; (3) *Tamas*, the quality of darkness.

4. These 'Veils' are: (1) *Karma* or ignorance, (2) *Vāsanā* or 'innate impressions' &c,

all, the Knower of all. He possesses all powers, and is known as the Highest Lord. That, by means of which that *Brahmān* who is devoid of all evil, pure, high, devoid of all blemishes and is of one form, is either seen or attained—that is called knowledge and all else (is called) ignorance". [P. V. 5, 82 to 87.]

(To be continued)

SATYA—RELIGIOUS ORDER.

It is well-known that the *Vedic* or *Vedāntic* religion which has been systematised on an elaborate scale is no thing if not theistic ; and like all other religious systems it begins with the existence of God, and this God is pre-eminently an eternally living personal ethical God capable of being known through the scriptures revealed by Himself, and the word *Satya* in Sanskrit is perhaps the best that expresses Him.

Satya primarily means truth or existence in a transcendental sense ; and so it affirms the existence of a God who is real. Thus this postulation of God as a really existing *i. e.* living entity necessarily involves a supernatural view of the world. The visible world rests on the invisible and supernatural world and is the manifestation of it. As the scripture puts it : " His (*i. e.* God's) three immortal feet are in the highest heaven ; one foot of Him is all these beings [*padasya visuabhūtāni, tripādasya-mritam divi*]. To admit such a God is to admit that He is the supernatural basis of the universe. Says the *Taittiriya-upanishad* : "The *Brahman* (or God) is truth (or existence) - knowledge and infinity" (*Satyam gnānam anantam Brahman*) ; "He from whom all these beings are born, by whom when born they are preserved, to whom they go when they perish ; do thou desire to know Him well ; He is the *Brahman* (God) : *yato va imāni bhūtāni jāyante yenajātāni jivanti yatprayanthyabhisamvísanti tad vijijñāsasva tad Brahman* ti). The *Taittiriya-Brahmana* thus characterises the absoluteness of God : "The *Brahman* (God) is the wood, the *Brahman* is the tree, out of which

heaven and earth were fashioned out." The *S'vetāsvatara-upanishad* gives the following characterisation in the same context : "There is none smaller and none greater than Him" (*vasmān nānyo najyāyosti kaschit*) ; "The Eternal among the eternal, the Intelligent among the intelligent, who, though one, fulfils the desires of the many" (*Nityomityānan chetanāschetanānām ekobahūnām vidadhātī kāmān*) ; "He is the Supreme cause of the world" (*sakāraṇam*), &c. God's natural attributes viz, omniscience, omnipotence, omnipresence, &c., are given in these passages, viz, "He who understands all and who knows all" ; "His Supreme power is revealed indeed as natural manifold and as consisting of and knowledge, strength and action". (*Yassarvajnassarvavit ; parāsyasaktirvividhaiva Śrūyate Svābhairikī Jñānābala-kriyā cha*) ; "The *Brahman* is *Vipāschit* (omniscient)" (*saha brahmaṇā vipāschitā*) ; "He is infinitely exalted over the world" [*yasmāt param nāparamasti kinchit*] ; yet all things" [*yasmāt param nāparamasti kinchit*] ; "He sees unseen, hears unheard" [*Adrihṭo drishṭā asrutah srutā*]. "He having created the world, entered into it and became the unchangeable individual self (*sat*) and also the changeable matter (*tyat*)" (*tat srisṭvā tadevā nuprāviśat sachcha tyachchā bhavat*) "He of His own accord causes the doing of work which is good and also causes the doing of work which is not good" (*esha eva sadhu karma kārayati ; asādhu karma kārayati*). This means that He lays down His plans in eternity and carries them out. The word *sat* from which *Satya* is derived is synonymously used in the Scriptures with *ātman* and *Brahman*. He is *ātman* because He is in all things as their Self, and yet He is the *Brahman i. e.* He transcends them all. "Bliss indeed is He" (*raso vai sah*) ; "The *Brahman* is bliss" (*anando Brahman*) "He is *Prajāpati* the Father of all creatures and moves

within them". He is the first-born (of Sacrifice." More than all, He is *sat*, that is good or righteous. He is devoid of evil qualities like sorrow (*Viśoka*) and is full of all auspicious qualities (*sātya-kāma*). Righteousness includes truthfulness and justice; His auspicious qualities include love in the first place and love means self-sacrificing beneficence and mercy and compassion. God as an ethical personality is absolutely good (*sat*); He is eternally perfect (*nitya śuddha*) and is fit to be imitated by all [*mama vartmānuvartante manusyaḥ Pārtha sarvaśaḥ*]; His own free will holds the universe together, as stated in the passages: "Through fear of Him the wind blows; &c"; "By the command of this *akshara* (Indestructible one) O Gārgi, the sun and moon stand supported" [*etasya aksharasya prāśasane gārgi sūryāchandramasau vidhrītau tiṣṭhataḥ*]; He gives the *Sāstras* (commandments) regulating conduct as stated in the passage: "He first creates the four-faced Brahmā and gives him the *vedic* scriptures (which contain those commandments); "He is the father, the mother, the home, the refuge, the friend" (*pitā mātā nivāśaḥ śaraṇam suhrit*); He is the internal controller of all (*antaryāmin*) who though seated in all things is yet not known to them (*Ya ātmani tiṣṭhan yam ātmānaveda; yaḥ prithivyām tiṣṭhan yam prithivī naveda &c*).

As soon as the individual self becomes conscious of the existence of a perfect Divine being such as is described above, it finds no rest until it finds Him; because the impulse to seek Him is implanted in it by God Himself who is its inspirer (*Prerayitṛ*), and when it finds Him it unconditionally surrenders itself unto Him. [*satyam param dhīmahi*]. If God is a necessity for man, He is so for the whole of his religious, moral and national needs, because man is by constitution rational and

moral (*chētana* and *karta*). From this necessity of his constitution it follows that there are deep spiritual laws which predetermine the character of God and impel man to make a ceaseless search after Him and attain Him as the goal; which attainment is called *sat sampatti* or the company of the *sat* (*i. e.* of God). Now the individual soul is personal; it is the self-conscious thing 'I' (*aham artha*); and for the satisfaction of its religious need, it requires a personal God. It does not in the least matter for the individual soul in what way it arrives at the idea of the Divine—whether from what Schliermacher calls the "feeling of absolute dependence", or from external experiences of nature or from internal conscience—the individual soul will never rest with that idea of the Divine which is a mere figment of the intellect; it always personalises that idea. As a correlative of its I it always seeks a Thou, as the teaching given to Śvetaketu amply explains: "That is existence, that is the Self, that thou art, O Śvetaketu" (*tat satyam sa ātma tat tvam asi Sveta keto*). Again, the individual soul being a *chētana* (or thinking principle), its characteristic attribute is knowledge, and this knowledge is *vibhu* (infinite) after the soul attains salvation; but it is potentially infinite in the condition of bondage here, and that is so is seen day after day in the increased capacity to know God. This increased capacity is best seen in passing from lower truths to higher truths as exemplified from the changes in the images chosen to represent God. It is well known that nature-worship, consisting of the worship of the sun, &c, was fixed upon by the early Indo-Aryans, since they thought God was manifested as the one existence *Sat* or *Brahman* in those great objects of nature; then, not being satisfied with these objects, they made artificial images, huge monoliths, small beautifully

carved images, to satisfy their ever changing ideas of God so as to keep pace with the progress of their thought. There arose Pantheons, which were republics or monarchies of gods. Then came philosophical theories of the cosmos with their uncreated principles as the ultimate principle of all existence, as for instance the world-substance of Spinoza, the impersonal Reason of Hegel, &c. It has been already stated above that God is born of self-sacrifice and is bliss and is the father of all creatures through infinite love. One of the relations in which God stands to man is as a *Jneya* or knowable object. As the individual soul is *Jna* (knower) he wants an object to know. If He is Spencer's unknowable, then there is no God. But the scripture says He is knowable in that He reveals Himself to His devotees: "Whomsoever He chooses, to him He reveals His own true Form" (*tas-yaisha ātmā vivṛiṇule tanūm svām*). He also reveals Himself through His incarnations (*tadātmānam sriṇāmyaham*).

All the above receives considerable support from the *Bhāgavata-Purāna* (X. 2, 25) also. God is *satya-para*, different from what are ordinarily known as *satya* or existences, which are gods and men, &c. Why? Because He is *Satya-vrata*, that is to say, He is true to His word. And How is He true to His word? By reason of the *prakṛiti* (material nature), the *puruṣa* (individual soul) and Time forming His body, or subordinate instruments. The idea is this, that, in as much as He is the Supreme Self of the whole world, He controls it entirely, and there is therefore nothing in it which can resist His will. Because he is true to his word, therefore He is *satya-yoni*, the cause of the really existing world which is made of intelligent souls and non-intelligent matter. Before creating the world God performed *tapas*; in

other words, He put forth an extraordinary effort of thinking and willing to the effect: 'I desire to create the worlds', and true to this He created among others the world in which we live. He is *satye nihitam*, He presides over the unchangeable (*satya*) Highest Heaven. He is the truth of truths (*satyasya satya*); the truths are the real existences known as individual souls, which now and then undergo contraction and expansion in regard to their knowledge. The meaning is, that the *Brahman*, who is established by means of the method of difference, is both in essence and qualities the Highest existence, and there is no individual self or any thing else which is higher than Him. The Supreme *Brahman* never undergoes any modification of His knowledge just as the individual soul does. He is distinct from all else, also because the sun and moon are His 'eyes' (*Ritasatya netram*), He controls both of them and regulates in time the good and bad conduct of men; and He is ever *satyātmaka*, free from modification.

The reality of God being thus explained, the reality of the world physical and moral is explained in the next passage thus:—The body represented as a tree has a supernatural basis the Supreme *Brahman*; two fruits known as pain and pleasure are produced out of that tree; the three qualities of *sattva*, goodness, *Rajas*, passion and *tamas*, darkness are the roots of that tree; the tree contains four kinds of taste which are the well known four objects of human pursuit, namely, *dharma*, (duty), *artha* (wealth), *kāma* (love) and *moksha* (salvation); that tree has five roots upside down, namely, the five rudimentary elements of sound, sight, touch, taste and smell; it has six infirmities which are sorrow & ignorance, old age and death, hunger and thirst; it has

seven vestures: the marrow of the flesh, flesh, blood, fat, the marrow of the bones, the bones, semen virile; it has eight branches: two hands, two feet, the head, neck, chest and abdomen; it has nine openings: the two eyes, the two ears, the two nostrils, the mouth and the two lower organs of evacuation; and it has ten leaves in the form of vital airs; two birds, the Supreme Self and the Individual Self, sit upon it; such is the body, the tree of life which has continuity of a kind. God is the only cause of this really existing world (sat); He is its saviour; for the 'salvation of mankind He incarnates Himself often and often. &c.

The above extracts will sufficiently show that *Vedic* or *Vedāntic* religion can fairly claim to be a synthesis of all forms of religion. Western Pantheism affirms that God is absolutely immanent in the world; Natural religion—Deism—speaks of God's absolute transcendence over the world. But *vedāntism* declares that God is *Paramātman*, the immanent principle, and *Param Brahman*, the transcendent principle. Polytheism inculcates on its bright side the principle of unity in variety (*Ekam Sat Viprā Bahudha Vadanti*). That is to say, that though God is one He yet has an infinite number of manifestations; and this truth *vedāntism* incorporates into the idea of God as the internal controller and life-giver of all things. Even *Jainism* (agnosticism) which says that God's absoluteness and infinity are beyond all comprehension has a place in the *vedāntic* system according to which God is not reached by 'hearing', thinking and steady meditation (*nāyamātma pravachana labhyo namedhayā nabahunāsrutena*). Positivists (*Chārvakas*) worship 'Humanity' as God; but *Vedāntism* takes note of this when it speaks of God's favours to mankind at the time of His incarnations among them; and the worship

and meditation of God is enjoined in the Vedantic aphorism: "The Jābālas worship the Lord as the self, &c". God being a self-revealing Being is in communion with man; there is every hope of His coming to aid those of His creatures who absolutely place their trust in Him. This is conditional optimism. But there is no hope for those who being immersed in wordly pleasures take no thought of Him, and this is conditional pessimism. Man is the correlative of God, and both are *chetana* (intelligent); man's mind is infinite and gets an apprehension of the Infinite when the quality of *sattva* or goodness is predominant.

We have thus briefly indicated the *vedāntic* world-view and we hope to be able to continue the same sometime hereafter.

THE TEN AVATĀRAS

The avatāras of Vishnu are popularly believed to be ten, though the ten are not enumerated alike. The earliest enumeration of the *ten* avatāras I have been able to discover is that by Periyālvār in the 99th stanza of the 4th of his Tirumoli, where he names the ten avatāras as the Fish, the Tortoise, the Boar, the Lion, the Dwarf, the three Rāmas, Krishna and Kalki. This is the usual enumeration among the Śrivaishnavas of Southern India; but the Madhvas as well as all people of North India make out the ninth incarnation to be that of Buddha; they plead that the Krishna-incarnation is a perfect incarnation and so ought to be excluded from the ten avatāras, which are all imperfect manifestations of Vishnu. This argument is against the statement of the *Vishnu Purāṇam*, which says that a white hair and a black hair from Nārāyaṇa's beard were born in this world of men as Balarāma and Krishna respectively.

The earliest reference to the ten avatāras in Sanskrit Literature, whose date, we can be sure of is found in Jayadeva's *gita govindam* where the ninth avatāra is Buddha. The *Kalki purāṇam*, which though not a very early work is certainly anterior to the *gita govindam* describes the ten avatāras in a similar style. The *Matya Purāṇam* (xlvii. 247-264) speaks of ten avatāras, but makes out the list as follows—the Boar, the Man-lion and the Dwarf as the three divine (divya) and Dattātreya, Mādhāba, Parasurāma, Rāma, Vyāsa, Buddha (the son of Devaki) and Kalki as the seven human ones. Besides these, a preliminary manifestation of Vishnu as Dharma

is mentioned. I have not found any other list of ten Avatāras in early Sanskrit works.

The Bhāgavata (I-iii) speaks of the 22 incarnations of Vishnu and they are (1) a Brahmana, (2) Boar, (3) Narada (4) Nara and Nārāyaṇa (5) Kapila, (6) Dattātreya, (7) Jajna, (8) Rishaba, son of Merudevi, (9) Prithu, (10) Fish, (11) Tortoise (12) Dhanvantari, (13) Mohini, (14) Man-lion, (15) Dwarf, (16) Parasurāma, (17) Vyāsa, (18) Naradeva, (19) Rāma, (20) Krishna, (21) Buddha, (22) Kalki. It will be noticed that the twenty two includes the usual ten, though not in the order in which they are usually enumerated and as the list extends to twenty-two, both Krishna and Buddha can find a place in it. The *Vishnu Purāṇam* does not give a list of the Avatāras but from various references throughout the books, the following lists may be made out, a set of four for the four yugas, Kapila, Chakravarti, Vyāsa and Kalki, and five out of the usual ten, the Boar, the Man-lion, Parasurāma, Balarāma, Krishna and Buddha; this last being an illusory form emitted from Vishnu's body. The Mahābharatam, which is an encyclopedia of all legends prevalent in India in the 3rd century B.C. and the ages previous mentions only the Dwarf, the Boar, the Man-lion, the Horse-head, and necessarily Krishna. The details of the story of each avatāra vary from book to book but I do not propose to enter into that subject here.

Going now to the Brāhmanas we find therein the roots of the legends of the Tortoise, the Boar, and the fish incarnations, *S'at-Brāh.* (vii-4, 3, 5.) says that Prajāpati, in the form of a Tortoise created offspring, and (xiv. 1, 2, 11) says Emūsha, a Boar raised the earth up. The Taitthirīya Āraṇyaka also speaks of a black Boar with a hundred arms raising the Earth: The story of the Fish-

incarnation is also found in the Śatapata Brāhmaṇa (1, 8, 1, 1) where it is said a Fish was saved by Manu and the Fish saved Manu in return during a great deluge. It is to be remarked that none of these are avatāras of Viṣṇu. The first is an Avatāra of Prajāpati and the other two of one in particular. In the time of the Brāhmaṇas, the idea of the God in charge of the maintenance of the universe coming frequent to the manifested world for helping it on had not been formed.

The famous mantra, 'idam Viṣṇur Vichakrame tredhā niddohē padam, samūdhram asya Pāṃsurē', Viṣṇu strode over this (earth); (he) planted (his) step in three places; (it) was enveloped in his dust, is usually believed to refer to the Dwarf-incarnation or at least to be the root of the legend. These three steps of Viṣṇu are referred to in other Rigs but besides this there is nothing in the Rig-Vedic conception of Viṣṇu from which the idea of any other Avatāra can be extracted. The identification of Viṣṇu with yajna is also frequently referred to in both the earlier and later Vedic literature, but the Avatāra as yajña is not sufficiently important to be dealt with here.

These facts point to the conclusion that the idea of Viṣṇu appearing in the world of men as an Avatāra was evolved later than the Vedic age. Viṣṇu's descent into our world is but an aspect of his functions as the Second Person of the Hindu Trinity. The conception of the Trimurti was definitely reached by the Hindus about the 3rd century B. C. when the Rāmāyaṇa and the Mahābhārata had reached their modern form. Then Viṣṇu who in the Vedic age was the highest and the last (uttama) of the many gods to whom offerings were made in the yajna, because, the Second Person of the Trinity, charged with the special function of the created world.

The Trimurti was also held to be a differentiation of the One Supreme God, and the Vaiṣṇavas held this Second Person to be identical with the Supreme whom they called Nārāyaṇa or Vāsudeva. The former name is more common in the Puranic literature and the latter in the Āgamas. Nārāyaṇa lives normally in the Ocean of Milk, which thinking Hindus take to represent proto-matter and does not ordinarily interfere with the laws of nature or the history of the world. He cannot be approached as an object of perception, worldly or spiritual. Even Brahmā approaches the shores of the sea of milk and seated there seeks Nārāyaṇa in the cave of his heart and by dint of meditation. • He sees not as an objective image but imaged in his own heart. A Being that can be seen even by the first of the Trimurti cannot perform an Avatāra, a descent into this world, without upsetting it. It is therefore understood by an Avatāra a descent of a ray of Him for a special purpose, which the usual course of nature cannot bring about.

The Theosophists believe that behind the story of the Avatāras was concealed by the ancients, their views of the evolution of man from aquarian ancestors. They think that the ancients taught the theory of Evolution by parable because their contemporaries were unfit to receive naked scientific truth. But we find that the theory of Avatāras—much more so the theory of the Ten Avatāras does not belong to the ancients but was worked out in comparatively recent times. The Avatāra-ales have also grown gradually, after a series of variations. They became fixed on account of the popularity of the *Bhāgavata Purāṇam* and the doctrine of Bhakti taught therein, which spread in modern India on account of the exertions of Rāmānuja and his successors.

But of all the Avatāras, that of Krishna appeals to the Hindu most; and of the deeds of Krishna, those of the boy Krishna never fail to win the heart of the average Hindu. This is because, after all, man can only grasp the human side even of a god's characters. The Perfect God, who is all white without a shadow to relieve the monotone is beyond human intellect and cannot gain sympathetic apprehension for humanity. Hence the Hindu's imagination loves to sport with Krishna and his head on the banks of the Jamna; in this heart he hears the soft music that stilled the beasts of Brindāvana and he then strives to reach the place of peace, whence he may look on the play of passion that constitutes life, as something outside himself, with which his real self has nothing to do.

P. T. SRINIVASA IYENGAR, M. A., L. T.



THE SOUL OF CHARACTER

I may take it for granted that there is a consensus of opinion that no individual can claim immunity from imperfections and as nations are composed of individuals, no nation, however advanced it may be, can confidently say that it is perfect in every respect. There are grades, indeed in the developments of nations and individuals; but these grades only show differences in the imperfections; no human being has claimed immunity from imperfections until now, or to put it more correctly, has been pronounced by competent judges to have reached perfection. A similar view has to be expressed in regard to nations also. While this is the similarity between individuals and nations, there is one important difference which should not be passed over. Individual advancement sometimes exceeds the average reached by a nation as a whole and often it is found that even in a savage community individuals can be picked out, who in humanity, godliness and morality, can be looked up to as object lessons to the most intellectual and learned men of even the most advanced nations. The existence of moral codes all over the world and the maintenance of law courts for the settlement of disputes bear eloquent testimony to man's imperfect nature. From an examination of the past history of humanity, it may be put down as an axiomatic truth, that human perfection is an ideal not to be reached within a thinkable future.

It generally happens that the testimony of a large number of people is not infallible as an evidence of the moral purity of an individual. A similar view holds good in regard to the moral elevation of a nation also. It may

have come within the experience of many that while the popular voice is unanimous in its verdict of an individual's character, while the popular applause would magnify him into a being far beyond the reach of the men of his age and country, the hero of the thousand voices is probably passing within himself through a course of self-torture and repentance in remembrance of a thousand follies and sins such as make him think very small of himself in his moments of self-examination. Similarly a nation that is able to show a glorious record of high moral elevation and refinement and that appears to shine brilliant in a halo of glory is found on a nearer approach to possess a large number of human weaknesses which failed to be noticed when viewed from at a distance. Even the great ones of the world are men who have been too conscious of their weakness and too often depressed with a harrowing sense of humiliation caused by a knowledge of their short-comings. They have often complained to God why He should not spare a small fraction of His infinite mercy to raise them up from the hopeless mire of sin and sorrow. This may be put down for self-humiliation, if not for self-condemnation. This is not really the case. While many of the average specimens of humanity are often lost in the happy day-dream of self-glorification, the chosen ones of God see their failings as well as they perceive a concrete object before them in the broad day-light and cry out in loud wailing tones before the Perfection of Goodness for their purification and elevation.

Self-examination therefore seems to make all the difference between a really great man and the average man of the world whose inspiring motives are money and fame. Men become saints, sages and martyrs by

cultivating the habit of self-examination, whereas the large majority of the human kind have neither the time nor the inclination for it. While the former are refining themselves and are being elevated, the latter are adding to their sins and are being dragged down by the accumulating weight of selfishness and sin. Being in the midst of a society where each individual knows nothing else but his self and the ways to advance selfish ends by means, whether fair or foul, and having to live in a world full of sensual fascinations, even the sage and the saint find it difficult to close their minds against the ever-surging waves of sinful attractions. They find themselves too weak to resist the temptation; human flesh is not strong enough to resist it; they therefore accuse themselves, condemn themselves and pray to a higher power to lend them a helping hand and hence the avowal of their blemishes in univocal language and their sorrows and wailings. What a contrast between such men and the man of the world who are worshippers of mammon and of the senses! The saint and the sage struggle against evil thoughts but the man of the world actually acts evil and is very often unconscious of it.

All complicated institutions of the world, educational and governmental, the one for enlightenment and the other for purposes of administration are concerned not with the sage or the saint, men of transcendental greatness but their purpose is to ameliorate the condition of the average men of the world and of men below the average. The handful of great men who have reached the advanced stages of human evolution are the accepted children of God with whom human institutions have nothing to do, their further advancement and spiritual welfare being in the hands of Him to whom they have entirely surrendered themselves. They are the men who in the fulfess of

time, are to become the law-givers of the world, they are not beings to be affected by human laws.

We have seen already that a perfected man free from any the least imaginable stain or dross is an ideal looming in the distant future. The greatest ones of the world have advanced to that ideal or have nearly reached that ideal. They have become the best and the sweetest flowers and fruits of humanity. By studying the means and ways adopted by them those who are in lesser position may frame guiding lessons for their future progress. It is only in this way that real advancement becomes possible to individuals. No scholastic system with its innumerable subtleties and exact definitions, no lengthy treatises on the systems of moral or social laws, no platform-lecturing on theories concerning morality or religion has done even a tenth as much as a single living example of goodness and greatness has done for the elevation of man. For the purpose of this article it will therefore be profitable to study what has made the really great men the great men that they are, what motive power impelled them forward, what failings they had and how they overcame them and how they avoided the common failings which are found in the generality of men. Before doing that which we shall reserve to the latter part in the treatment of this subject we shall see how good many of the world's, institutions, ancient and modern, misdirected their efforts and energies and therefore failed to realise the results that those institutions were intended to produce. And if we do this we shall be sure of the ground we intend to tread on; we shall be able to avoid the rocks and shoals and sand banks that have wrecked thousands and millions of those that have gone before us.

The attempt to reach perfection by human intelligence alone is aptly illustrated by the Babelonyan tower

attempted to be raised so as to connect heaven and the earth. The confusion of tongues by which the purpose intended to be accomplished was frustrated shows the impotency of human skill to overcome even difficulties of a minor nature in the course of a work which man's intelligence unhelped has chalked out. In all the institutions that have failed if it was not the confusion of tongues, it was some weakness or difficulty akin to that that set at naught the persistent efforts of the races or the individuals concerned to achieve success.

The history of ancient civilisations present a brilliant record of glorious achievements in the earlier stages of their growth but in their later stages exhibit a harrowing tale of disintegration and ruin. The existing monuments of the ancient Egyptian civilization speak in eloquent language of a powerful and highly intellectual race whose culture served as models to other races that then existed or were yet to be born in realms unknown. The existing records present histories of kings who yielded to no monarch of modern history in wisdom, goodness or greatness. The catacombs of Egypt in which can be seen even at this distant date the very persons of the monarchs who held sway thousands of years ago and the information that can be gathered from the writings on the pyramids and from the literary works of ancient Greece bespeak a surpassing development on the part of the ancient Egyptians in art, and general culture. But now what do we see of the glory of this ancient civilization? Nothing is left of it but its mummies, its catacombs, its pyramids and its hieroglyphics. What should have been the cause of the decay?

Taking a leap from Egypt to Greece we find in the country a highly gifted race whose culture and refinement surpassed any that the world ever saw, except that they

be matched only by the culture and refinement of ancient India. Ancient Sparta developed a race of men who were fine specimens of humanity. The achievements of the warriors of ancient Greece were and are found to be fit themes for a thousand tales and songs. With all the boasted advancement of modern civilization and modern learning, ancient Greek models in art and literature are yet studied with admiration by modern men of refinement and culture. No man of modern culture can speak but with admiration of the schools of Plato and Aristotle. From what has been it may be stated almost to a certainty that ancient Greek institutions will continue to be explored, studied and imitated by untold generations to come. How is it that such a glorious civilization had its fall and all the splendid institutions have become things of the past? May the fall be due to the disunion among the different tribes of Greece by reason of their clashing interests? This is ordinarily put down by historians as the cause of their fall. The cause lies deeper than the mere historian can reach.

The sister land of Italy, though inferior only to her elder sister—Greece, in point of culture and refinement, surpassed her in political institutions and military glory. The poets, the philosophers, the orators and the artists of Rome would have brought renown and glory to any land. But Rome was born with a political instinct and a capacity for political organization. From the early days of the Roman Republic to the halcyon days of the Roman Empire it is one proud and wonderful story of scientific and well-organised organic growth which exhibited in itself all signs of permanency. In her days of youthful vigour Rome not only became the mistress of her elder sister but spread her wings far and wide over the whole world. Large portions of Europe and Asia came under

her sway and received the benefit of Roman institutions and Roman culture. Even the distant India came under the wave of Roman influence which has left indelible marks on the literature of India. Except in the spirit of modern political institution and the indirect influence she exerts through her literature, ancient Rome is practically dead to the world. Might it be that she crashed under stupendous weight of her growth? or might it be that the blending of races de-Romanised the Romans and dragged them down from the high moral and political standard to which they had raised themselves by the work of centuries? The one or the other is the cause assigned by modern Historians. But the cause lies elsewhere beyond the limits of the mere Historian's region.

A. PANCHAPACASA IYER, M. A., L. T.

(To be continued)



CHERISHING A SUPPLIANT.

[शरणागतरक्षा]

बेलाधनंजयरथादिषु वाचिकैः स्वै-

राधोषितामखिलजन्तुशरण्यतां ते ।

जानन्दशाननशतादधिकागसोऽपि

पश्यामि दत्तमभयं स्वकृते त्वया मे ॥

“On the sea-shore, from the chariot of Arjuna and in other places, thou hast, aloft and in thy own words, proclaimed thyself protector of all the creatures that seek thy grace. Knowing this, I hold that, on thy behalf, thou hast vouchsafed to me thy protection, a hundredfold more sinful though I be than the ten-headed Ravana.’ So does Sri Vedānta Desika, one of the greatest Vaishnavite Acharyas of Southern India, appeal for Lord Narayana’s mercy and claim His protection from the afflictions of Samsāra. The reference is to the words¹ in which Lord Sri Krishna did, on the battle field of Kurukshetra, sum up his teachings to Arjuna,— words which form the quintessence of the nectar-like *Bhagavad-Gita*, and which were intended not only to serve as a soothing balm to the distressed mind of his direct disciple but also to proclaim in general, His readiness to forgive and protect all creatures that take refuge with Him. How much more consolation and assurance do we not, frail mortals, find in the utterance of Sri Rama who, on the occasion of his discussing with the monkey chiefs the question of admitting Vibeeshana, the great refugee into their fold, did, from the sea-shore, declare in

¹ सर्ववर्माभिरित्ययं मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Cherishing a Suppliant

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unmistakable terms,² “Of all the created beings, whosoever seeks my protection once, praying ‘I am Thine and implore Thy grace’, to him I promise safety; This is my firm vow.”³ Amongst other arguments in favour of admitting Vibeeshana, he refers to an incident of by gone ages, (narrated also in Mahabharata Santiparva) in which a pigeon is said to have shown hospitality, even at the sacrifice of his own life, to a fowler who sought his protection, and who was his enemy in as much as he had seized his wife (She-pigeon). No doubt, illustrations of this high virtue viz. protecting the refugee, abound in our Holy Scriptures. Yet, it is in the fitness of things that Rama should have chosen to refer to this. It brings out more clearly than other incidents, wherein lies the true value and excellence of this virtue which is enjoined on us by our Scriptures. An irrational bird, not conversant with Dharma and devoid of the power of judgment readily sacrificed his life to feed with his own flesh a guest that sought his roof,—not an ordinary guest, but one who had seized his wife and was therefore his worst foe! ‘If such a creature should have realised the value of this Dharma, and cherished a suppliant foe, how can I’, says Rama, ‘refuse to protect Vibeeshana that prays for my help—I, born of the noble line of Ikshvaku kings, endowed with reason and conversant with Dharma Sastras? I have already extended my protection to him, be he Vibeeshana or my enemy Ravana himself.’ This declaration of His readiness to extend His grace to all is the life-boat as it were with which we, living in the midst of afflictions and trials, competitions and struggle for existence in this work-a-day world, can cross the ocean of Samsāra and hope for salvation by sending forth fervent prayers to the Supreme Lord and throwing ourselves on His unbounded mercy and forgiveness towards his erring children. ‘More things are wrought by prayer than this

² सकृदेव प्रपन्नस्य तृतीयकाले च शरण्यते ।

अभवे सर्वभूतेभ्यो ददात्येतद्भूतं मम ॥

world dreams of," says Tennyson. Even so, sincere prayer and devotion are sure to lift us nearer and nearer to His golden feet and free us from the shackles of the cycle of births and deaths. The story of the illustrious dove that had the honour of being ranked by Sri Rama Himself, as the foremost amongst Sharanagatarakshakas, is given below, from which the reader may realise for himself the sublimity of self-sacrifice, sympathy for the sufferings of others, chastity, the influence of good actions and other virtues portrayed therein.

Ages ago, there lived a fowler in a dense forest, who led a most sinful life. Alike in form and in deed, he looked like Death himself incarnate. Friends, he had none. he was cast off by his relations and kinsmen on account of his wicked habits as all those should be, that delight in taking the lives of creatures. But nothing daunted, he persisted in his evil ways. Net in hand, he would roam about in the forest, catch and kill the birds and sell them. Thus a long time passed on without his realising the wickedness of his life, nay, he felt such a life most enjoyable. Once, when he was wandering in the forest, there arose a gloom all round, whirlwinds and tempests swept through, uprooting huge trees; the sky was overcast with clouds thunders pealed and lightnings flashed forth. Torrents of rain fell and lo, in a moment all earth was one broad sheet of water! Unable to see his way, he wheeled round and round in the heart of the forest; overpowered he was by cold and fear, but found no resting place. 'How can I get home, wading through the expanse of water, that obscures my path?' So saying and feeling sorely distressed at heart, he moved on, when he found a she-pigeon lying on the ground, shivering with cold and unable to fly with her wings wetted. Oh, the villainous heart! Himself over-whelmed with affliction, the wretch of a fowler did even then intend injury to others and, picking up the pigeon, shut her up in his cage! Proceeding, he beheld before him a huge

tree, looking like a cloud with its dark, dense foliage, a tree that afforded shade and shelter and fruits to myriads of birds and that seemed as if created, like the virtuous, for benevolent acts. And in a moment all became tranquil, the sky cleared and, thickly dotted with shining stars, shone even as a lake smiling with blossoming lilies. He looked about, noted the time and, knowing his home to be a great way off, resolved to stay under the tree that night. 'Ye deities that abide in the tree, I implore your protection,' so saying with folded hands, the fowler with his limbs benumbed with cold lay down on the leaves, resting the head on a stone and fell asleep.

On a branch of this tree, a pigeon had long been dwelling with kith and kin. His wife who had, early morning on that day, set out in quest of prey, did not return till after night fall and the husband feeling greatly uneasy over it, began to wail. What a terrible weather! Strong winds, rain, thunder and lightning, and biting cold! yet she has not returned home. May it be that she is safe! Children and grandchildren, relations and servants there are in the house; yet, with out my wife, it looks desolate like a wide void. And what is a house without the housewife? Nothing less terrible than a forest. Should she not return, I would sacrifice my life. Oh, the type of a chaste wife that she was! How she ministered to my comforts in all manner of ways. She would feel joyful in my happiness and miserable, in my distress. She would sleep after I slept and awake before I was up. Bathe or eat she would not before I had done. My anger she would appease and sorrows, she would dispel.

Lovely, virtuous and ever devoted to her husband, she was dearer to me than my very life! Blessed indeed is he that has such a wife. And wife is the best helpmate ordained by God, in weal and woe and the practice of virtue alike. Deprived of such a wife one may as well betake oneself to the forest and, unto him wilderness or house is the same. So bemoaned the pigeon and his wife, was all

the while hearing him from within the fowler cage. At finding her husband speak her praise, she felt extremely happy and thought herself to be a really blessed creature; for, she alone can be called a housewife, with whom the husband is pleased, and the wife that displeases him is burnt to ashes like a blossoming creeper in a forest conflagration. So thinking within herself, the she-pigeon looked up and addressed her spouse thus, 'Wishing well of you as I do, I should like to tell you something, 'by doing which you would achieve immense merit, and glory. Here below lies the fowler, almost dead with cold and hunger. He is come to your abode, seeking protection. Save him from death and take for yourself the glory of being the protector for your refugee. Oppressed with cold and hunger, he is in need of warmth and food. Pray, realise the value of Dharma, renounce all love of self and body and show all hospitable attention to your guest. You will, by so doing, attain to worlds of bliss; otherwise, a great sin will alight on you. Have no more anxiety about me. And for wife, you will have another that will procure you the means of sustenance.' These words, that were consistent with virtue and reason alike, the husband heard, felt overjoyed, and, resolving to show the fowler the rites of hospitality, spoke to him thus, 'Welcome to thee, holy sir. Please to tell me how best I may serve thee. Enough of thy anxiety. Thou mayest feel easy at heart as if in thy own house. Thou art my guest and refugee. And no one should deny hospitality to a guest, an enemy though he be, even as a tree does not withdraw its shade from the person that fells it. Hospitable reception of a guest is one of the five daily sacrificial acts enjoined on a house-holder. So, please tell me without reserve what thou needest now and I shall do it.' Hearing this, the killer of birds replied that he wanted relief from the benumbing cold. Thereupon, the pigeon gathered some dried leaves into a heap and, fetching a charcoal cinder from a smithy close by, threw it on the leaves and kindled a huge fire. The fowler warmed

his stiffened limbs and somewhat recovering his lost vigour, spoke to the pigeon, 'I am relieved of the distressing effects, of the biting chill. The pangs of hunger are unbearable. May I have something to eat?', to which, the pigeon replied, 'Alas! my deeds in previous births have cast me into the body of a bird! I find no food of any kind, with which you may appease your hunger. We live upon whatever is daily procured and are not in the habit of hoarding for the morrow.' So saying, the pigeon censured himself with his inability to feed the guest, felt sad and dispirited and fell to thinking as to how best he might acquit himself nobly in such a situation. A little while after, his face lighted up with a joyous smile and he said: 'Please tarry a little, sir and I shall satisfy your desire'. With these words, he increased the fire by throwing in more dried leaves and, with unbounded joy, prayed to the fowler 'Oft have I heard of the high meritoriousness of Athithipooja. It is only now that my life in this world is to bear fruit. Please accept what I give' Even as he said so, he came round the fire thrice and threw himself into the flame with all gladness. At this the fowler was taken aback; the knowledge of his wickedness suddenly dawned upon him with all its force till now pent up and he censured himself like anything, 'what a folly have I committed! None on earth can be so heinous a sinner as I am. Beneficence to others, I did not even dream of. My sole concern has been to feed myself fat upon the flesh of birds etc. The innocent bird to put an end to himself for my sake! Supreme benevolence, unique self-sacrifice! Whither shall I go and at whose feet shall I prostrate myself, so that the heap of sin I have gathered all these years might be washed away? How invaluable a lesson has the bird taught me! I shall, from this day forward, lead an austere life, starving my body by fasting and other observances, and endure heat and cold, hunger and thirst? So indulging in self-reproaches, he released the she-pigeon from the cage, threw down his net and other implements of cruelty and resolved upon observing the vow of 'Mahaprasthana' (wander-

ing away from home through the world till death). Thus set free, the she-pigeon, unable to bear the separation of her dead husband, wailed piteously and, like a true *Pativrata* that she was, jumped into the blazing fire. And lo! she was transformed into a celestial nymph. And beholding, to her great joy, her husband clad in divine garments and adored by many a high-souled being, she soon joined him and the happy pair ascended to heaven in a celestial car, surrounded by bliss and glory.

The fowler felt not a little astonished at finding the couple ascend in the aerial car, and, resolving all the more strongly to adhere to his vow and subdue pride and passion, penetrated into the interior of the forest. On his way he encountered many difficulties; Thorns and branches pricked and tore his body, hunger and thirst sorely oppressed him. Yet he pushed on until he came in sight of a huge conflagration. Overjoyed was he that his deliverance from evil was near at hand and, with a feeling of relief, leapt into it even as a calf would run to its mother. Burned to ashes and washed of his sins, he attained Siddhi and, like Indra surrounded by the denizens of Heaven, lived in the midst of great glory and heavenly bliss.

A. VARADACHARIAR B.A., L.T.

VEDIC LEARNING.

Vedic learning is becoming rarer now-a-days. All orthodox Hindus of the old School satisfy themselves with learning the Vedas by rote, with the result that the treasures which only a real knowledge of our sacred books can reveal entirely are denied to us and every one of us has to blink, the reciter as well as the hearer, not knowing what a particular passage actually means. For aught we know, it may be abuse or blessing or it may be auspicious or otherwise. This false method of learning threatens, if it should continue, the extinction of the literature itself. This danger does not appear to be fully realised by either the orthodox or the Modern Hindu. In illustration of this for to-days discussion I take an oft quoted passage from the Krishna Yajurveda.

ब्रीहरीः नोम्

“सतमानं भवति सतायुः पुण्यसतेन्द्रिय
भक्त्युत्प्रेक्षितप्रवृत्तिरिति” ॥

This is a passage that occurs in the 45th mantra of the 11th anuvaka of the 3rd Prapataka of the 2nd kanda of the Krishna Yajurveda. The very same passage occurs earlier in one place and later on in several places, with or without the word. “सतमानम्” This passage has a peculiar significance to the lay as well as to the orthodox reader and hearer. Every Brahmin who poses as having learnt the Krishna Yajurveda repeats this passage as indicated of a blessing to the person to whom it is addressed. Hence it behoves every one of us, orthodox or lay, learners or hearers, to know where and in what

connection or connections this passage occurs and what its actual import is. To the orthodox repeater the passage comes perhaps from hoary tradition as indicative of a blessing and so no student of the vedas pays any attention, or finds time to learn their meanings long as may be the time taken to learn by rote even one of the Vedas. The vedas as every body knows, are composed in a peculiar language, quaint old Sanskrit and even an ordinary student of Sanskrit well-versed in ordinary grammar and rhetoric, finds it difficult to understand them. Such being the case that tradition should play such an important part is no wonder. To the majority of the English knowing public of the present days and to those who are otherwise conversant with ordinary worldly affairs, Brahmin or non-Brahmin, a blessing from a Brahmin whether couched in old 'quaint Sanskrit as a vedic mantra, or in simple Sanskrit prose or in the vernacular, any of these has no meaning and much less efficacy for him. To the orthodox learner and hearer it is all full of meaning and efficacy. Under such peculiar circumstances it becomes all important to know what the actual meaning of the mantra is.

The mantra is used in connection with what is called "kundaleshti", a Sacrifice intended for the preliminary sanctification of the gold kundala i. e. (a round or oval gold ear ring) worn by orthodox people after the performance of certain sacrifices such as agnistoma, jyotishtoma prescribed in the vedas. The word शतमानम् means शतगुणप्रमाणम् = equal to the weight of 100 Gunja, a red seed called in Tamil "Kunda mani". Also the learned commentator says that the mention of the word "Gunja" indicates the form or shape of the kundala that the sacrificer has to use, "गुणजाकार कर्णवेष्टः." The same learned commentator says that the sacrificer who wishes

to live a hundred years may or shall use as much weight of gold, the standard for the kundala or unity being Gunja, as the number of years he has yet to complete the one hundred years of life indicated in this mantra. The kundala is enjoined to be made of gold of the above weight and then placed in a wooden Vessel containing melted ghee or clarified butter, and the offerings are offered to the sacred fire with this Ghee. The kundala is then heated or exposed to heat in a Darvi or Sruva a special vessel, usually improvised of a leaf and is then brought and placed on the right side of the sacrificial fire. Having done this, the master of the sacrifice is looked at. The sacrificer then drinks the droppings of Ghee from the kundala, or drinks the ghee that sticks to the kundala. Because the word 'शत', hundred, occurs in the passage in connection with the weight of the kundala, it is (inferred) that the sacrificing master has a hundred years of life. The learned commentator says that since the weight of the kundala is determined by the balance of years of life that one has to attain to make up the hundred, it is intended for one's own prosperity as the next passage indicates. शतवर्ष इवावर्षः पुरुषः आयुषि इन्द्रिये च प्रतिष्ठितो भवति ॥ Life is also established or makes itself visible in the senses. As already stated to the passage occurs in various other places in the mantra portion and the same meaning has been given to it.

Again, this very same passage occurs in the Brahmanas also. How the idea of human life and establishing or exhibiting itself in or through the senses is further explained therein. The word mana=मान is better explained here. It is equivalent to 1/20th part of a pana = पण. Here, the passage occurs in connection with the weight of gold that has to be placed in the skin of a deer used as a shoe or receptacle

for the right foot of the sacrificer who is descending from the yupastambha. The master of the sacrifice is passing through the formality of an ascent to Heaven by ascending the यूपस्तम्भ (yupastambha). The commentator says that the longevity of a man is one hundred years. The same learned commentator also says that out of the ten sensory organs like the eye etc, each organ having ten arteries with different functions the idea conveyed in सतेन्द्रिय is fulfilled.

It is clear from these passages that the idea conveyed in these mantras is though not exactly couched in the shape of a blessing, inferentially intended to be a blessing, as in both cases viz. in the mantra and Brahmana portions, the master of the sacrifice utters the passage for his own benefit and prosperity. The place or places where the passages occur have no bearing upon this blessing aspect of the question.

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THE FUNDAMENTAL BELIEFS Of

Brahmanism, Buddhism and Christianity.

1. Moksha Shastra or the science of emancipation or salvation is divided into three kinds, viz, Karma Yoga, Gnana Yoga and Bhakti Yoga. This three-fold division is found in Buddhistic works; and especially referred to by Buddha Gosha in his *visuddhi margu*. It is not unknown to the New Testament writers, for we read in the *Corinthians* Vol I, chapter XII Vs. 8. "To some is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit, to another Faith by the same spirit."

2. To all these systems, the observance of the moral and ceremonial laws are necessary. These ten laws are by the Brahmins called the *Dasa Dharma*, the Buddhists call them the *Dasa Sila* and the Christians call them the *Ten Commandments*.

3. According to Brahmanism the cause of *samsara* or misery or sin is Avidya or Ignorance. The Buddhists believe the same doctrine. In Christianity we find a similar notion. We read in the Ephesians that we are alienated from God through Ignorance or vanity of our minds.

4. To dispel ignorance the Brahmins, Buddhists and Christians agree that we must renounce selfishness and the love of worldly objects.

5. The cause of Misery according to the Brahmins and Buddhists is Avidya, which according to the yoga philosophy is the taking of what is non-eternal, impure and painful to be eternal, pure and pleasurable. It is

the taking of the carnal things for spiritual or the loving of objects instead of the Spirit. In the New Testament there is a direct allusion to this yoga doctrine. We read in the *Colossians*, chapter II, "Why, as though living in the world, are ye subject to the Ordinances? Touch not, taste not and handle not, which all are to perish with the using after the commandment and doctrines of men, which things have indeed a show of wisdom in humility and neglecting the body." In the *Romans* we read that the cause of sin is *Phronema Sarkas* or love of the flesh. We are told that carnal mind is in enmity against God and cannot please God. *Phronema Sarkas* is in Sanskrit *Sarirabhūmāna*.

6. The universality of the law of causation which plays a very important part in Brahminical and Buddhist writings is not opposed to the doctrine of Christianity.

7. The word which Sanskrit and Pali writers use to express rebirth by Karma is *Punarjanma*. As the writers of the New Testament use the word *Paliggenia* (or regeneration) which is a derivative of *Punarjanma*, we may easily presume that they meant and believed in regeneration or rebirth by karma.

8. Brahminism and Buddhism are opposed to blind faith or simple beliefs in dogmas. In the New Testament we read, "Prove all things and hold fast that which is good."

9. The Bhakti Yoga plays a very important part in the writings of Brahmins and Buddhists. In the New Testament 'Pistos'-Faith—which is a derivative of the Sanskrit word, Bhakti plays also the same important part.

10. The Yoga is defined to be the suppression or stopping of the constant changes of the mental state.

The phrase used by the New Testament writers to express the blissful state is that the Soul will find rest. Christ says, "take up my yoke, and you will find rest." It is simply a translation of the second sutra of the Yoga Philosophy.

11. The doctrines referred to in the Sermon on the Mount are all beautifully summed up in the yoga Philosophy; according to it the best way to obtain spiritual enlightenment is:—

1. To love happiness
2. To pity the miserable
3. To take pleasure in the practice of virtue.
4. To disregard vice.

12. The truths of Buddhism and Christianity are all found in the Sanskrit sacred writings. The following two couplets express beautifully the special doctrines copied by Buddhism and Christianity.

1. To abstain from sin, and to be constantly virtuous, to lead a good life and to be excellent in one's conduct is the surest way to obtain emancipation.
2. Let no one do another that which he will not like to be done to himself. This is a short definition of virtue, of duty which every one is bound to practise, though he may not practise other things.

13. India was not an unknown land to the early Christians. There was some sort of commerce between India and Palestine. According to Eusebius and other early Christian Church historians there were Christian Churches in India founded by St Bartholemew and St. Thomas at Calamine.

The word Calamine may be derived either from Cholamane or Kairomane or Triplicane near Madras. The Syrian Christians of India call their saint Marthoma. The Gospel of St Matthew is said to have been taken

from India to Alexandria by Pantairus and translated into Greek. The word Christ may be derived from either of the Sanskrit words *Chrishna* or *Sreshta*. In the New Testaments *Christos* is translated "easy" in the phrase "My yoke is easy." As every one knows there is a good deal of resemblance between the lives of *Chrishna* and Christ.

14. In the New Testament the word gospel does not always mean the life of Christ. When used by Christ himself, the word gospel must mean something other than his own life. The Greek word which is translated "gospel" is "*maggelion*" and literally means "a good message". It exactly corresponds to the Sanskrit word "*agama*". The word in the Yoga Philosophy to express "universal" is "*Sarvanabhumna*" or that which belongs to all countries or kingdoms. Therefore the gospel of the kingdom which Christ preached is the universal moral laws. Again the phrase, "Gospel of the kingdom", exactly corresponds to the Sanskrit phrase "*Raja Vidya*," used in the Bhagavat Gita. Again the Greek word which is translated "angels" is "*aggelos*". This word exactly corresponds to the Sanskrit *Sma-Agalos* or *Sugatos* or *Thathagalos* or Mahatmas or those that bring good news. It is thus clear that while Buddha preached the Four Noble Truths or *Chatur Vyuhas*, Christ preached the Gospel of the kingdom, or the universal moral laws or *yamas*.

From the diary of
S. T. KRISHNAMACHARYA.



THE STRUGGLE OF LIFE.

This expression has two significant terms—Struggle and Life. What is Life? The most terse definition of it would be in terms of negation *viz.*, what is not death. But what is death? Death in its ultimate analysis would be the condition of cessation from existence. Whether an event like this happens, nature, all about, can be called in as evidence to prove. That evidence furnishes the fact that what exists at any point of time and of space, does never cease to exist. What apparently seems to share what we are accustomed to call death, is simply a transformation, a change of mode or form. If there were death from the beginning of creation, that should have accumulated to an extent that we should by now see nothing but death in all its horror strewn all over; but this is not the case. Hence nature's evidence brings home the unalterable fact that there is no death that might be conceived as an annihilation of an existent substance. Therefore it stands to reason that there is life, life thrilling and pulsating at every point of time and space. Death is not cessation of life; on the other hand ever-living life is a disproof of death.

What then is struggle? It means a friction between two objects from a physical standpoint or from the moral standpoint, two living or sentient objects working in opposition to each other. Struggle of life, would thus mean a force evolved out of a living organism in opposition to or to counteract another similar force. What then does this duality in its broadest generalisation consist? It is the self and the not-self or the subjective and the objective, universes struggling together for some purpose. The objective or the non-self cons-

titutes the environment against which the self, life, or the subjective self, is in intimate contact and repeated impact,—the contacts and impacts eventuating in what in ordinary parlance we are accustomed to call : struggle.

One of these two things must happen in the struggle. Either the environment must suppress life or life overpower the environment, but before we can surmise as to which will finally win victory, we must premise that what is called the environment or the objective is an entity endowed with different qualities from those which must pertain to the subjective entity. The subjective among other things possesses what we know as *will* whereas no such self-initiative *will* may be predicated of the objective. Yet these two principles are known to be empirically in intimate union and by this union is put forth an energy which goes by the name of struggle. An analogy to this is this. During sleep the will has entirely ceased to be conscious of its environment. But this does not mean that body has suppressed the will, inasmuch as in the waking state, the will is seen to re-appear and assert itself. The law of conservation holds as science tells us, for all energy. So the energy called the struggle of life is ever transformed and never ceases. The ultimate result of this must be the complete subjection of the objective to the *will* of the subjective. As we know in experience that a man possessed, as is said, of an iron will, dominates his physical counterpart much more than a feeble willed individual. We might suppose the will thus to gain in strength in the course of the struggle of life, until it stands supremely sovereign,—the least obstructed by its companion, the non-will.

The Struggle may be said to cease, when the will works in entire harmony with eternal laws, to whatever regions of nature those laws may pertain. The eternal

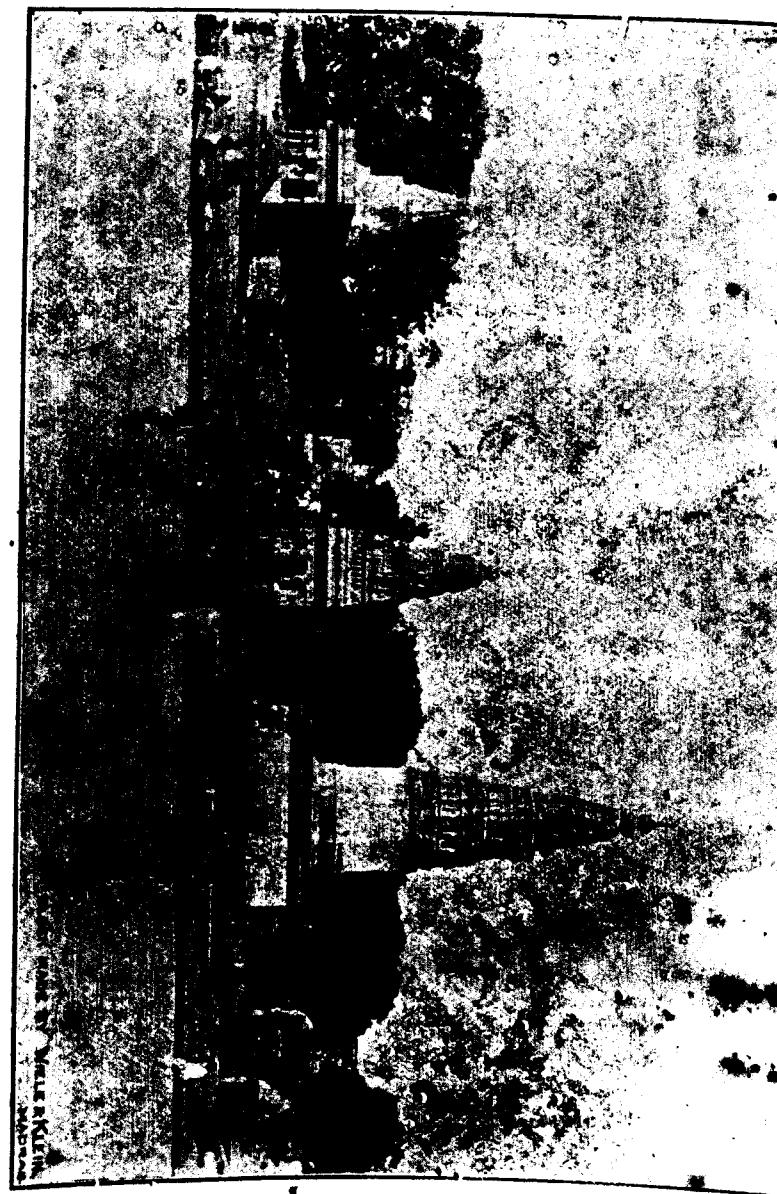
laws are impressed upon nature by an Intelligent Paramount Will, named God. To work in harmony with the laws of nature means working in entire conformity with divine mandates. These laws are those of the physical, the mental and the moral planes, realized by humanity by experience,—the fruit of struggle. The man who has succeeded in establishing such complete harmony has won complete victory in the struggle of life and in that complete victory finds the meaning and purpose of our experiences imported by the phrase, *Struggle of life*. The end of struggle is peace, the purpose of life is ultimate bliss. If pain is the means to peace, that is the justification or vindication of pain. If it is a law, viz., the dictum "end justifies the means", and if no peace can become an experience as such, without its opposite in contrast, then the meaning of pain, which is the experience in struggle, is evident; and I doubt if any conception of happiness is possible without an opposite contrast, by whatever name the latter may be denoted. Those who have become completely harmonized with nature ought to find in the struggle itself happiness and harmony is discoverable in the apparent discord. Struggle when construed as, and consummating in, service becomes the ideal of *moksha* or liberation, and that service is life spiritual, and everlasting also it is as long as no self steals entry into it again.

A. G. SVAMIN.

SRI KSHETRA PANDHARPUR

Sri Kshetra Pandharpur, a city in the Southern Mahratta country about 120 miles south east of Poona is one of the holiest shrines of India. It is situated on the banks of the Bhima one of the principal tributaries of the Krishna. The Bhima is at this place called the Chandra Bhaga. This city is the modern centre of *Nama Sankirtanam*, and all persons who believe that the only path to salvation in this age of Kali is the utterance of the name of the Lord consider it their duty to undertake a pilgrimage to this holy place once at least in their life. The presiding deity is Sri Krishna, who in the form in which he manifested himself here is known as *Vitthala* (popularly *Vitthoba*). Many derivations of the word are given of this name *Vitthala*. But I believe it means "the God who has taken his stand on the *Vit* (Sanskrit *Ishlika*) a brick" The God is also called *Panduranga*, the white coloured, from the fact that he came to Pandarpur accompanied by a large number of shepherd boys and cows, and was covered by the dust raised by their feet and in consequence his natural dark blue hue was changed to white. There are two principal festivals in the year, one in connection with the *Ashada Suddha Ekadesi* falling in the month of June or July, and the other in connection with the *Kartika Suddha Ekadesi* falling in the month of October or November. Pilgrims from all parts of India flock to these festivals, and in the days when no Railways existed (it is said) there used to assemble no less than nine lacs of pilgrims. Even in these days of disbelief, about two lacs of people visit Pandarpur on the occasion of these festivals. Many of them are under a vow to visit the place at least once

PANDHARPOOR AND THE RIVER BHEEMA.



a year, and some once every month. These regular pilgrims are called *Varakaris*. Unlike the case in Southern India, there is no kind of pomp or show on the occasion of these festivals. Three things are considered essential:— (1) Bathing in the Chandra Bhaga, (2) *Dharsan* of the Lord *Vitthal*, and (3) Proclaiming the glory and the name of the Lord and listening to the same; and the pilgrims care for nothing else. They throng to the bathing ghat and the temple and pour out their innermost souls in singing the names and glories of the Lord. At all times and at all places you hear the names of the Lord and his *Bhaktas* proclaimed by large crowds. In fact throughout the year the same thing takes place in this city, although on ordinary days the number of pilgrims is not so great.

The presiding saint of the place is one Pundarika, to bless whom Lord Vitthala manifested himself. Shortly told his story is this. A brahmin of a good family and large wealth, he was, while young, of disolute habits. Finding it impossible to endure ill-treatment at his hands, his parents deserted their home secretly for Benares. He and his wife started after them, and caught hold of them, and went along with them to Benares. He made them carry all the baggage, while he and his wife rode in horses. Very near the end of their journey, the party lost their way in the forest, and stayed for a night in the hermitage of a Rishi named Kukkuta. Kukkuta though living quite close to Benares had never gone to Benares and did not care for the virtue to be acquired by bathing in the Ganges. His whole time was taken up by attending to the wants of his aged parents whom he considered his God. Coming in contact with this great saint, Pundarika felt ashamed at his unnatural conduct and became his disciple. Pundarika

thenceforward resolved to worship his parents. Without finishing the pilgrimage to Benares, he returned to his native place, Pandharpur, and devoted himself entirely to the service of his aged parents. Sri Krishna was much pleased. He came from Vaikunta with all his shepherd boys to see this great devotee. Pundarika was then busy attending to his father, who was then bathing. Pundarika told Sri Krishna to wait, and in order that His feet may not be wetted Pundarika threw towards Sri Krishna a brick and told him to stand thereon. Sri Krishna waited for hours outside Pundarika's house standing on the brick, his hands tucked to his waist, and gazed in wonder and admiration of Pundarika's filial love, which led to utter disregard of God himself. After Pundarika's father had taken meals and gone to sleep, Pundarika came out and embraced the Lord, and prayed that He may stand there for ever to embrace and bless those that may come to His feet in this sinful world; and the Lord stands on the brick in that city even to day, to bless the outcaste the sinful and the ignorant. There have been innumerable devotees of this shrine, the foremost of them being Nivrithi Nath, Gnan Dev, Sopand Dev, Mukta Bai, Nam Dev, Jana Bai, Ekanath, and Tuka Ram.

T. P. KOTHANDARAMA AIYER B.A., B.L.



॥ श्रीगुरुभ्योनमः ॥

DISCRIMINATIVE REFLECTION.

1. “अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यस्मिन्मयंति बाकाः ॥” मुंडक. उप. 1. 2. 9.

“They are children, enveloped by Nescience in various ways, who think ‘We are blessed (have achieved) the object of life.’”

2. “यो वा एतदक्षरं गार्भविदित्वास्माद्धोकात्यंति स कृपणः ॥” वृ. उप. III. 8, 10.

“Whoever, not realising this indistructible, O Gargi, departs from this world, he is, indeed, pitiable.”

2. कोऽहं कथमिदं जाते को वा कर्तास्य विद्यते ॥ उपादाने किमस्तीहिलेखंरूपा विचारण ॥”

अपरोक्षानुभूति of Sri Sankaracharya.

“Who am I? How did this (universe) come into existence? Who is its creator? And what is its material cause? Reflection of this nature is *Discrimination*.”

The essential nature of the difference that separates man from lower beings is still an unsettled problem in comparative psychology and sociology. Some think that man's superiority over animals consists in the fact that one is capable of reflection while the other is not. Others credit animals with the possession of the power of reasoning and deny the exclusive privilege of man to possess it. At any rate, it is certain, that the power of reflection possessed by animals is inferior, in quantity and quality, to that of

man. Animals are, generally, slaves of nature, incapable of the free use of Reflection. They are तामसिक, 'steeped in inertia of spirit,' to use the well known handy word. On the other hand, 'Nature is for man, not man for Nature,' proclaimed the sage Kapila in 1000 B.C., at the latest. Man differs from man in the possession of this power of reasoning as well as in the capacity to use it, considered both qualitatively and quantitatively.

2. But, in fact, many a man exhibits not even the slightest marks of distinction from animals and, not infrequently, acts really like an animal. We are as much slaves to nature as animals, so far as our ordinary mode of existence goes at least. We eat, drink, move about in society and are ever busily engaged in the gratification of our senses, passions and desires. The ordinary man, immersed in worldliness, ignorance, and the happiness of the senses which is evidently ignoble, impermanent and unsatisfying to the reflective man, rarely shows a line of activity meant to bring about any high aims of life. Such Tāmasic persons are, indeed, animals. They learn little from past experiences, do not attain the state of Self-consciousness, but tread their narrow path of life, a prey to all external and internal influences. They pass their short span of life, careless of their future existence, thoughtless of one's origin and end, and the deep hidden significance of life, altogether insensible of the dangers of the situation in which they find themselves cast. This type of man is termed the Tāmasic in Hindu Philosophy and Religion. The Indian Philosopher denies the application of the name 'man' to them.

3. There is another class however, who may be called the second class of human beings. These are above the level of animals and have realised their unhappy situation in life but have not been able to place themselves on the Right path of happiness. They restlessly and violently manifest energy, like a child moving its limbs

in all directions, to become free and to somehow get rid of ignorance. They manifest all sorts of activity, unfortunately, in the wrong direction all the time, and seek to have the desired rest, but find none. These are the राजसिक minds exhibiting great activity and energetic spirit, but energy spent in vain. They have not found the proper means of deliverance but they cannot live a life of ignorance, unhappiness, and bondage. Restlessness, ceaseless activity, and an extensive but improper use of reasoning characterise this second type of mind.

4. The observing person can distinguish a 3rd type of mind. Those who possess this kind of mind are the मिथसत्त्वा or मुमुक्षु 'the seekers after salvation'. They have found by experience and reasoning based upon one's own and other's experience, that no kind of knowledge or course of activity which is not the product of suprahuman perception or experience, to limit the use of the word human, is at all satisfactory. Having tried, in actual personal experience or the realm of free reasoning, all possible ways of arriving at Truth, the मुमुक्षु, in his extremely miserable plight of mind, becomes a child, realises man's littleness and bondage that cannot be torn asunder except through the grace of the Merciful Lord in the form of a human being, and seeks refuge in such a superhuman गुरु the dispeller of ignorance'. It must be noted, that all the prophets, that the world has ever produced, primarily have appealed to this 3rd class of noble minds. They are intensely active in mind, only their active energy is collected, not scattered as in the case of the 2nd class. These are also called the देवाः or देवप्रकृति संभवाः 'born of divine nature' in the Bhagavadgita and the scriptures of the Hindu.

5. The first two quotations given at the commencement of my essay apply to all the three types. The observation in the first quotation, however, is directed against the first and second class persons. The second one applies to each of the three types.

6. There is yet another class of persons, the best of men or superhuman beings, if you wish to call them. These are the blessed few, the great prophets of the world, who have attained salvation in this very life and roam about the world as जीवमुक्ताः 'the Livingfree', giving light and happiness to the hearts of the third class of persons. They need no religion or further knowledge. They are in the truly absolute sphere. Religion, morality, and knowledge, are all means and not the ultimate ends in themselves. A verse of Sankara is not out of place here.

“अविज्ञाते परेतस्ये शास्त्रधीतिस्तु निष्फला ॥

विज्ञातेऽपि परेतस्ये शास्त्रधीतिस्तु निष्फला ॥”

“If the Supreme truth be not realised (in this life) the study of science (scriptures are meant here) is fruitless. If the Supreme Truth is realised, too the study of science is fruitless”. How significant is the thought. Sankara is here speaking about the aim of learning and knowledge. Again, note what Sankara remarks about the high proficiency in book-learned skill and mere intellectual development of the second type of persons.

वाग्देहरी शब्दसरी शास्त्राभ्यासानकाशकं वैदुष्यं विदुषां तद्वत्
मुक्तये नतु मुक्तय ” “The grandeur of dignified speech,
the elegant flow of words, the skill in expounding sciences
(scriptures) and likewise the knowledge possessed by the scrip-
tures also learned, serve for material glory and earthly
happiness, but, not for freedom”. Here, Sankara intends to
convey the idea that intellectual development of every kind
and spiritual growth, are not invariable concomitants. Swamy
Vivekananda, who needs not 'great' to be prefixed to his name,
truly observes, in the course of one of his lectures 'A person
may be a giant in intellect, but a child in Religion'. The
authors of the quotations given at the beginning are such
prophets of the fourth class. They are otherwise known as the
शुद्धसत्त्वः 'the pure-minded' or ब्रह्मनिष्ठाः 'grounded in God
absolute'. Compare वेदांतविज्ञानसुनिविष्टायाः सम्प्रदासयोगात्मक-

शुद्धसत्त्वा etc.” Of also, the saying of Jesus “Blessed are the pure in heart, for they shall see God”. Their experience of eternal rest or perfect Freedom and inutterable bliss is only a matter of pure inference to us in the low valleys of Ignorance. Our estimate of their mode of life and state of mind is only relative, since it is impossible to get beyond our actual individual experience of life in any case of valuation. How significant, impressive and true is the thought of the quotations! A right understanding of their significance cannot fail to make us realise the respective places we occupy in the scale of spiritual development

7. Yoga-philosophy classifies men into five types

• मूढा 'dull', 2 क्षिप्त scattered' 3. विक्षिप्त 'partly scattered and partly concentrated 4 एकाग्र 'one-pointed' and 5 निरोध 'controlled and fixed'. These names are given in terms of mental energy. The yogins hold, naturally, that the first three types of mind are unfit for योग 'meditation'. The correspondence of this classification of types of mind with the Vedantic one that I have till now described, is as follows. The 1st type of Patanjali agrees with the 1st class of Vedantic; the 2nd, with the 2nd class; the 3rd and 4th, with the 3rd; and the 5th with the 4th. The 4th stage of yogic mind is the developed mind of the मुमुक्षु as that of Arjuna when he was about to receive the Gita.

8. There is hardly any use in trying to infuse spiritual principles into the 1st and 2nd type of minds. For, they are happy in their ignorance and if any one tries to disturb their sleep, they get provoked, upset, even in the performance of the ordinary duties of life, feel unhappy and do their best to seek revenge upon the disquieters of their peace. Not merely this, they fall, immediately into profound sleep, secure against further intrusion, by their usual obstinacy. To quote on this point, some authority, look at this stanza from the Gita III. 26. “न बुद्धियेदं जनयेद्ज्ञानां कर्मसं-
निनां ॥ जोषते सर्वकर्माणि विद्वान्मुक्तः समाचरन् ॥” “Let no wise

man unsettle the mind of ignorant people attached to action; but acting it in harmony with Me, let him render all action attractive." This is Mrs., Annie Beasant's translation of the Verse. The thought of Sri Krishna is more lofty and wider in range, including all types of mind that are obstinately firm in their wrong convictions than is necessary for the application to our case. It is true, we do not know that we are wrong in such circumstances. But yet, how can we hold that our view alone is the correct one, when the actual experience of some others is to the contrary? Note the maxim 'where ignorance is Bliss, it is folly to be wise'; and the well-known line of the poet Bhartrihari 'न तु प्रतिनिविष्टमूलं जनि समाराधयेत् ।' 'None can please the mind of an obstinate fool.' In the opening lines of every treatise of Sankara we find, he is explicitly addressing the 3rd type of mind.

9. As regards the 2nd class, be they however proficient in whatever art or line of culture, their knowledge is not true knowledge, and their greatness, a shame upon the judgment of humanity itself. They expect to find happiness in the course of action they have chosen, of their own accord, to go by. They feel no need for seats in the kingdom of God nor are any reserved for them, there. They are sure that their line of activity is, at least, one of the many ways to attain salvation. They are better than the preceding class inasmuch as they are more active and experience a higher kind of life. The spiritual fathers of India call these *two types of mind, the unreflective or Indiscriminate*. They even go a step further, and, from their lofty platform, declare that the word 'man' is a mis-application in their case or wish to distinguish themselves as the super-human beings. The first class is the highest, perhaps, in its denotation. They are rightly designated, by the Hindu Philosophers, the प्राकृतिकः 'The Naturals'.

10. My chief concern is with the 3rd class of Truth-Seekers. These individuals vary, according to their respective

stages of spiritual evolution. The difference is one of degree, not of kind. Think, for instance, of the Bhagavadgita and Arjuna, who was the primary recipient of the immortal song and the foremost of this type of persons. All of us follow his footsteps. We have not, all, developed our spiritual character yet, to attain to his state of mind. Again, the very fact that, men of recognised spiritual and intellectual eminence, known to possess considerable breadth of sympathy for the ignorant mass, expound the same textual line of scriptures, in manifold and widely divergent ways, amply goes to prove that the expositors, evidently differ, in the degree of development of their respective spiritual experience.

11. Early or late in life, the glories of creation, the wonderful mechanism of organic beings, the mysterious nature of the internal and external experience of man, fill the observing mind of the 3rd class with wonder. This wonder is a powerful impetus to wholesome reflection. Some exhibit less, and some, greater quantity of this wonder. Some turn sceptics, others go mad. Wonder is, truly, the root of real knowledge or philosophy. It is the beginning as well as the end of our existence. Compare the experience of a realised sage, recorded in the Taittiriya Upanishad III. 10. 5. 'एतस्मादगावन्नास्ते हा ३ बुहा ३ बु हा ३ बु' "He (the Mukta) sits singing this song 'how strange, wonderful, marvellous, unspeakable, indeed (is my experience "etc). It is not every kind of wonder that leads to salvation.

12. I shall now proceed to describe the nature of *wholesome reflection* which is the sure guide to the realisation of the Supreme truth. The good mind ought to be intent on the nature of the description given, clear and brief, in the 3rd opening quotation from Sankara. We (3rd class) feel 'somehow bound' and are dissatisfied with our present mode of unhappy and narrow existence. Let us make clear to ourselves, then, at the outset, the problems that such reflection involves. No sane and reflective person can feel content with mystic answers to these

all-important problems. Direct is the highest and only proper criterion of truth and satisfaction. One's pain or pleasure is only an inference to another. An universal feeling of dissatisfaction with the present order of things or rather one's state of mind, and the experience of some want and imperfection in ourselves, are self evident to every one who comes within the pale of this class. Is this imperfection and bondage of every one of us a property or essential inseparable element in the nature of man or an accident? If the former view be the truth, then, there is no hope of salvation or perfection to any one, either below or above. And our aspirations are all erroneous and unreal. Experience contradicts this inference. Hence, we may be sure, that this imperfection and bondage of man cannot be an essential element in the constitution of human nature. What is acquired or accidental can always be got rid of, and is not lasting. Compare, on these points, some authoritative sayings. Goudapada, for instance, says in one of his Upanished Karika's 'प्रकृतेरन्यथाभावं न काश्चित्तुर्महति' 'No one can alter the essential nature of anything'. Sankara, in his Vivekachudamani says 'पुत्रमोचनकर्तारः 'पितुः संति सुतादयः ॥ बन्धमोचनकर्ता तु स्वस्मादप्यो न कश्चन ॥' 'Sons etc, can discharge the debts incurred by a father? But no one can get rid of one's bondage, (of life and death) save oneself? Also 'मस्तकन्यस्तमारादेस्तापमन्यैर्निवार्यये ॥ वधादिकृतदुः संतु मिमांसेन । न केनचित् ॥' 'The pain of a load etc. placed on one's head is removed by others. But the unhappiness due to hunger, thirst etc., can be removed by none but oneself'.

Every seeker after salvation should constantly reflect by putting before himself the great problems of life, and attempt to solve them himself, without prejudice and in a true Philosophic spirit. I shall try in another essay to deduce from our experience, by constant reflection in the manner described above what the problems of life are, how they are connected, and whether by ourselves

we are able to solve the mystery of life. A person is better in proportion to the richness of the ideas he has and the use he makes of the small store of human knowledge and reasoning to attempt a solution of the problems raised. The Hindu mind discards theoretical Philosophy no less than a mystic answer or an unphilosophic Religion. The Hindu is in one sense an out and out sceptic. He is not satisfied till the limit is reached in his thought. He tests any knowledge or religion by individual practical experience.

In conclusion let me recapitulate the problems we have to solve. What is the meaning of life. Who am I? Is the external world eternally real or not? What is the ideal of man? What is the origin and end of the existence of the Individual and the universe of which he is a part? What is the ultimate cause of bondage? What is the true nature of bondage? Are there in reality many selves or is one self functioning differently in different bodies? What is the absolute nature of truth? What are the sources of right knowledge? And finally which of our experiences is real and essentially true? I here leave my readers to reflect calmly on these problems, and propose to meet again, if possible, to talk upon one of these root riddles of life, for the reason stated in the opening quotations of this essay. Especially remember the saying of Jesus 'What does it, avail a man to gain the whole world and lose his own soul'.

N. S. RAMASWAMY IYER.



Vedanta Work

THE SANKARA MUTT, BANGALORE.

The Indian Sanskrit Institute founded by His Holiness the Jagad Guru of Sringeri is located in a magnificent structure built entirely of stone and in the Chalukyan style of architecture. The Institute is situated in what is known as the Sankarpur Extension. It has a fine quadrangle in front which is approached by a flight of steps and is 10 feet above the level of the road. The site on which the Institute stands is 26 acres in extent. On the northern side of the quadrangle is a pretty shrine also in the Chalukyan style—built of granite—dedicated to Sri Adi Sankara. The front hall whose dimensions are 100 by 50 feet, has a corridor on the four sides. The western portion of the corridor on the first floor is 50 feet by 25 feet in size and is intended for a Library. Behind the central hall are three sets of open courts with rooms on the four sides with passages from one court to the other. The Institute buildings and the shrine have been built from the collections made by His Holiness during the recent tour. The site and the buildings are estimated to cost about Rs. 2 lakhs. In the Institute compound quarters have been built for scholars engaged in advanced studies and also for the professors with up-to-date sanitary and drainage arrangements. Eight scholars and one professor are living in these quarters with their families. Two more houses have since been built with money gifted to the Institute and will soon be occupied.

We learn from our sacred books that the Almighty and the Omniscient Lord, with a view to secure the

well-being and happiness of the animate and inanimate world which He brought into existence at the beginning of creation produced Marichi and other Prajapatis on the one hand, and Sanaka and other Kumars on the other, and taught them respectively the two paths of Dharma described in the Vedas, the Pravritti Marga and Nivritti Marga, the path of action and the path of knowledge—the one leading to temporal and ephemeral prosperity and the other to spiritual and eternal bliss. As time went on, these two paths of Dharma, which were being trodden for ages, came gradually to be neglected as men became more and more engrossed in their temporal concerns and thought less and less of their spiritual welfare, so that the real sense of the Vedas was lost and unrighteousness prevailed all over the land. The Lord has said: "Whenever, Oh Bharata, righteousness is on the decline and unrighteousness assumes predominance, I come forth Myself to protect the good, to punish the wicked and to establish the Dharma on a strong basis. Thus do I appear from age to age." In accordance with this, His gracious promise, the unborn and eternal Lord incarnated Himself as Sir Krishna in the House of Vasudeva and re-established Dharma on earth. Out of pure compassion He then proclaimed to mankind the knowledge of the two paths of Pravritti and Nivritti in his divine Song, the Bhagavad Gita, in the shape of the eighteen wonderful discourses addressed to Arjuna.

As the age of Kali advanced, virtue once more began to wane and vice in all its hideous forms began to spread all over the land entailing untold miseries upon man. It was at such a time that the divine Sir Sankara Bhagavad-padacharya made his appearance on the earth. While still quite a lad of nine years he entered the holy order of *Sanyasis* and by means of his profound learning,

self-abnegation and remarkable spiritual force, he secured the help and co-operation of almost all the Rulers of the land in overcoming the myriad obstacles that came in the way of his establishing the Dharma and in warding off the manifold dangers that threatened his very person. He vanquished in public discussions all those that pursued unrighteous faiths and won them over to the paths of righteousness. It was in this way that he established the religion of the Vedic Dharma once again in this land. And with the object of making adequate provision against similar lapses from the paths of Pravritti and Nivritti in the succeeding ages and facilitating the work of setting men on the right track whenever the need for it arose, and, with a view to obviating, as it were, the necessity and trouble of frequent incarnations by the Lord, he founded, in the North, East, South and West of India, four monastic institutions, four mighty seats of learning, each under one of his four leading disciples, Padmapada, Hastamalaka, Throtaka and Suresvara, enjoining on them the sacred duty of upholding the Dharma. So says history.

Subsequently several great teachers like Sri Ramanujacharya and Sri Madhvacharya incarnated on the earth and in their turn rendered equally valuable service to the noble cause of the propagation of the Vedic Dharma. Despite all such strenuous efforts and long enduring organisations to preserve and perpetuate the ancient Arya Dharma the continued inroads of the formidable enemy, Kali, resulted in the capture of every one of our redoubts of virtue. And, some seven hundred years ago, while our country was threatened with a terrible calamity, there appeared on the scene Sri Vidyanaraya Swami, one of the apostolic successors of Sri Sankara Bhagavadpada-charya in the monastic seat at Sringeri. Though he was as brilliant in learning and as remarkable in piety,

renunciation and spiritual power as the great Sankara himself, yet he felt that the times were such as required the help of the ruling sovereigns of the land to enable him to resuscitate the withering Arya Dharma. For this purpose he called forth, it is said, a shower of gold by his Yogic powers and built on the spot where the shower fell, the historic city of Vijayanagar and established in it the Royal House of Bukka. The Swami had conferred on himself, for the purpose of maintaining Dharma, the Royal insignia of the Palanquin, the *Kirita*, the *Chhatra* and the *Chamara* which, though interdicted to ordinary *Sanyasis*, he had to assume, as without them he saw that the rescue of our people from the clutches of Kali was impossible. He further received from King Bukka Jaghira and lands to enable him to maintain the new institutions. After thus making an organised effort for re-establishing the Vedic Dharma on a sure and substantial foundation he gave to the world a series of the most authoritative works from his own pen, on the Vedic Dharma leading to prosperity in this world as well as to bliss eternal in the world to come. Nor was this all: he set himself to adjudicate upon all questions relating to Varna and Asrama, and, where-ever he found a falling off from the paths of virtue, he had the delinquents punished by the King; and, wherever he saw unswerving adherence to Dharma, he had the righteous rewarded. Such is the account we find in the existing records of the glorious work of this illustrious representative of Srimad Adi Sankara.

The Acharyas that followed Sri Vidyanaraya have kept up the tradition of that illustrious Guru in the way of assuming the emblems of Royalty and making periodical visits. It was not the Emperors of Vijayanagar alone that extended to us their helping hand. During the days of the Lingayat rulers of Kaladi or

Bednore and of the Mahomadan Sultans of the South as well as of the Hindu Sovereigns of Maharashtra, the Gurus of the Sringeri Mutt have, as the records of the Mutt amply bear out, received the most marked courtesy and unfailing support in their work of up-holding the Dharma. The fullest measure of protection to their person and property was uniformly extended to them in all troublous times. On one occasion, it is said, some of the Sringeri Swamis had occasion to go to Nasik (Panchavati). There they were not only received by the Peshwas with exceptional marks of honour, but were actively helped by them to build and organise extensive Mutts. Two successive Acharyas were induced to make Nasik their residence. But, when their long absence from the State of Mysore came to the knowledge of Tippu Sultan, he made repeated requests to the then Guru Sri Sachidananda Bharati Swamy to return to Sringeri, and the illustrious Guru accordingly returned to Sringeri Mutt. To this day are to be seen at Nasik the two *Samadhis* of the Gurus that had settled there temporarily. The incident in regard to Tippu Sultan above referred to is quite enough to show you with what amount of consideration, kindness and generosity even the Mahomadan Rulers were treating the Sringeri Gurus.

Coming back to our own day, we have had to make two or three tours all over the country during the past twenty years. And our personal observation and experience in the various parts of the country have led us to think that Dharma could not have fallen lower amongst the people than it has done now and that as a consequence our people have been subjected to dire ills and misfortunes. It further became clear to us that, if these troubles were to be removed, they could be removed only by the re-establishment of the Dharmas which, as

you know, can be done only by the spread of spiritual knowledge.

Before undertaking such an important and difficult task, we felt it our duty to invoke the blessings of our great Guru Sri Sankara Bhagavadpadacharya at Kaladi where the Lord incarnated as Sri Sankara. We offered our worship and prayed for his blessings in the temple we had erected to his memory. Fortified by the conviction that the work we have undertaken has his blessings, we started on our mission without delay. Considering that Bangalore is the Capital of a Hindu State ruled by His Highness Sri Krishnaraja Wodeyar, a most benevolent ruler and a liberal patron not only of learning but of Dharma as well, and knowing that it is also the place where there is a great need for spiritual enlightenment, we resolved to start work in this centre and erected the spacious building in which we have assembled to-day. We propose to establish here a College under the name of "The Indian College of Advanced Sanskrit Learning" with a maximum of fifty scholars who have already had a general grounding in Logic or Grammar. The advanced courses will, for the present, be confined to the following four branches of Sanskrit learning, *viz.*, (1) Advaita Vedanta (2) Purva Mimamsa (3, Veda Bhashya and (4) Dharma Sastra.

It is our intention that the professors and scholars of the College should be properly accommodated with healthy surroundings and so paid as to enable them to devote their whole attention to the higher learning. Facilities also will be provided for them to attend to their religious rites and practices as laid down in the Sastras for the various Varnas and Asramas. We have it in our mind that these scholars, when well-qualified in the four branches of philosophy mentioned above should

be sent to various parts of India to dispel the darkness of ignorance by spreading the light of spiritual knowledge amongst the people.

There is no doubt that a very large sum of money will be required to make this great enterprise a success. But instead of waiting for the necessary funds to be collected before a beginning was made, we have preferred to start the Institution, though for the present on a small scale and meet the charges from a portion of the income from the estate endowed to the Mutt by former kings. The application of a portion of the income from the Mutt estates to purposes of spiritual instruction will, we believe, be only in consonance with the objects with which the rulers bestowed the lands on the Mutt. When people see the good work being done by this Institution, there will be, we are sure, no difficulty in collecting the funds necessary for the bigger scheme. The work will, therefore, be soon begun on a small scale with some four students to study the Vedanta Philosophy, under a preceptor. The other three branches will be opened in the near future. Though it is necessary to encourage the study of the various Vedangas also, this work will have to wait until the necessary funds have been collected. We feel sure that, if, with the blessings of our Holy Guru and the support of our noble Maharaja, this undertaking should prove a success, the Dharmas will have been restored and the people uplifted from their present low condition.

When we established the image of Sri Sankara in a small shrine built here about four years ago, Mr. V. P. Madhava Rao C. I. E., the then Dewan of the Mysore State, offered to build five houses near the shrine to be given in charity to deserving Brahmans. Now, when this gentleman came to know that our object was not only to

build a temple over the shrine of Sri Sankara, but also to establish a College for Sanskrit learning, he thought he should not lose the opportunity of participating to however small an extent, in this great scheme for doing good to the country, and he has not only placed the five houses but two more since built, at our entire disposal. We are thus in a position to begin work at once. It is decided to start the Vedantic Branch of the College immediately, by accommodating the students in the houses presented by Mr. V. P. Madhava Rao.

What was till now only an idea in our mind has to-day been to some extent realized and has been publicly announced. There was, however, a feeling that, on this auspicious occasion, there would be something wanting in that our disciples of Southern India, who have contributed the largest portion of the money spent on the erection of these buildings may not be able to be present at the opening ceremony, but the presence here of some of their leading representatives from the Districts of Salem and Coimbatore has removed all misgivings on that score, and their presence here is a source of great satisfaction to us.

On 3rd May, 1911, being the anniversary of Sri Adi Sankara's birthday, 3 students of Vedanta and 4 of Purva Mimamsa with Professor Subrahmanya Sastriar were formally installed in the Agraharam houses presented by Mr. V. P. Madhava Rao, C.I.E., and in the presence of a large assembly consisting of the representatives of the several sections of the Hindu community they entered upon a course of studies in accordance with the scheme sketched by His Holiness the Jagad Guru.

On behalf of the Sringeri Mutt Brahmasri Krishna Sastriar, Palace Dharma Adhikari, was present.

At the conclusion of the proceedings Sir P.N. Krishna Murti, K.C.I.E., expressed the gratitude of the Hindu

community for the inestimable service which the Jagad Guru had rendered to the Hindu Society as a whole in establishing an Institute for the advancement of higher Sanskrit learning in such an important centre as Bangalore. The Jagad Guru quite in keeping with the traditions of his Mutt and as a further proof of his own personal solicitude for the spiritual well-being of Hindus of all sects had at great personal inconvenience and trouble undertaken a prolonged tour in South India and with the bulk of the collections made built this splendid and imposing structure and from the income of his Jaghir, had made arrangements for maintaining the students engaged in advanced Sanskrit studies. An institution like this is calculated to do immense good in keeping alive the true spirit of Hinduism and in promoting the well-being of the Hindu races both in regard to their welfare in this existence and the life to come.



RAMAKRISHNA MISSION AND SERVICE OF MAN.-

Blessed are we that we are given the privilege of working for Him, not of helping Him. Cut out this word "help" from your mind.....You worship. When you give a morsel of food to the dog, you worship the dog as God. God is in that dog.....He is all in all. You are allowed to worship Him. Stand in that reverent attitude to the whole universe.....This is the proper attitude of work. This is the secret taught by Karma Yoga.

Feel that the receiver is the higher one. You serve the other because you are lower than he, not because he is low and you are high. Give as the rose gives perfume, because it is its own nature, utterly unconscious of giving.

Feel for the miserable and look up for help—it *shall come*.

Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practising charity on them.

Do you feel that millions and millions of the descendants of gods and sages have become next door neighbours to brutes? Do you feel that millions are starving to-day and millions have been starving for ages? Does it make you restless? Does it make you sleepless? Has it gone into your blood? Coursing through your veins, becoming constant with your heart-beats? Has it made you almost mad? That is the first step.

SWAMI VIVEKANANDA.

A FEW FACTS AND FIGURES.*

Home of Service, Benares, Established, 1900.

Work done

Indoor—Outdoor relief—Total

1900	58	234	272
1910	327	5853	6280
During the period 1900-1910 the total number relieved is			
1442	20452	21894	
Sevashrama, Kankhal, Hardwar, Estd. 1901			

Work done

1901	164	890	1054
1910	113	9437	9550
During the period } 1901-1910 }			
833; 46721; 47554.			

These figures show how these two institutions have managed to extend the scope of their usefulness. Members of the Ramakrishna order have consecrated themselves for such work. Their work will reach a larger number provided financial support is forthcoming. These two institutions are situated in two most sacred places in India, Benares and Hardwar, where poverty, distress and disease in all their forms and stages prevail among the pilgrims and visitors there.

'The Ramakrishna Mission' was (established in 1897 and incorporated in 1909 under Act XXI of 1860.)

Its objects, stated briefly, are :—

(1) To impart and promote a real knowledge of Hinduism or the Religion of the Vedas by means of preachers trained in the Ramakrishna Math at Belur, near Howrah (Calcutta):

* Vide Memorandum of the Association for fuller details.

(2) TO LOOK UPON ALL MEN, WOMEN AND CHILDREN, IRRESPECTIVE OF SEX, COLOUR, CREED, OR CASTE, AS VERITABLE MANIFESTATION OF THE LORD, AND WORSHIP THEM AS SUCH BY TRYING TO REMOVE ALL THEIR NEEDS AND SUFFERINGS—PHYSICAL, MORAL, INTELLECTUAL, AND SPIRITUAL BY RAISING FUNDS FROM THE PUBLIC AT LARGE, IN AND OUT OF THIS COUNTRY.

Works started already :—

- I. Home of Service or Shevasrams or Hospitals and Charitable Dispensaries: (a) The Ramakrishna Home of Service at Benares established in 1900. (b) The Ramakrishna Shevasram at Kankhal (near Hardwar) established 1901. (c) The Ramakrishna Shevasram at Brindaban, established in 1907.

II. The Ramakrishna Orphanage—At Mahula near Berhampur), Dt. Murshidabad, established in 1898.

III. Famine, Flood and Fire Relief Funds :—

(a) Famine-relief Works—

- (1) First Famine-work done in 1896-7 in Murshidabad Dt.
- (2) Second " " 1899-1900 at Kishengarh in Rajputana.
- (3) Third " " 1906-7 in Tipperah, Sylhet, Noakhali Dt. and Diamond Harbour Sub-Division.

- (4) Fourth " " 1908 in Puri and Murshidabad Dist.

(b) Flood-relief Works—

- (1) First Fire-work done in 1899 in Ghoga (Bhagalpur Dt.)
- (2) Second " " 1909 in Ghatal Sup-Division and part of Hooghly Dt.

(c) Fire relief Works—

- (1) First Fire-work done in 1910 at Bhubaneswar (Puri Dt.)

IV. General Fund for relieving all other distresses:—

Sanitary works during plague times, twice in Calcutta during 1899 and 1900, and twice at Bhagalpur in 1904 and 1905.

Contribution towards any one of the above works and funds will be thankfully received and acknowledged, and used exclusively for that purpose alone.

Arrangements for raising special wards in the Shevasrams or hospitals to perpetuate the memories of deceased friends and relatives are made on application.

Membership of the Mission on payment of an admission-fee of Rs. 5 and an annual subscription of Rs. 5. For details, apply, enclosing a half-anna postage stamp, for the rules and Regulations of the Ramakrishna Mission, or for the General Report to be shortly published.

SWAMI BRAHMANANDA

President, Ramakrishna Mission,
The Math Belur, P. O., Dist. Howrah.

AN APPEAL.

By the Grace of Providence, the Ramakrishna Home of Service has now completed its tenth year of existence. It is not possible to contemplate the difficulties and dangers that surrounded it, when it first saw the light of day, without being convinced that the institution has a mission to fulfil, and that there is a necessity in the social life of this city which repairs it to live and grow. The origin of the Home is one of those ordinary occurrences to insignificant for notice, but which is pregnant with momentous issues. It was not from any realisation of the need of an

organised attempt to relieve cases of suffering and destitution that led to the foundation of the Home of Service. It was a mere chance that led a sympathetic young man to meet in his way a cast away and apparently dying old woman in one of the streets of the city, and, in the timely succour which was given to her, originated the work of relief, which silently begun ten years ago, has grown from year to year, and now embraces in its operations social problems, the solution of which has been the despair of statesmen and philanthropists. Those who have nursed and nurtured it in the anxious days of its infancy would feel a thrill of pride and pleasure to find it entering its boyhood under the auspices of the benign rulers of the land, and with the kind support of men of light and leading in this ancient city.

The experiences which have been gained in the process of dealing with the different forms of distress during the last ten years have brought clearly to the minds of the workers of the Home the magnitude of the suffering which remains unrelieved. It will be seen from all previous reports that every year the workers of the Home picked up from the streets a number of unfortunate people who were suffering either from starvation or disease. These painful sights of misery reveal the last stages in a series of increasing poverty and destitution amongst a class of people whose number might be counted by thousands in Benares. Old decrepit men and women, who have exhausted what little property they had, and being reduced to the last straits, pass their days on the uncertain charity of kind neighbours, make up the majority of these sufferers. Many housekeepers, out of pity, allow them to remain in the room, free of rent, which they have long occupied. But, when they

fall a prey to disease, they either readily succumb to it, untreated and uncared for, or are cast away in the streets and ghats to die a worse death than that of criminals. The same dire fate awaits many poor pilgrims and other newcomers who, when disease overtakes them, for want of means, are unable to take up lodgings or call in medical help. Humanity and civilisation alike demand that social conscience should be roused to prevent such tragedies to be enacted any more. These homeless and helpless people, who are either bent down with age, or are invalid add diseased, require a place where to lay their heads, and a handful of food to keep them alive. The necessity of a **Refuge** for the old and invalid destitutes found in Benares is apparent.

It gives us great pleasure to announce that a generous offer of a hundred rupees per month, for the maintenance of the refuge, has been made by a sympathiser to whom the Home will ever remain grateful. We are also deeply indebted to our noble-minded Vice-President, Badu Motichand Saheb who has kindly offered to devote for the purposes of the Home two *bighas* of land at mere nominal rent. The contiguity of this land to that of the Home enhances the value of the generous gift, and would help the Home in raising on it the much-needed quarters for the workers and the resident Medical Officer as well as the proposed buildings for the refugees. The acquirement of the tenant-right of the above land is estimated to cost Rs. 4,000. This sum, together with that required for the construction of the buildings, would amount to Rs. 85,000.

We have again to remind the benevolent public the extreme inconvenience which the Home experiences for the want of proper quarters for the workers and the

resident Medical Officer. Their constant attendance in the service of the patients require that they should have some resting place close by. Our earnest appeal for such an urgent necessity will not, we fervently hope, go unheeded and unanswered.

In the name of the homeless destitutes of Benares, we appeal to all kind hearts to help us to raise for them a shelter wherein they might pass the last days of their dreary lives with some consolation. We confidently hope that the generous public would respond to our appeal as they have always done before, and that, through their sympathetic co operation, the starving and the diseased would no more be allowed to die in the streets of the Holy City of India. We appeal to all, of whatever creed or nationality, to extend a helping hand to remove the cries of the suffering poor, for in the service of humanity, lies the truest religion and the highest morality.

BRAHMANANDA,
President,
RAMAKRISHNA MISSION.



THE RAMAKRISHNA HOME OF SERVICE

The tenth anniversary meeting of the Ramakrishna Home of service, Benares was held on Saturday, the 28th October 1911, under the presidency of the Honourable H. V. Lovell Esq: the commissioner of the Division. Amongst the large audience present were all the leading members. At the request of the president Babu Jnanendra Nath Bose read the report of the works of the Home on account of the absence of the Secretary owing to ill-health. Mr. Arundale in seconding the adoption of the report gave a short but very interesting speech, in the course of which he observed that the most prominent feature of the Home was that here sufferers found shelter and every possible care and help irrespective of religion, creed, caste or colour, that it was really a national institution where all Indians should meet and extend their help, that it was here that we had in miniature India as a whole and what India ought to be. He next remarked that this Home did much to make for peace and happiness and that there was no better way showing our loyalty to His Gracious Majesty than by extending the work of this Home and the like. Lastly he thanked the workers and encouraged them in their noble undertaking. Prince Akbar Bakht then rose and supported the movement.

Next Babu Kali Prosanna Chatterjee delivered in Hindi a short but stirring speech. He commenced by saying that here in Benares he had occasionally come across young students lying quite helpless in public places; being driven out and refused help owing to their illness by their heartless gurus. He observed that had not such an institution been started when these poor, helpless, young men found shelter hundreds would have died on streets. He said that the workers of the home regularly went out in search of helpless persons to bring them into the home, that during the last

Solar Eclipse *mela* he found these workers actually engaged in such a noble work. He remarked that the best way to serve God was to do service to suffering humanity, and that what was actually being done every day by the workers; and also that Viswanath in His Virat manifestation was actually being worshipped in the Home. He concluded by saying that such benevolent works as this one favorite to our Gracious Majesty and were much liked also by His Majesty's late father who contributed large sums towards such works.

Then Babu Bihari Lal Sarkar observed that he cherished highest respect for the workers of the Home for their self denying and disinterested labour and that their noble example should be followed by others. He remarked that a large number of respectable ladies repaired to this place to pass their last days in the sacred city. But when their regular help was discontinued by their own-men they generally preferred death to asking for help from the public. In such cases regular aid was offered by the Home. Then giving his respects to Lord Ramkrishna Deva, who, he said, was pre-eminently a great man, he took his seat.

After this Raja Munshi Madho Lal observed that the workers of the Home had done wonders. He heartily congratulated them for their noble work.

The President next rose amidst cheers and observed as follows:—

First of all he expressed his appreciation of the public spiritedness of the late Babu Kali Das Mittra as well as for the great interest shown by him for this institution. He also expressed great satisfaction on account of the presence of Raja Munshi Madho Lal. In the course of his short but very valuable speech he observed that from the very start the prominent feature of the institution had been the absolute lack of ostentation, that whenever he happened to pass by the side of the House he found to his great pleasure

and satisfaction that the work was going on very smoothly there and that the workers doing their work excellently. He continued that he knew of good work done in the family and in the class but here he found an instance of social duty being performed in a very wider sense. That the workers did not in the very beginning, come up to Government for help but they slowly and silently made progress which naturally attracted the attention and sympathy alike of Government and Municipality. He again observed that the one thing particularly noticeable with reference to the Home as the lack of ostentation and self-help. He said that such an institution should not only have support from the public in general but also from Government officials, that such a Home should be everywhere, in all the big cities of India, and that it should be in Benares all the more because of its innumerable pilgrims.

Then referring to the comparative statement of the Report he said that the number of in-door patients yearly relieved had increased during the last ten years from 38 to 327 and that the total number of in-door and out-door patients had increased from 272 to 6280 and observed that nothing need be said in this respect as the figures spoke for themselves.

Then he commended the idea of Mr. Arundale that some thing might be done in this year of the Durbar to make a pecuniary settlement of the institution. He recalled his own speech at a meeting in the "Town Hall" held to settle preliminaries with regard to local celebrations on the Durbar day that in all schemes the entertainment of the poor should be a prominent feature. He again commended the idea to the careful consideration of all.

Next he thanked the donors generally and specially Babu Moti Chand for his great liberality and for the interest taken by him for the Home. Then he thanked the young workers for helping their poor aged and helpless countrymen. He

said that he heard of good as well as bad reports of workers of other organised bodies but so far as the workers of the Home were concerned he had heard of nothing but unqualified praise.

Lastly, he showed his willingness to extend help to the Home and remarked that even when he would leave Benares, he would never forget this Home of service and mentioning the name of Sister Nivedita in connection with her good work.

He took his chair. The meeting then dispersed with a vote of thanks to the chair.



NOTES AND THOUGHTS.

Dr. Ananda K. Coomarasawmy in his little book on the Message of the East says "Let us not love art because it will bring prosperity; rather because it is a high function of our being, a door for thoughts to pass from the unseen to the seen, the source of those high dreams and the embodiment of that enduring vision which is the Indian nation; not less, but more strong and more beautiful than ever before, and the gracious giver of beauty to all the nations of the earth."

Let our love towards the sovereign who rules over us be strengthened and ennobled by the fact that such love is part of our being and that without it our life's work is not fulfilled.

It is not for gain that we love him and obey his mandates, but for honour. The discourse on love by Rishi Yagnavalkya must have made it clear that the only basis of a moral life is that it is the fullest manifestation of our own true self. Do we need, then, a higher motive, for loyalty to the Throne? Politics ceases to have a meaning to us, if it is not associated with a symbol and personality which stands for moral order and progress. That is the religion of the Hindu.

It may be that some uncultivated minds with crude notions of European Politics give expression to senti-

ments of a dubious character. But even there, strip them of all that is not Hindu or Indian, we shall find hearts that respond in the true way to the highest calls of duty.

We have received the first number of the Mahamandal Magazine,—the organ of the Bharat Dharma Mahamandal. The Mahamandal is an All-Indian organization which was started in 1902 "for the purpose of improving the social, religious, spiritual and educational condition of the Hindu community as well as for keeping control over the existing Religious Institutions throughout the country and maintaining the *Varnasrama Dharma* in accordance with the spirit of perfect concord and harmony inculcated in the Shastras." It will be seen that this institution is an expression of the new spirit in India, of the national consciousness which has grown out of the British Rule in India. This newly awakened national consciousness in the first heat of its activity expressed itself as a revolt against tradition. A deeper knowledge of the conditions prevailing in other countries has, however, turned the activities inward. Even progress might sometimes be purchased dearly, if tradition and the discipline of a life regulated by tradition are neglected. The growing feeling that India occupies a distinct place in the family of nations with a history and message of its own, makes it our duty to so regulate our national life that the message it has for the world may be delivered in an effective and unmistakable language. To do this successfully the continuity of our national life and traditions must be preserved. Two aims are required to be kept in view, progress and continuity of progress. In order that India may hold its place in the community of

civilised nations, that it may progress along with other nations, that it may steadily and continuously advance and finally that it may succeed in giving its message to the rest of the world, organization is necessary. With a clear aim, and properly and fully equipped we should organise all the forces at our command so that the whole of India will speak with one voice, "एकम् सन विप्राबहुवाचसि". We view the working of the Mahamandal in this light and expect that the magazine will contain a record of its successful work month by month. India is a big country and physical and social conditions require that we should not be in haste but *advance we must*. This is an imperative necessity. Let us therefore even while we feel that we are being carried along the stream make every attempt to control our movement so that nothing shall drive us sideways or backwards.

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The Proposed Hindu and Moslem Universities.

The rapid progress which the movements for the establishment of these universities are making and the support which the Government of India are prepared to give to both are really encouraging, and, it is hoped, will stimulate greater activity until they become accomplished facts. The conditions which are required to be fulfilled before the Government of India would recommend the grant of charters indicate a distinct departure from the educational policy of previous governments. The attitude of Government is not one of hostility towards these movements. If this fact be borne in mind the conditions to the grant of charters must strike anybody as reasonable. Adequate financial basis must be provided if the status of a chartered institution is