

BRAHMAVADIN

Pages 15-590

Vol 14. No 2 - Feb. } 1907

No 7 - July

No 11. Nov 1909

No 2. Dec 1909

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who is seldom free from the consciousness of self, succeeds in attaining to a similarity with the Supreme Soul which is beyond the reach of the understanding, then does he become free from virtue and vice. Indeed when Jiva attaining to the twenty-sixth which is unborn and puissant and which is dissociated from all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of puissance and casts off Prakriti. In consequence of understanding the twenty-sixth the lower four and twenty principles seem to Jiva to be unsubstantial and of no value. The Jiva which resides in the bodies of living creatures should attain emancipation only by the understanding of the Paramatma. Indeed, the twenty-fifth principle is capable of attaining to emancipation in this way only and not through any other means; it is certain. Though really different from the Kshetra in which he resides, for the time being, he partakes of the nature of the Kshetra in consequence of his union with it. Uniting with what is Pure (Paramātma) he become pure. Uniting with what is intelligent, he becomes himself intelligent. By uniting, Oh foremost of men—with what is emancipate, he becomes emancipated. By uniting with one who is free from attachments of every kind, he becomes freed from all attachments. By uniting with one striving after emancipation he himself partaking of the nature of his companion, strives after emancipation. By uniting with one of pure deeds, he becomes pure and of pure deeds and endued with blazing—effulgence. By uniting with one of unstained soul he becomes of unstained soul himself. By uniting with one Independent Soul, he also becomes one and independant. By uniting with One that is dependent on one's own self he becomes of that same nature and attains to independence. This is the goal of the path of realisation or *Grāha* Yoga as it is

called is the attainment of Paramātma. In its earliest stage Karma Yoga helps in the production of mental harmony so as to make the human mind fit for concentration and meditation. The next stage is the long and tedious process of the psychological training of the mind so as to bring it under the control of the Will and direct it to the ultimate stage of Samādhi in which the understanding is rendered fit to realise the spiritual nature of Jiva. This direct realisation of self apart from the physical nature of the men leads to what is called Kaivalya or Atmic realisation. Beyond this is the ultimate stage in which the Supreme Soul of the universe is realised in Samadhi. According to the Metaphysics of the Vedanta, the Jiva at all times, lives and moves and has its being only in the supreme soul ; but only it does not realise its eternal inseparability from the Supreme Brahman on account of Avidya and union with Prakriti. But when the Jiva casts off the physical nature in Samadhi, he realises his union with the supreme Soul and becomes identical with it. It is then that the Jiva beholds God in self and attains to a consciousness of the real spiritual and immortal part of his nature and exclaims, as Sri Vasishta says in the Mokshadharma of the Mahabharata. "It is only now that I have been awakened and understood that I am by nature without any sense of Meum and without that consciousness which creates the forms of Prakriti that invest me all around. Casting off all sense of Meum, and casting off Prakriti herself I shall take refuge in Him who is infinite and wholly auspicious. I shall be united with him and I shall not have anything to do with the inanimate nature of Prakriti. If I unite with Him it will be for my good. I have no similarity of nature with Prakriti. The twenty-fifth principle (Jiva) when he succeeds in understanding the Supreme becomes able to cast off the

destructible and attain to identity with that which is indestructible, and which is the essence of all that is auspicious. Destitute of attributes in his real nature, Jiva by union with Prakriti, becomes invested with what is manifest and assumes attributes. When he succeeds in beholding Brahman which is the origin of the Manifest and without attributes, he attains, to the identity of the same."

To Sri KRISHNA.

(With apologies to Lord Tennyson)

The noblest men methinks are bred,
Of ours the Bharat-Aryan race,
And in the world the noblest place,
Krishna, is yours, our Lord and Head.

Your name is blown on ev'ry wind,
Your song on Himalay is borne,
Chanted by us morn after morn,
And proud of You is golden Ind.

I give this little praise to you,
For tho' this tell on You as dust,
In sacred Heaven, I can trust,
Your Godly nature kind and true.

P. R. KRISHNA.

Aum Namo Bhagavate Ramakrishnaya Aum.

GRIHASTASHRAMA-DHARMA.

Brothers in the Lord and Bhaktas,

We are met here for Bhajana, that is, for the singing of the name of the Lord. Last Monday, those of us who have been privileged to come under the holy influence of the Great-Soul whose Avatara on earth, we publicly celebrate to day, observed his Birthday and celebrated it each in his own way in the temple of his heart. There was no programme, I knew of, that day. Many of us to whom the Lord's influence is still a reality, felt drawn thither, by chance or accident, as the worldly wise would say, but really drawn together by a subtle power whose influence is far more real and far too strong to break through, than those forms of conventional courtesy and social amenity which bind together the individual elements of society into a harmonious whole making for social unity and strength. That subtle influence, intangible though to the grosser senses, is yet a power, the overwhelming strength of which must be felt at heart to be appreciated and not spoken to by word of mouth. The other night there came a Rama-Bhakta, with his idols of Rama, Sitha and Lakshmana, which he carried about with him wherever he went for Bhajana. We have all of us, at one time or other of our life, in our supreme conceit, have thought lightly of the influence of idols and idol worship. But then we did not know that idols, such as those we worship by tradition, are nothing more than concretised national ideals. It is our ignorance of the underlying ideal that made us despise idols and idol-worship as

degrading. But when the national ideal has entered the bone and marrow of our constitution when it has become part of us and we find ourselves soaked through in the ideal, a cry, a word, a sign, a swoon, is enough to wake up the sleeping ideal within us and we feel our very blood coursing through our veins with awakened vigour and strength. You call it "emotion" and are apparently satisfied with having named it. But you must feel the emotion within you to know what it really means. If you concentrate your attention on it you will find that it is, as the etymology of the word implies, *a moving out of the light within the light* lighteth every heart, towards the ideal that has stirred it out of its death and awakened it out of the torpor of ages by which it has been overwhelming, so to say. When the *light within* is awakened, it shakes off a torpor of ages in a trice and rushes forward to meet its like, even as the needle rushes forward to meet the iron core in the magnet which has become quickened by the electric circuit, the power of the spirit, enfolding it. Even so, the idol is the iron core and the ideal which it represents by the laws of association, is the electric circuit, the power of Spirit, that quickens the idol into a living ideal with the power of drawing men's heart to itself. "And I, if I be lifted from the earth will draw all men unto me" said a Great-Soul that was magnetised by the Spirit of God brooding over it. "While ye have light, believe in the light, that ye may be children of light." Blessed are they that so believed and by so believing, have become the children of light.—The light that came to shine and dispel the darkness and gloom that have overspread this holy *Vedic land*, whose seventy sixth birthday, we are met here to celebrate. We see before us, two such children, who were privileged to come under the direct influence of that light, and though

The fleshy eyes of us only two of the children are visible, to him who has the seeing eye, the original light, shines brightly still and that other that worshipping the light as Master, helped like the centrifugal rays of a concentrated light, to spread its light and carry its stream of glory far and wide. Need I name that other as the blessed Swami Vivekananda, a blessed disciple of a Blessed Master, himself twice blessed in being merely a disciple to the end, a channel merely to draw and to let flow the unbounded influence and infinite glory of the Lord. The Rama Bhajana that day moved me so and made me so at one with the ideal preached by that blessed Son of the Lord, in the name of the Lord, that though it is now nearly a week, I feel it difficult to throw off that influence even in the midst of the wear and tear, and the sorrow and tribulation inevitably attained to the worldly duties of a *Grihasta*. Will you believe me brothers, when I say, that I felt the influence of the ideal so great, that I felt it enter my very flesh and blood and penetrate every cell and pore of my body through and through. When the ideal becomes so thoroughly perusive, you have nothing left but yield to it with all the grace you can command, and "let the current that knows its way." It was in one such mood that I asked of the Blessed Swami Brahmanandaji whether I could speak out my heart on the day of public celebration; and when I had his blessings, I approached our Swami Ramakrishnandaji, as the Master of the ceremonies whether he could spare me an odd-hour to read to you my written thoughts on the *Grihasta Ideal*, which needs no less of sacrifice and renunciation from its ideal devotees, than that other of open renunciation which we are all of us so accustomed to revere and worship as the acme of perfection. The Grihastashrama is really the way to citizenship and as such

it has its duties and responsibilities no less exacting and no less noble.

—"Within the temple of my heart
The light of Love its glory sheds.
Despite the seeming prickly thorns
The Flower of Love free fragrance spreads.
Perennial springs of bubbling joy
With radiant sparkling splendour flow.
Intoxicating melodies
On wings of heavenly Zephyrs blow.
Yea! Peace and bliss and harmony—
Bliss, Oh how divine!
A flood of rolling symphony
Supreme is mine,"—

Such the heart of a Rama-Bhakta, a devotee wedded to that internal Ideal, "*Rama*." He who realises this will not wonder at the overpowering emotions that often take possession of the heart of a Rama-Bhakta, as he sings the name of his lord, Ram, Ram, Sitharam and repeating it rouses the ideal within, which completely possesses him and carries him away beyond the limiting conditions of the body and senses. Those who have witnessed and felt the influence of Bhajana steal over them and transform their hearts without their knowing it, will no doubt wonder at the way in which the Bhagavan Sri Ramakrishna Paramahansa, in his overflowing love of humanity, will sometimes run madly after the working men mending their way home after an honest day's toil and embrace them in all love, making them swoon with the overpowering influence of his divine love. I have not myself seen with my fleshy eyes, the blessed sight, but I have seen a picture of some such scene and that combined with the overpowering influence of His divine

love, which I have myself felt, unworthy as I am of his lordly grace, makes me realise the full force of such overpowering love and you may well sympathise with my thoughts when I translated the untranslated Mantra of St. Tirumoolar which explains the mystery thus :—

“On ye silent ones that by silence teach” the one Truth beyond word,” how can one comprehend the infinite by finite relations? When all the modifications of mind cease and leave the *Soul at Rest* even as the calm, clear ocean quite free from the ruffling waves (of motion) the enlightened one stands revealed in infinite glory, free from all Imperfections.” *St. Tirumlar.*”

The Maha Nirvana Tantram says :—“He is the ideal Grihasta who knows his God, has unflinching faith in him and dedicates all his actions to him without caring for the fruits there of.”

The Bhagavan Vasishtha, who had the making of Rama, of building up his beautiful character that is to endure through time and eternity, says thus in the Yoga Vasishtha :—

“Oh Raghava : Renouncing completely in you all hopes, attachments and desires, cherishing at heart the Spirit of renunciation but appearing externally as a man full of ambition, enjoying the tranquility of the mind but looking outwardly as a man who is very anxious, do you move about in this world. Give up all resolutions in your mind and be like one who has nothing to do, while outwardly you perform all your duties assiduously like an expert agent.”

In such a man, “The Spirit has triumphed over the flesh : and he says within himself “I have conquered the World.” And *Alone Now* I go forth to conquer and to win fair maids in Angel-forms clothed, and pure as ethereal.

white (*Suddha Salva*) to make them My own heavenly brides to use and to enjoy and to make them serve with reverent heart and devotion true. My holy mother—who has lifted me up from the earth : (*Manomani*) :”—*Gleanings on the Way.*

THE TRUE CITIZEN.

The True Citizen is one with the civic ideal, the guardian spirit of the city which is the School of Nationality. As life at home and school is the training ground of civic life, national life again in its turn is the school of the larger life of true citizenship, which is the stepping stone to Universal Brotherhood. That is the ultimate goal of true citizenship—the expansion of the “common (higher) life” which has its seed (its root) in the common home-life, its sprout in early school-life, puts forth its tender leaves in the communal municipal life of budding manhood, grows into a vigorous-plant in the busy bee-hive life of the great city, attains to adolescence in the national life which embraces the highly complex life of the whole people in the country and flowers in the conception of Universal Brotherhood and fructifies in its bold realisation.

PLANTS NOT FOR THY OWN SELF ALONE.

“Oh list : Plant not thy seed in fertile ground and wait for it to root and bloom and fruit for thy own self alone. Rather do thou plant thy seed for the heart of every heart that lives within my great Heart. He who waters, tends and sprouts his plant not for his own sweet alone but for the taste of every man, he of that sweetness and freshness shall taste even before the fruit is ripe. Know you, O My Children, the life which I have given sprang from My Love. Oh make thy life a song sublime and not a groan.”

"HOME, SWEET HOME."

That is the eternal message of the Lord to every *Grihasta* in this Holy Land; and *Grihastashrama* or *Illaram* (tamil) know thou, is the root and sap of sound citizenship. Take the home-life away and the state and city will crumble to dust at the magic touch of time. The *Dharma* of home-life is the basis on which all other *dharma*s rest. In the happiness of the homestead is the mighty power of empire. Destroy or decrease the happiness of the home and you have the secret of the decline and fall of great and mighty empires. The might of the empire rests not on the strength of the armies it can put forth to slaughter humankind, but in the happiness and contentment of the home and the discharge by the householder of his daily duties which are beautifully called *Grihastashrama-Dharma*. There is an adage in tamil which is in the mouth of every man and woman. It says: "*Illaramallathu-Nallaramalla*." That which is not in accord with the duties of the moral being of *Grihasta* or home-lover is no good (*dharma*).

St. Tiruvalluvar, the immortal author of *Tirukural* attached so great an importance to the truth of popular maxim, that he actually married and lived the life of a home-lover, though he was an ascetic among ascetics and has risen far above the human passions that sway mankind and compel them *volens volens* to give hostages to fortune. The best method of teaching a great truth is to live it out in the midst of the people. And he followed it in common with all great men. He lived the humble life of the daily working man, scorning delights and living laborious days, earning his own bread by the dexterity of his fingers in weaving, and teaching and writing the highest code of morals the world has ever seen—all for the sake of love and out of the overflowing milk of human

kindness. His was and is the life of true citizenship. He ruled the life of the wealthiest man of his time, himself accepting naught for self but the love of a grateful heart and the joy of a faithful life lived upto his teachings. He managed to grant relief in times of devastating famines, himself living by the labour of his hand, earning each day's bread by that day's work dutifully and punctiliously discharged. You groan of the evil times in which you live: Whose fault was it? As you sowed you reap. You chose to dwindle, thanking foolishly that in working after thy own little self, you can give the life granted to you by the love of the Lord better than weaving it out in the service of others. You forgot the law of life which is "expansion by service" and growth through love, and you reap the consequence. List ye one and all to the voice of the Lord who speaks in your heart of hearts.

"LIST YE ONE AND ALL TO THE VOICE."

"Evil availeth not when you My laws do know. List: fill your heart with love, with sunshine which freely I scatter to you; and I will bring there soft rains, and the seed of love to life will I stir; and that which to your senses of infants doth reek of the charnel house, a fertilizer shall become for your love to grow and sprout even as the creeping vine that drops and takes root wherever it falls."

THE GUARDIAN-ANGEL OF THE HOME.

Love is the guardian-angel of the Home. Without love home is not home but a howling wilderness. And who is this embodiment of love in the sweet atmosphere of home-life? It is the *Grihini* or *Illal*—the dweller within that reigns supreme as the undisputed queen of home. Home, sweet Home, becomes sour without her loving presence that suffuses the atmosphere with peace.

great Citizen-Saint, the beau-ideal of civic life,—the ideal made flesh, has in the most pathetic and touching lines described the ideal wife in the following lament of his, in which the perfect saint and sage shows himself not the less human, less lovely, less home-living in spite of the giddy heights of perfection his soul had attained. The perfect saint thus pathetically reveals the bereaved husband within whose merging in the perfection of sorrowless saint does not make him the less appreciative of womanly virtues in his perfect wife. His lament is the most touching and yet so simple because so natural. In the long annals of those great men of renunciation who made India great and whose glory shines undimmed in the heart of the lowliest of men as of the highest in the land even to this day, he stands *alone* (i.e., unrivalled) as the saint who wept and shed genuine tears of appreciative lament for the wife of his bosom.

"Sweetly ministering angel, full of love, love itself : Fairy Goddess brooding ever on home, true fulfiller of word : Oh faithful wife that in bed daily soothes my limbs, retiring now that thou art gone, O' when will my waking eyes, late, early to raise, find their sweet repose."

Such is the jewel of love which the ideal citizen who actually lived and walked this earth, and by the touch of his feet, no less by the power of his *tapas* and the glory of his life, made this land holy, were on his brow. At the other end of this sacred straggling even to this day the sacred birth-place and the holy shrine of this venerated Citizen saint. Hear again the voice of love and look upon the beauty of love and love. "Ye O My children, that jewel shall ye wear on your brow. I who am all love, speak the voice of love through eternity, you may wear and I who am love-filled ye may hold. For love must ever fly to love, and love must ever draw

from love, and love must ever live in love, for life doth spring from love. And I do live in love. Love now does mould you : love does enfold you : Love does behold you and bind you, my children. I wear on my brow the great pearl of love which no God or Saint or Man or worm or beast or ant can resist. Even I who am All—Love do look upon the beauty of my love and love and love."

THE GRACEFUL OFFERING OF ENGLAND'S TO INDIA.

Sister Nivedita, England's graceful offering of Soul and service, for the gift of life, it has but in part received from India through that Great Son of Eternity whom She sacrificed to the world in the holy fire of service to humanity, whom to quote his own beautiful and inspiring words, "the first sign of expanding national life" "then off thousands of miles away" from the centre of swiftly moving spiral light of motion, Sister Nivedita, the graceful offering of England to India, for the free gift of her own pure life which is high spirituality, in an article dwelling on the civil ideal writers catching the true spirit of her loved Master as follows :—

"Cities are the Schools of Nationality, even as a nation is made up of all citizens. It is in the service of small unit that the power to become a critical factor in the larger is for most part won ; by that knighthood which is the guerdon of civic contest, it is that souls fearless and unstained are selected for the leading of a nation's advance : In the history of no people at any period of its development has there even been time to spare for one wasted life. Such a life immediately becomes parasitic upon humanity, and thereby detracts from that energy on which there are but too many other calls. The fact that in the modern world, whole class of people fail to recognise this fact

shows only that we have not any adequate idea either of the demands to be made on the individual by a perfect civic life, or of the problems that await solution by the energy of such life. It would only be indeed by the finest possible development of every man, woman and child in a whole country that such an ideal could be made manifest, and this a spectacle which the world has never yet seen."*

With all due deference to our Sister's judgment, may I take leave to point out that an ideal "which the world has never yet seen" I take the words at their fullest meaning—puts it beyond the pale of practical attempts to achieve it. Elsewhere in the same article she recognises that "the city is something more than the aggregate of the homes that compose it," and by her allusion to *Lankadevi* as the guardian spirit of the city shows that she has understood the spiritual meaning of the city. "The city as a whole," she aptly says, "is but a visible symbol of this life behind it. Nor does it mean only the light at present behind it. It is determined by the sum of the energy of all its creators, past as well as present; there is even in a sense an ideal city."

THE FLAWLESS FERVOUR OF VALMIKI.

If, as she says and admits, "the seen is but the sign and symbol of the unseen, that the material is but the mask of the spiritual that things are but the precipitate of thought" is it possible that an ideal can exist which is as old as the Ramayana, without making itself manifest? The truth is that "man sees only as he is". His out-look corresponds to his power of introspection. That which he sees *within* he sees without, for *man* is the spiritualising agent, that which was not before he could not see within.

* The Modern Review. The Italics in the quotation are mine.

Life moves in cycles. It may be that the present cycle is not complete. Moreover it is not every one that is Valmiki, though every one is potentially so. "The habit of relating himself instructing to his home, his sovereign and his grope" does not come to every one who expresses a passing admiration. It is the result of arduous spiritual practice continued regularly and unremittingly till complete success crowns the efforts themselves cease in the fulness of practice. Only "certain men have received the gift of summing up their century in themselves. Such men are rare and they can be counted without effort" Says Ernest Hells in the beginning of his life of St. Bernard in his "Studies in saintship." To receive this "gift" they must give freely of themselves, must sacrifice their smaller selves continually on the altar of love—of Service to Humanity.

"In order that the figure of St. Bernard may emerge even faintly, one must interrogate the whole twentieth century both without and within. One must encircle the world and penetrate to the depths of the cloister." Similarly to evolve the perfect citizen one must interrogate Time itself both without and within and encircle space and penetrate to its deepest depths in the centre called Dharakasa. How to enter it and question our inmost nature to reveal its secrets and manifest itself in all its glory is the end and aim of Bhajana for which we are met here. With these words entering our soul resting there let us proceed to sing the name of the Lord and worship "the reality within each of us" "in the ideal which sums up reality within us all.

Aum Namō Namah.

CORRESPONDENCE

THE GLORY OF MORALITY.

Not one who has not turned away from bad conduct, whose senses are not control, whose mind is not collected, or whose mind is not at rest, can attain the Atman (the soul) by knowledge alone—Kath-Upanishada II-24.

The principles of the Hindu metaphysics are as stated below :—

From the Absolute, unconditioned and perfect Supreme Being proceeded the related, conditioned and imperfect universe. He manifests himself as the related and conditioned universe and thus becomes the Personal God of love and power. There are three principles by which the phenomena of related and conditioned existences are carried on. These are called the three *gunâs* of prakriti, i.e., the three universal tendencies of nature. They are called 1st the *sattva*, 2nd the *rajas* and 3rd the *tamas*. The *sattva* is the harmonizing and gravitating tendency to bring a thing into harmony and order, with a more comprehensive and more exalted sphere of existence, than the sphere of its self. *Rajas* is the individualising and isolating tendency. *Tamas* is the chaotic or disorganizing tendency. The above described qualities are alike applicable to material objects and the moral nature of man. If one wants to be happy one ought to control first these tendencies. Man cannot be moral unless he has full power over his senses. We have to develop the *sattva* quality and check the *tamas* and *rajas* qualities. Then we shall have moral perception. When the *sattva* quality is predominant in us we can perceive the real nature of a thing. The *rajas* quality will make us active but when

the *tamas* tendency becomes predominant in us we lose our conscience. We shall then be obliged to see all things contrary to their nature. None can evade the law of nature which places every one according to one's tendencies and merits and conquered nations are therefore generally of *tamasik* tendency and conquering nations are of *rajasik* tendency. For worldly well being a man must be active but at the same time his mind must be under his control. If his mind is under his control he will not try to get anything by fraud or force but protect other's interest also in all his dealings with them as if it were his own. A person always doing good things, thinking good thoughts and devoting himself to God will increase the moral power in him. The highest expression of the *sattva* quality is to look with an equal eye on every creature (*Sama surveyasu bhutesu*—Bhagawat Gita, Chapter XVII, Verse 54).

Every selfish action retards our progress towards freedom and every unselfish action leads us to it, that is why the only definition that can be given of morality is this :—That which is selfish is immoral, and that which is unselfish is moral. But if we come to details, the matter will not be seen to be quite so simple. For instance, the same action under one set of circumstances may be unselfish, and under another set quite selfish. Environment often makes the details different. So we can give only a general definition, and leave the details to be worked out by taking into consideration the differences in time, place and circumstance. In one country one kind of conduct is considered moral and in another the very same is immoral, because the circumstances differ. The goal of all nature is freedom, and freedom is to be attained only by perfect unselfishness. Every action, thought, word or deed that is unselfish takes us towards the goal, and,

as such, is called moral. The senses drag the human soul out. Man is asking for pleasures, for happiness where it can never be found; for countless ages every one of us has been taught that this is futile and vain. But we cannot learn except through our own experiences. The Mahâbhârat (Santi-parva, section 254) continues a metaphorical description of the phenomenon of the life of man which runs thus:—"There is a wonderful tree, called Karma (selfish motive of life) in the heart of man. It is born of the seed called spiritual confusion. Wealth and pride constitute its large trunk. Constant selfish longing for action is the basin around its foot for holding the water that nourishes it. Agnana (want of the perception of a universal spiritual order) is the root of that tree, and mistaken hankering after external objects is the water which sustains it. Envy constitutes its leaves. The evil acts of past times supply it with vigour. Loss of equanimity and anxiety are its twigs, grief forms its large branches and fear is its sprout. Longing after diverse objects that are apparently agreeable, forms the creeper that twine round it on every side. The man, who is the slave of desires bound in chains of iron sitting around that fruit-yielding tree, pays his homage to it in expectation of obtaining its fruit." "But he, who unfastening those chains cutteth down that tree and seeketh to cast off both pleasure and the sorrow attending it, succeeds in attaining to the end of both. The foolish man who nourishes this tree by indulgence in the objects of the senses, is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered."

It is said that one lie leads to another, and so on. Thus it is with all selfish desires. One selfish desire leads to another and so on. At each step the man draws a lengthening chain. It is never absolutely cut off so long

as selfishness is not absolutely removed. If one selfish desire is satisfied, it becomes the progenitor of another. If it is not satisfied, it gets stronger and stronger by disappointment, so in either case there is no end of it. It may be that a train of selfish desires may reach a point at which a reaction is felt. But, even there, if the man has not been able to divest himself of selfishness, the reaction takes a new line of selfish desire, perhaps of an opposite kind to that first pursued, but it is all the same,—again a chain of selfish desires and of Karma. This is known as the bondage of Karma or of selfish activity. Karma *i.e.*, selfish activity never vanishes without leaving a mark or stain behind. In fact it never dies without leaving a perpetual link of progeny, which multiplies at every step and thus becomes almost an unbearable load to the man. Therefore, Karma or selfish activity is that which takes away the freedom of man. This law of the bondage of Karma is deduced from observed facts as shown above. This being the law of the bondage what is the law of freedom? The law of freedom is as follows:—When a man divests himself of selfishness or Ahankara *i.e.*, when he vacates his mind of the sense of ahankar, or the feeling of selfishness, then by a principle of nature the vacancy is filled up by something else. That something, which steps into the place vacated by selfishness, is higher and purer by another law of grace. The vacancy is filled up by bhakti (attraction to the Supreme Being) and shraddha (desire in accordance with the Supreme Will). When the mind is filled with these, there is no bondage, no burden. Then the man becomes free in every moment to be impressed with what is good and beautiful. He is not committed to any particular desire or to any particular line of desires. Shraddha (desire out of deference to the Supreme Will) comes and goes without enchaining the

mind to it. A duty when discharged leaves nothing behind it for, a duty is limited to time place and the ability of the person. As the time and place is changed and the ability is gone, the duty is no more. Thus there is nothing to sit upon the mind permanently in connection with it. I illustrate the great principle by some common place facts. A man's child falls dangerously ill. He cannot bear that his child should die. His passion for curing the child is overwhelming. Let us suppose he is a doctor and sets himself to treat it. He gives medicines impatiently and commits blunder. One blunder leads to another. He thus aggravates the disease and the illness turns out fatal. He will never forget his acts : they will stick to and haunt his mind for life. But let us suppose he calls a doctor. The doctor will be under no passion in regard to the case. He will have but little of selfish infatuation. He will administer medicines patiently and quietly. Whether the doctor succeeds or not he will soon forget the case. It will not haunt his mind. In fact, in the case of the father, the chain of Karma would be more binding, because he had a great deal of selfish-passion. In the case of the doctor the tie of the Karma would be very loose because he had very little of selfish passion in the matter. It being thus established that, the less the selfish feeling the less is the binding effect of Karma, it follows that when there is no selfish feeling there is no Karma-bandha at all.

To be perfectly moral one should try to bring all one's sense activity under one's control. Afterwards he should give up all selfish desires. Then he will perceive the reality of the nature and shortly he will be able to see all things in their true nature. The law of Karma-bandha will not affect him. He will perceive that the universal law of moral power governs all human minds. Weakness

is the mother of all sins and truth alone gives strength. Truth alone gives life, it leads us towards freedom and makes us strong and none will reach truth until he is strong. Every system, therefore, which weakens the mind weakens the brain, makes one superstitious, makes one mope in darkness always desiring all sorts of morbid impossibilities and mysteries ; and superstitions must be avoided because their effect is dangerous on the human being and they are all useless. It never brings any good. Such things always bring morbidity into the human being, and make him weak. In course of time the weakness grows in him so much that he becomes unfit to receive truth and live up to truth ; strength therefore, is the one thing that we want for developing moral power in us. Nothing makes us so moral as the idea of Monism.....Nothing makes us work so well at our best and highest as when all the responsibility is thrown upon us. We are responsible for our fate, we are the bringers of good and evil unto ourselves.

VASUDEO R. TENDOOIKAR.

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EXTRACT

THE CLASSIFICATION OF RELIGIONS.

(Continued from page 603, Vol. XIII.)

IV. According to their Usual Names, Locations, and Numbers of Adherents.—Geographical and Statistical Method.

The last was the method of time. This is that of space. In this, religions are measured and compared according to extent or quantity. At first thought, this is an absurdity; yet like all the others it may teach its lesson. Coupled with careful ethnological study, it is likely to become of great importance. Its virtues do not lie in the way of teaching the quality or superiority of religions, as the argument of number is so often used. Numbers are never a mark of right and goodness, nor can they tell us the right way in the higher things of morals and religion. Notwithstanding this, they are always interesting, and they may be of inestimable use in showing how tendencies have carried themselves out, how principles have affected men, by what sort of principles they have been moved, and to what extent; and these teachings coupled with a knowledge of the circumstances in which the given peoples were placed and of the stage of their mental development when the principles became operative, may teach much concerning the methods and laws of human progress. Moreover, maps and figures may show us the strength of principles, doctrines, and tendencies whose nature we already know; and if we can procure good charts and fairly well authenticated enumerations of our own and former ages, we may obtain a vastly clearer and better

impression of the march of these principles and doctrines through the world both in reference to space and time. To see plainly the condition of things at various periods in time, is to grasp the process of the evolution and transformation of human ideas. Finally, I must say that such an attempt is in accord with the spirit and aim of the most advanced methods of teaching in history and physical science. It falls into line with those ideals which in these modern times have filled huge buildings with specimens of every sort ranging through the kingdom of nature—animal, vegetable, and mineral; which equip great institutions with every conceivable sort of mechanical device for illustrating the laws of the physical world; which spare no expense to establish bureaus of statistics and to report everything supposed in any way to have a bearing in illustrating the conditions and tendencies of nations; and which establish signal service stations and geographical institutes in which the changes in the kingdoms of the heavens above and the earth beneath may be accurately observed and duly represented by charts and statistics.

I. GEOGRAPHICAL DISTRIBUTION.—To completely present to the eye the religious condition of the world through geographical relations one would need a series of "dissolving maps" representing the changes, transformations, and extensions of religions from the earliest dawn of the sentiment in human minds down to the present day. From lack of such a desideratum we shall have to extemporize what illustration is possible by means of maps of this and other periods. The means are exceedingly scarce and the periods chosen for illustration must consequently be few.

(1) *About 1880.* For the geographical extension of the various principal religions at the present time I will

refer to maps and tables in *Meyer's Hand-Lexikon*, II, p. 1611; *Berghaus's Phys. Atlas*, Abt. VII, iii, No. 63; and *Droysen's Historischer Hand-Atlas* (last map). According to these best and latest reliable authorities which I am able to find, the extent of the various faiths may, with some limitations and modifications, be stated as follows:

Shamanism, the highest development of the so-called savage religions, has chief possession of the mind in Africa between 10 degrees north and 20 degrees south of the Equator, in Northern Asia, Northern North America, and Central South America.

Brahmanism (or better *Hinduisism*) is now limited to the Aryans in Eastern and Southern Hindustan.

Buddhism, in variously modified forms, extends from the middle of the Malacca Peninsula northward including Siam, Anam, Birman, Nepal, Thibet, Kashmere, China, Mongolia, Corea, into many islands of the Pacific, especially Japan, Formosa, and the Philippine group, parts of other East India islands, the whole of Ceylon, a numerous following in Bactria, scattered representatives in Siberia, and some 170,500 votaries in South-Eastern Europe.

Mohammedanism is territorially very wide spread and shows evidence of great vitality and activity at the present time. Its control is well-nigh complete from Arabia eastward over Persia, Beloochistan, Afghanistan, East and West Turkestan, the Kirgis Steppe; and westward over Syria, Asia Minor, Turkey; the whole of Northern Africa including Egypt, Nubia, Tripoli, Fezzan, Tunis, Algeria, Morocco, the Sahara and Sudan regions; the East Coast including Somali, Galla, and Zanzibar; in the East Indies, Sumatra, Java, Borneo, Celebes, and the south half of Malacca; and a considerable representation in Hindustan and Burmah.

Christianity has three great divisions: Greek (or Oriental), Roman Catholic, and Protestant.

Greek Christianity prevails almost entirely in Russia, Roumania, Montenegro, Servia, and Greece; to a considerable extent also in Turkey, Hungary, Caucasia, Armenia, Siberia, and Abyssinia.

Roman Catholicism has yet by far the widest sway. It is the all prevalent form in Austria, Italy, Spain, Portugal, France, Bavaria, Baden, Alsace-Lorraine, Belgium; numbers about two-fifths in Holland and the German Empire; about one-half in Switzerland; prevails again in Mexico, Central America, Columbia, Equador, Venezuela, Guiana, Peru, Bolivia, Chili, Argentina, Uruguay, Paraguay, Brazil, Hayti, the Spanish and French West Indies, the African islands in the Atlantic and Indian Oceans; numbers from 150 to 400 in every thousand inhabitants of Great Britain and Ireland, British America, United States, Australia, New Zealand, and Polynesia; and has scattering missions elsewhere.

Protestantism, in some of its many varieties, is the chief faith in Great Britain, Denmark, Norway, Sweden, Finland; enumerates three-fifths in Germany and Holland; a little more than one-half in Switzerland, British America, Dutch and Danish West Indies; four-fifths in British West Indies, United States, and Greenland; more than half in British South Africa, Transvaal and Orange River Republic; nearly one-third in Madagascar and Polynesia; nearly seven-tenths in Australia; and very scantily successful missions in parts of Asia and Africa (the most numerous not exceeding 7 converts to every 1000 inhabitants of the region).

(2) *About 1500 A. D.** For this and other past periods I have not been able to find published maps. Hence

* See also historic maps of the period.

there was no choice but to extemporize the study. To do this roughly from historic data is not a very difficult task. I have therefore made this sketch to show the religious condition of the world at some of the great epochs in religious history. We may say in general that at the year 1500 there was no Protestantism, America was unknown to Europeans and belonged to the Indians, Mohammedanism had reached its arm into South-Eastern Europe but had not pushed far southward into Africa nor far eastward into Asia, while the Orient was scarcely known, though its conditions were then nearly what they are now. We may sum up the distribution in general thus :

Romish Christianity occupied Europe west of Russia, Turkey and Greece.

Greek Christianity covered South-western Russia, parts of Turkey, Greece, Asia Minor, Northern Egypt, and Abyssinia.

Mohammedanism had just been expelled from Spain, and now ruled the north coast of Africa, Arabia, Persia, Asia Minor, parts of Turkey, scattering peoples to the east of the Caspian Sea, and to a considerable extent into Northern India.

A Modified Brahmanism took the place of the ancient faith in the unsubjugated parts of Aryan India, while Buddhism had for a couple of centuries been expelled.

Buddhism itself had spread everywhere east and north into Farther India, Thibet, China, Corea, and Japan.

Of the rest of the world—America, Africa, Australia, and Polynesia,—we can only conjecture from their later character and the fact that their ideas in all the fields of civilization were very slow to move.

(3) *About A. D.* This marks another of those great epochs in which transformations begin. We have a very

different religious world to picture to ourselves. There was as yet no Christianity, no Mohammedanism, and Buddhism had not traveled to Thibet, China, or Japan. Then too, many of the old faiths were still living.

Judaism was limited to the little Roman colony of Palestine.

Zeus and Jupiter were yet reigning, but with enfeebled power in Greece and Italy.

Odin and Thor inspired and checked the fierce hordes of Teutons north of the Alps.

The Celtic Druids managed the faith of the Britons.

Osiris and Isis were sinking into oblivion in Egypt.

Ahura Mazda, although temporarily weakened by assaults from the West, yet commanded the reverence of most Persian hearts.

Buddhism had won the ascendancy in India from Punjab to Ceylon.

Confucianism held well-nigh unmolested sway in China.

Of the rest of the world we know nothing, except what archæology is beginning to reveal.

(4) *About 400-500 B. C.* Here we stand on the threshold of one of the greatest epochs in history. Mighty changes were soon to be effected in various parts of the world. New tendencies of mind and morals are being born, and the political face of the world is putting on new aspects. The centre of political power is in the Medo-Persian Empire, which is now at its height. Greece too has reached the acme of its glory and receives an irrecoverable blow from the monarch of the East. The Roman Republic (yet very small) has just started on its stormy and brilliant career. The Jews have been carried

into captivity. Babylon and Nineveh are falling. Socrates (470-399), Buddha (560-480), and Confucius (550-478) are now living and have begun to turn out the past and usher in the future. Surely change on a great scale was taking place in men's spirits when in three such widely sundered regions as China, India, and Greece, the conditions had become such that minds like these could and must be developed. Two things are suggested. First, the religious notions of the past were so old as to be worn out. Then again, the nature conditions of the past had reached a stage where higher moral ground was possible, was necessary. In these great personalities we have the mouth-pieces of the higher things ready to be spoken in those lands. Here were crises of opportunities which floated men into eternal fame. In other lands, before and since, has the like occurred. In Persia, ages before this the old religion died and the new was spoken by Zarathustra. In Palestine ages later the old formalistic Judaism was to be set away into obscurity by the living practical moral gospel of Jesus. In Arabia, after still farther ages, the old nature worship and animism was to be replaced through Mohammed by the call to Islam (Salvation) and the worship of Allah alone.

2. *Statistics.*—The enumeration or estimate of the number of adherents to the various religions is a work as yet beset with insuperable difficulties. In the first place, there is no reliable census taken among more than half the peoples of the globe. Of the 1540 millions estimated to be living at present, only 400 millions may be considered as counted fairly well. A people must have reached a very high social stage of civilization before the census sense becomes operative, and some of those who would be supposed to have their development otherwise to have an interest in knowing their numbers, etc., seem to have

none. When besides the so-called savage and barbarian world, which includes the natives of America, Polynesia, Australia, most of Africa, and Northern Asia, is added the indifference of many of the civilized nations, the difficulty begins to show its greatness. As an illustration or two of the latter, I might remark that the population of Constantinople is not known, and the census of Cuba has never been carefully taken.

Then as to the question of making estimates, there are double and triple uncertainties. First, in many of these uncounted regions the population is so changeable from time to time as to defy even respectable estimates. The nomadic and emigrating tendencies of many peoples are things hard to take into consideration. They are in this way liable to be counted twice or not to be counted at all. This is further increased by the wide-spread practice of kidnapping slaves and wives. Other factors, are the great variations of populations produced by unequal birth rates. Professor Ratzel of Leipsic cites the case of a single small village in Bavaria of which he examined the baptismal records for a period covering some 250 years, and found variations in the number of births from 170 to 38 for different decades with an almost invariable village population. Many examinations of this kind go to show that increase of populations, among other things, depends much on the outlook of the people. Besides this to-a-large-extent-unconsciously sterile or prolific tendency, there are the facts of infanticide and suicide, both of which prevail at times to an unbelievable extent among some nations. Again, there are various races, which through contact with higher civilizations and from other causes, are in a state of constant decline in numbers. Some have already died out entirely (Tasmanians, etc.); others are fast decreasing (Indians, Maori, etc.).

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mightiest factors having to do with this uncertainty and variation in the world's population, are famine, pestilence, and war. In some lands and at some times the proportion is very greatly disturbed by these. Happer, an English writer on the Chinese, tells of 63,000,000 having perished by hunger since 1812. And some one (Meadows I think) says that 30,000,000 Chinese perished in a single rebellion. In India the populations of certain regions are occasionally terribly reduced by either famine or cholera. War not infrequently decimates the male population and seriously disturbs the naturally balanced numerical relations of the sexes. These factors put together go to show that there might be such a science as the pathology of population.

When to all these difficulties in the formation of estimates of the numbers living either now or in the past, is added the variations in the actual estimates made by travellers and investigators, the case begins to look like a hopeless one. How great this confusion may threaten to be, may be better appreciated if I state, that the population of China has during recent years been variously calculated from 150 to 450 millions. The most reliable figures, however, range between 370 and 420 millions, the latter being the sum given by Tseng, a Chinese statistician. (In A. D. 57 China had 21 millions.)

But to come closer to the question of calculating the votaries of the different faiths of the world, it must be observed that the problem would be far from solved even if we could count the peoples of the various lands, though enumeration on the best approximation of these is the only result yet or perhaps ever possible. Statistics of religion in general can do no more than collect the aggregates of population in various lands and divide the sums among the faiths supposed to predominate in those various regions. But this is almost the loosest sort of generalization,

and has no solid basis than the assumption that peoples living under the same general environment and in the regions where certain doctrines have been extensively preached, must have the same religious outlook. The assumption has some truth on its side. Such peoples must necessarily have more in common and possess a greater similarity of theory and practice than those who are widely separated and who are surrounded by very different circumstances of life. Yet this assumption and method, without qualification, leave no room for the play of individuality. Though the intelligent thinking Chinaman is far nearer the religious point of view of Buddhism than he is of Protestant Christianity, and though the scientifically inclined European or American is probably more in sympathy with the latter than he is with the former, yet it is straining the category of either name to class such men with the mass of their countrymen who subscribe to these confessions and their ordinances. And this class of non-conformists in all civilized countries, though never conspicuous or exactly ascertainable, must be somewhat numerous, the more so in proportion to the liberty and intelligence of the people. Hence when it is stated that the number of Christians or Buddhists is so and so, we perceive the necessity of discounting the estimate to a considerable extent from this reason alone. I should remark in passing, that the inaccuracy of religious statistics in failing to represent the individualism and independence of many, may be and is in part remedied in what we term sectarian statistics. Yet this can never appear in those general estimates of the religions of the world, and consequently our cautions remain in full force. We must further make the perhaps yet greater deduction of that multitude of indifferent persons to be found everywhere. Almost every neighborhood numbers its scores who give little or no attention to the

question of religion in any of the usual senses. These two classes in the aggregate seriously diminish the accuracy of our customary estimates. Nevertheless we must make them as best we can, and learn from them what we may.

The most remarkable interest in the scientific study of religions and of religion was manifest in the period between the latter 70's and the early 90's of the nineteenth century. The labors accomplished by Max Müller, Rhys Davids, Tiele, Sayce, Bournouf, Kuenen, Whitney, Spencer, Pfeleiderer, Brinton, Reville, Johnson, Carus, and their many co-workers, began another epoch in religious history. The influence of this work brought about the World's Congress of Religions at Chicago in 1893; and its continuation in a hundred ways is steadily modifying the religious outlook, not only of Christendom but of the peoples who have for centuries held to the other historic faiths.

(1) *T. W. Rhys Davids*, the eminent English Oriental scholar and authority on Buddhism, gives the population of the world and of the various religions as follows. (See his *Buddhism, etc.*)

RELIGIONS	NUMBERS
Jews	7,000,000
Mohammedans	155,000,000
Greek Christian	75,000,000
Roman Catholic Christian	152,000,000
Protestant Christian	100,000,000
Brahmanism	100,000,000
Buddhism	500,000,000
Parsees	150,000
Sikhs	1,200,000
Heathen	100,000,000
	1,250,350,000

(2) *The Justus Perthes Geographische Anstalt* of Gotha, one of the highest statistical authorities in the world, gives the preceding figures. (See *Taschen-Atlas*, 22. Aufl.

von Hermann Hebenicht. Mit geogr.-stat. Notizen [by H. Wichman], 1886)

RELIGIONS	MILLIONS	PER CENT
Christians	445	30.2
Catholics	200	13.6
Protestants	150	10.2
Greek Orthodox	87	5.9
Others	8	0.5
Mohammedans	170	11.5
Israelites	7	0.5
Heathen	852	57.8
	1474	100.

In this connection I will give for future reference the same authority's figures on the numbers of the principal races of the world.

RACES	MILLION	PER CENT
African and Semites	176	11.9
Oceanic	33	2.2
American	10	0.7
Dravidian	40	2.7
Mongolian	586	39.7
Indo-European	631	42.8
	1476	100.

(3) From *G. Droysen's Historischers Hand-Atlas*, 1886, a most excellent outline work, I take the following estimates (p. 92).

RELIGIONS	NUMBERS
Christians	442,351,000
Mohammedans	186,356,000
Buddhists	447,969,780
Brahminists	187,947,450
Heathen	92,182,340
	1,356,806,570

(4) *Meyers Hand-Lexikon* (3. Aufl., 1885) gives a careful statistical analysis of the general religious condition of the world drawn from the most recent enumerations and estimates. In the following summary I have divided the 687 millions set down there as the "worshippers of Brahma and Buddha" into four groups, viz., Hinduism, Parseeism, Sikhism, and Buddhism, leaving the total the same, while putting for the three latter the numbers given by Rhys Davids (II, p. 1611).

RELIGIONS	MILLIONS
Protestant Christianity	131
Roman Catholic Christianity	210
Greek Christianity	92
Judaism	6 12/20
Mohammedanism	196
Hinduism	185 13/20
Parseeism	3/20
Sikhism	1 4/20
Buddhism	500
Others	128 12/20
	1451 4/02

(5) A later estimate (culled from various sources, but not so carefully discriminated) is found in a *Beilage* to the *Allgemeine Zeitung* for January, 1901. Some of the results of this estimate are given in *Appleton's American (Annual) Cyclopaedia* 3d Ser., Vol. VI, (for 1901).

RELIGIONS.	ADHERENTS.
Christians	501,600,000
Roman Catholics	240,000,000
Protestants	163,300,000
Greek Catholics	98,000,000
Mohammedans	167,200,000
Jews	7,100,000
Pagans (largely Buddhists and Brahmins)	667,800,000
Heathen (Savage)	95,400,000
	1,439,100,000

The same authority gives the world's population as 1,544,509,000.

The figures for the adherents of Roman Catholicism are given by Mulhall in 1898 as 200,450,000.

The Jewish Year Book for 1902 gives the total number of Jews in the world as 10,378,530.

The official estimate of the Turkish government gives the total number of Mohammedans in the world as 176,000,000 for about the year 1900; while Mr. Mann in the *North American Review*, 1900, increases the sum to 200,313,845.

This result I have used in another way to make an object lesson. If a surface be laid out with $38\frac{2}{20}$ units on each side, it will contain $145\frac{12}{20}$ square units. By using different colors and coloring as many squares as each religion has millions of adherents, their comparative followings may be strikingly perceived at a glance.

(To be continued.)

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Notes and Thoughts.

MEDITATION.

I strive to live as best beseems
A student in the Way ;
But all my lower self rebels,
Tormenting night and day.
But shall I then quiescent be,
And let this evil reign ?
I cannot ; for thy Voice I hear,
And struggle on again.
The good within may rend my heart,
My Path be wet with tears ;
But all my soul looks up to thee,
And banished are my fears.
A few short years ; a little span ;
And then, this struggle o'er,
With thankfulness I may embark
For Devachinic shore.
What happiness awaits me there !
What joy and rest from pain !
What meetings with the loved I thought
I ne'er should meet again !
How clearly then before the eye
Will lie the hoary past ;
And Hope will point the way beyond,
That leads to God, at last.
My soul, take courage ; onward climb
The Path that leads to Light ;

Notes and Thoughts

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Thou hast the strength *within* thyself,
Exert thy *Will* to fight.
Then by that Will, the dreadful gloom
That once did press thee down,
Will all disperse, and thou shalt win
The ever lasting crown.

Mr. E. B. Havell in his book on Indian Sculpture and Painting quotes the following from the Ain-i-Akbari, a book of the highest value among materials of Indian History. " I shall first say something of the art of writing as it is the most important of the two arts. His Majesty pays much attention to both and is an excellent judge of form and thought. And, indeed, in the eyes of the friends of true beauty, a letter is the source from which light confined within it beams forth ; and in the opinion of the farsighted it is the world reflecting cup in the Abstract. A letter, a magical power, is spiritual geometry, emanating from the pen of invention ; a wovenly writ from the hand of fate, it contains the secret of the word and is the tongue of the hand.....A letter is the portrait of wisdom a rough sketch from the realm of ideas, a dark night ushering in the day, a black cloud pregnant with knowledge, then wand of the treasures of insight ; speaking yet dumb, stationary yet travelling, stretched on the sheet yet soaring upwards."

The above extract even on a simple subject gives an idea of the point of view of the Eastern artist. Through the outward letter or line drawing or the external forms of beauty, he sees the inner universal spirit that finds a material or concrete expression through the agency of the artist's mind. The Eastern Artist is no shopkeeper. He

is a thinker. His goal in life is to realise the *bliss* of the *Satchitananda*, and reveal to the world the beauty of form, the harmony of elements which to his spiritual sense is revealed in the surrounding *prakriti*, and the grand music of movement which he perceives in this world of seeming struggle and strife. Through the artistic work we get a glimpse of the Universal spirit which he sees mentally but which is shut out to grosser prakritic natures like ours. The general tendency of Western Art to become commercial and coolie work will be its bane unless it opens its door to the spiritual influences which for centuries past have radiated from Asia. No art will be permanent which does not treat of the great elemental passions for whose activity this humdrum life, this world of human feelings, offer but little scope. Centuries have rolled away. Mighty intellects have struggled hard to reach the secret of life, of death, of the large cosmic struggles, of those great forces which act and react in all ages and in all climes. And now where are we? The Artist who successfully describes, with the materials he has chosen to work with, quest of the spirit, man's groping after the infinite and eternal cannot surely be a copyist of Nature. Unless he had by long meditation got a peep into that glory of the infinite power behind phenomena we will hardly be able to communicate his ideas to less gifted men. Have we not heard of Sculptors, who shut themselves up for weeks in a solitary cell eating what food was thrust through an opening and contemplating on some particular phase of of the Universal? Are there not many such ancillotes circulating amongst this Hindus? The Artists according to the Hindu view must himself be a seer to succeed in painting or drawing or working in stone the Infinite, All-pervasive Being.



THE BRAHMAVADIN

“एकं सत् विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”
—*Rig-veda*, I. 164-46.

VOL. XIV.]

MARCH, 1909.

[No. 3

The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XVIII.

(Continued from page 68.)

35. That by which one who is low-witted does not give up sleep, fear, grief, languor and passion, that fortitude, Pārtha! is *tāmasika*.

The fortitude by which one who is low-witted does not give up, that is, holds fast to *svapna* or sleep, passion, that is, the passion that is produced by the enjoyment of sense-objects and the activity of the mind, the vital energies and the other organs which are all engaged towards sleep and passion, (that fortitude is *tāmasik*). The words fear, grief and languor are also significant of the objects which produce fear, grief and other feelings. These and the activities of the mind, the vital energies and such other organs which constitute the means of

accomplishing these, by whatever fortitude one holds, that fortitude is *Tāmasik*.

36. Now hear from me, O prince of Bhāratas, the threefold pleasure, wherein by force of constant practice one finds delight and reaches the end of pain.

Now hear that pleasure to which all the aforesaid knowledge, work, agent and other elements are subservient and which is threefold by reason of the *gunas*,—the pleasure wherein by force of long use one gradually obtains unsurpassed bliss and also reaches the end of pain, that is, attains the end of all pains pertaining to the mundane life of births and deaths.

The same is distinguished :—

37. That which at the beginning is as poison, at the end is like ambrosia, and is born of the purity of understanding in regard to the *ātman*, that pleasure is declared to be *Sattvika*.

That pleasure which at the beginning, that is, at the time of commencing the practice of *yoga*, is as poison, that is, is pain as it were, because it is capable of being accomplished with great trouble, and because in its pure state it is unenjoyed, and which at the end is like ambrosia, that is, at the end, at the time of fructification when by force of practice there is the manifestation of its pure nature, is like ambrosia, and is born of the purity of understanding in regard to the *ātman*,—(that pleasure is declared to be *sattvika*). The understanding in relation to the *ātman* is the *atmabuddhi*; and its purity is the state of its being restrained or kept back from all other objects. Consequently the pleasure which is born of the enjoyment of the *ātman* is its pure, essential nature, by means of the understanding that has refrained from all other objects, becomes like ambrosia. And this pleasure is declared to be *sattvik*.

38. From the contact of sense-objects with the senses that which is at the beginning like ambrosia and in the end like poison, that pleasure is regarded as *rājasika*.

At the beginning, that is, at the time of enjoyment owing to the contact of the sense-objects with the senses, that which is like ambrosia, and in the end, that is, in its ripening when hunger and such other cravings are got rid of for the sense-objects which are productive of pleasure, that which is like poison drunk for the reason that this pleasure is productive of the misery of hell, that pleasure is regarded as *rājasika*.

39. That pleasure which at the beginning and in the sequel causes bewilderment to oneself and which is born of sleep, indolence and inadvertance, that is declared to be *tāmasika*.

That pleasure which at the beginning and in the sequel, that is, at the time of enjoyment and in its ripening, becomes the cause of the bewilderment of oneself, bewilderment or *moha* being what implies the non-appearance of things as they really are, and which is born of sleep, indolence and inadvertance, that is, which are caused by sleep, indolence and inadvertance,—(that is *tāmasik*). Sleep and such other states are the cause of bewilderment even at the time of enjoyment. The character of sleep as the cause of bewilderment is evident. Indolence is dullness of the activity of the senses. When the sense activity is dull dullness of knowledge certainly arises therefrom. Inadvertance consists of inattention to one's duty: hence there arises even from this the dullness of knowledge. Consequently these two have also the character of being the causes of bewilderment. Such a pleasure (as is born of these) is declared to be *tāmasik*. Therefore, what is said is that by one desirous of *moksha*

or freedom *sattva* alone should be obtained by putting down *rajas* and *tamas*.

40. There is no existence either on earth or yet in heaven among the gods which is free from the three *gunas* that are born of *Prakriti*.

Either on earth among men and such other earthy beings or in heaven among the gods, that is, among all the beings beginning from *Brahma* down to inanimate things which are associated with *Prakriti*, there is no existence, or class of beings which is free from these three *gunas* born of *Prakriti*.

The *tyāga* or the giving up which is taught as forming the means of accomplishing *moksha* in the scriptural passage—"By the single means of *tyāga* they attain immortality." [M. Nar. X. 21]—and such others, is not different from what is signified by the word *sannyāsa* or renunciation. And it has for its basis the abandoning of one's agentship only in such works as are just being performed. The giving up of the fruit and of the work, and the giving up of the agentship are said to be (brought about) by the ascription of the agentship to the *Paramapurusha*. Bearing in mind the fact that all these are the result of the preponderance of *sattvaguna*, in order to put in mind the necessity for acquiring *sattva*, the distinctions of the results produced by *sattva*, *rajas* and *tamas* have been explained in detail. Now in order to expound the guise of the worship of *Paramapurusha* pertaining to the work of the aforesaid [description (when) performed as the means for the obtaining of *moksha*, and the fruit of the work performed in that manner which is indicative of the attainment of Him,—(in order to expound these) the nature of the work that ought to be done together with the mode of action of the *Brahmanas* and other qualified persons, which is differentiated by the

distinctions of *sattva* and the other *gunas* arising from *Prakriti*, is mentioned :—

41. The duties of *Brahmanas*, *Kshatriyas*, and *Vaisyas* and of *Sūdras*, are apportioned, O slayer of foes, along with the *gunas* sprung from the innate disposition of their own.

The innate dispositions (*bhāvas*) of *Brahmanas*, *Kshatriyas*, and *Vaisyas* which are their own, are the innate dispositions peculiar to their own nature (*svabhāva*). Its meaning is the previous *karma* of them forms the cause of their births as *Brāhmana* and such other beings. The *sattva* and other *gunas* are what are sprung from this *karma* or innate disposition of nature. That which is sprung from the innate disposition of a *Brahmana* is the *sattvaguna* risen to preponderance by the subjugation of *rajas* and *tamas*. That which is sprung from the innate disposition of a *Kshatriya* is the *rajoguna* risen to preponderance by the subjugation of *sattva* and *tamas*. That which is sprung from the innate disposition of a *Vaisya* is the *tamoguna* risen to preponderance in a small degree by the subjugation of *sattva* and *rajas*; but that which is sprung from the innate disposition of a *Sūdra* is the *tamoguna* risen excessively to preponderance by the subjugation of *rajas* and *sattva*. Along with these *gunas* born of the innate dispositions of beings themselves, the duties apportioned to them are declared by the *sāstrās*, that is, by stating that the *Brahmanas* are endowed with such and such a quality, their duties are such and such, and their mode of action is such, the *sāstras* apportion these and expound them.

42. Restraint of the senses, restraint of the mind, austerity, purity, forbearance, as also uprightness, knowledge, discernment and firm faith (in the Vedic teaching), —(all this) is the office of a *Brāhmana* arising from his innate disposition

Samā or the restraint of the senses is the subduing of the external organs of perception or the *Indriyas*. *Dama* or the restraint of the mind is the control of the internal organ of perception or the *antahkarana*. *Tapas* or austerity is the mortification of the body prescribed in the *sāstras* which consists in the restriction of enjoyments. *Sancha* or purity is the fitness for performing the *Karmas* prescribed in the *sāstras*. *Kṣhānti* or forbearance is keeping the mind unagitated even while being harassed by others. *Arjava* or uprightness is the display of one's external activities towards others in unison with the mind. *Jñāna* or knowledge is the perception of the real nature of the truth which is both high and low. *Vijnāna* or discernment is the knowledge relating to the spiritual attributes of the Supreme Reality. *Āstikya* or faith is the firm belief in the reality of all the things taught in the *Vedas*. The meaning is that it is not possible to shake this belief on any account. The teaching in regard to the reality of which exists this firm belief or *Āstikya* is to the following effect: The Lord Vāsudeva who is the Highest Person designable by the word Supreme *Brahman*, who is endowed with a multitude of innumerable auspicious qualities such as unbounded and inestimable knowledge, strength, &c., that are of His own nature, is alone what is to be known from all the *Vedas* and the *Vedāntās*. He alone is the sole cause of the whole universe, and forms the support of the whole universe. He alone sets into activity everything; and all the works prescribed in the *Vedas* constitute His worship. Being worshipped by these several works alone. He grants (to His votaries) the fruits known as *Dharma* or virtue, *Artha* or wealth, *Kāma* or desire and *Moksha* or freedom. This has been taught in the passages—"I alone am to be known by all the *Vedas*." [XV. 15.]. "I am the source of all things;

from me the whole universe proceeds," [X. 8.], "All this (creation) is strung on me." [VII. 7.], "Knowing me as the appropriator of sacrifice and austerity..... he attains peace." [V. 2.]. "There is nothing else whatever higher than I, O subduer of wealth." [VII. 7.], "Whoever among mortals devoid of misapprehension knows me as the birthless and the beginningless, as the Lord of the lords of worlds." [X. 3.]; the same will also be taught later on in the passage—"He from whom is the active life of all beings, by whom all this is pervaded, —worshipping Him by one's own duty, man attains perfection." [XVIII. 46.]. This is the office of a *Brahmana* arising from his innate disposition.

43. Valour, heroic fire, fortitude, ability and not beating retreat even in battle, munificence, lordly disposition, (all this) is the office of a *Kshatriya* arising from his innate disposition.

Saurya or valour is the power to enter into a battle without fear. *Tejas* or heroic fire is the quality of not being overpowered by the enemies. *Dhiti* or fortitude is the capability to complete the work undertaken even in spite of obstructions that come in the way. *Dākshya* or ability is the capability to accomplish all works. *Yudde apatāyanam*, or not beating retreat even in battle, is not retreating in battle even when one's own death is certain (therefrom). *Dāma* or munificence is the giving away of one's own wealth till everything is made others'. *Isvara-bhāva* or lordly disposition is the power to keep under control all men other than himself. This is the office of a *Kshatriya* arising from his innate disposition (*svabhāva*).

44. Agriculture, cattle-tending and commerce is the office of a *Vaisya* arising from his innate disposition. But the office of a *Sūdra* arising from his innate disposition is of the nature of servitude.

Kṛishi or agriculture is ploughing and raising crops. *Goraksha* or cattle-tending means the rearing of cattle. *Vāṇijya* or commerce is the profession of buying and selling (or trade) which forms the means of accumulating wealth. This is the office of a Vaisya arising from his innate disposition (*svabhāva*). The office of a Sūdra arising from his innate disposition is of the nature of servitude to the first three classes of men.

Thus along with the functions of these four classes, the import indicative of sacrifice and such other works which are the duties of these as prescribed by the *Sāstras*, is taught. For, sacrifice and such other works are common to the three classes; and the restraint of the senses and other qualities are also common to the three classes who are desirous of attaining *moksha*. But to show that to a Brāhmana restraint of the senses and such other qualities are easily accessible on account of his natural tendency to have a preponderance of *sattva*, restraint of the senses and other qualities have been taught here as the office of his arising from his innate disposition. On the other hand to the Kshatriyas and Vaisyas, in order to show that the qualities of restraint of the senses, &c., are acquirable by them only with difficulty on account of the existence of a natural preponderance of *rajas* and *tamas* in them, these qualities have been mentioned as not pertaining to their office. Accordingly the function of a Brahmana is officiating in sacrifices, teaching the *Vedas* and receiving gifts; that of a Kshatriya is protecting the nation; and that a Vaisya is agriculture, &c., as mentioned above. The duty and function of a Sūdra is only servitude to the first three classes.

45. Devoted each to his own natural duty man attains the supreme state of perfection. Hear (now) how one who is devoted to one's own proper duty attains perfection.

Devoted each to his own natural duty in the way described, man attains the supreme state of perfection, that is, the highest state of freedom (*Paramapada*). Hear now the way in which he attains perfection, that is, obtains the highest state.

46. He from whom is the active life of all beings and by whom all this is pervaded, worshipping Him by one's own duty man attains the state of perfection.

He from whom is the active life of origin, &c., of beings, and by whom all this is pervaded, by one's own duty worshipping me who am that a being, established within as the internal ruler of Indra and other beings man attains through my grace the state of perfection which consists in the attainment of me. That all the existing things spring from me, and that by me all this is pervaded, have already been taught in the following and such other passages:—"So also I am the source and the destruction of the whole universe." [VII-6], "There is nothing else whatever higher than I, O subduer of wealth." [VII-7], "All this universe has been pervaded by Me who am of unmanifested nature." [IX-4], "With Me as supervisor, *Prakṛiti* (nature) brings forth the universe with moving and non-moving things." [IX-10], and "I am the source of all things; from Me the whole universe proceeds." [X. 8].

47. Better is one's own *dharma* though devoid of merits than another's though well done. Doing the duty fixed by one's own innate disposition one does not obtain sinful life.

Thus one's own *dharma* is the religious duty fit to be followed by one's own self whose agentship and such other concerns are given up and which is in the form of the worshipping of Me; for by a person associated with *Prakṛiti*, the *dharma* whose essential nature is active work and

consists in the activity of the senses, is easy practice. Hence the *dharma* which is one's own, known as the *Karma-yoga*, though devoid of merit, is better than another's, that is, the *Gnāna-yoga* which is the *dharma* of a person skilled in conquering the senses, which is beset with danger for the reason that it consists of the control of all the sense activities and which may be howsoever well done.

The same is explained :—Because *Karma* is fixed by the fact of one's innate disposition for one who is associated with *Prakṛiti* by reason of its partaking the nature of sense-activities, one does not attain sinful life (*Kṛ-biṣha*), that is, *samsāra* by doing *Karma* for the reason that *karma* is free from exposure to danger. On the other hand, because *gnāna-yoga* is exposed to danger by reason of its being accomplishable by the subjugation of all the sense-activities, one who is devoted to it may obtain sinful life owing to mishap.

Now the teaching of the third chapter that devotion to *Karma* alone is better is brought again to mind :—

(To be continued.)

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THE APHORISMS OF NARADA ON DEVOTION.

(Continued from page 582, Vol. XIII.)

58. Attainment by devotion is easier than by any other method.

The path of devotion is much easier to tread than that of knowledge, duty or *yoga*. And, since the goal of all these paths is the same, it follows that that goal is most easily reached by the path of devotion. This is further explained in the following two aphorisms.

59. Because it does not stand in need of other proofs, itself being its own authority.

Let us take the other paths, one by one. First, the path of knowledge. This is mainly based on the highest principles of Vedānta, which again is mainly founded on the Upanishads. These, in their turn, are parts of the Veda, so that the whole structure ultimately depends on the infallibility of the authority of the Vedas. It is also permitted, may recommended, to test the Vedic authority now and then by means of proofs, such as direct perception, inference or comparison. Much, again, depends on the proper interpretation or understanding of texts and the accurate definition of technical words and phrases. For these, a capable teacher is required, and the assistance of other sciences, such as dialectics or exegetics, has to be sought. Further, the novice that would begin the path has to satisfy certain conditions. For example, he should have mastered the four *sādhana*s or means, the last of which is *mumukshā* or intense desire for liberation. Hence is it declared by Sri Kṛishṇa : “The difficulty of those whose minds are set on the Unmanifested is greater ; for

the path of the Unmanifested is hard for the embodied to reach." Secondly, the path of duty. Here, again, it requires much hard training before one is able to distinguish between the motive that is absolutely necessary as an incentive to action and the desire for fruit which is inconsistent with the following of the path. Moreover, it is always a complicated problem to find out which is duty proper and which is not. It is certainly not meant that one should take up whatever comes into his hands, be it good work or bad. Nor should one reject as improper the duty into which one is born. The reconciliation of these varying standpoints and their final decision requires much training and experience. We read in the Gita: "What is action, what inaction? Even the wise are herein perplexed. It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction; mysterious is the path of action." Thirdly, the path of *yoga*. Here again the course is extremely secret and very difficult, whether we mean by the word *hatha-yoga* or *rāja-yoga*. Woe to him who dares to tread the path without a proper teacher to guide him and without the patience that is pre-eminently essential for that path. Much of the prejudice that is occasionally expressed against the path of *yōga* is really based on the failures of the uninitiated. There are books on *yōga* and there is much of irresponsible gossip in addition. The eager aspirant puts to practice whatever he lays hold on, without any attempt to test the authority on which he proceeds. He works out the rest and supplies the missing links and tries to solve all intermediate difficulties by his own ingenuity or imagination, on both of which modern culture engenders too much reliance, and the result is, of course, an inevitable crash, physical, mental and spiritual. Further, the greater portion of the *yōga* philosophy is

based on the Upanishads, and what was said in regard to the path of knowledge is equally applicable in this case.

The path of devotion, on the other hand, is devoid of all these difficulties. The devotee needs no argument to justify his path, no external authority which should be accepted or established before he can proceed on his path. Devotion is its own authority, its own proof. The help of a teacher or guide is unnecessary, except that the example of such great men and their contact are sources of unbounded inspiration. And as the devotee rises step by step in the scale of devotion to its highest summit, from the time when he almost instinctively caught the first glimpse of devotion to the time when he is face to face with his beloved Lord and has his being in Him, every step of his progress is authoritative in itself and fulfils the double purpose of proving to him that he is right and of encouraging him in his further march onwards.

60. Also because it is of the nature of tranquillity and extreme bliss.

This is another reason why no proof or authority is required for devotion. It does not depend on instruction nor does it demand any standard of intelligence on the part of the novice. It is to be felt and enjoyed, and not to be taught or merely believed on evidence, and this direct experience or enjoyment takes the shape of a sense of perfect peace of mind and the consequent sense of transcendental happiness which is always felt when the mind is still and at peace.

61. The cessation of worldly life need not cause anxiety, because devotion is the surrender of one's very self, the world and the Vedas.

This is a statement that is applicable not only to the path of devotion but to every path of spiritual realisation. There occurs, in the progress of every aspirant, a turning point as it were, a stage in which the whole course of his life is reversed with a jerk. Thenceforward, the world around him puts on a different appearance. He sees everything as others do not see. His life is commonly considered to be out of the ordinary. The motives that prompt him to action are not the same as those that actuate others. His behaviour and general appearance have a peculiarity of their own. Men generally imagine that he is unfit for any walk of practical life. But all this is only what others think and know of him and feel anxious about. To the devotee himself, says the aphorism, the change must be welcome. The essence of devotion is the complete surrender of everything to the Lord, and what does it matter to the devotee whether he gains or loses worldly prosperity, whether he is considered by his fellow-men as wise or foolish, as orthodox or heterodox? For, poverty and misery, calumny and suffering, come as much at the bidding of the Lord and out of His unbounded mercy as riches and happiness, praise and enjoyment, and the perfected devotee is as much unconcerned about this as about that. This is the underlying principle of devotion. In reality, however, the life of the devotee is not so wayward and insipid as it may appear to irresponsible observers. There lies at the root of it an unerring law, a wonderful system, an exalted principle, which renders it of greater advantage to the world than the lives of a million non-devotees put together, and there is the strongest guarantee of its power and permanency in that it is rooted in the lotus-feet of the beloved Lord. As to the exact meaning of the devotee's surrender of worldly and Vedic activity, see notes on aphorism 8 *supra*.

62. Until devotion is perfected, worldly activity should not be given up, but only the fruits of action should be renounced and the means to perfect devotion should be pursued.

The idea embodied in Popes' couplet "Drink deep or taste not the Pierian spring; a little knowledge is a dangerous thing," is here applied to the practice of devotion. It is no doubt true that the perfect in devotion has no thought about his worldly life or about the worlds that will be his share on the other side of death. This, as we have seen is due to his complete realisation, not a mere intellectual conception, of the all-inclusiveness of a Universal Will, the Will of the Lord. But the neophyte, who has not yet attained perfection, should not try to blindly imitate the adept in outward appearance without a corresponding similitude in the inner life. In all such conventional improvement divorced from actual realisation, there is the certain danger of the swimmer being drowned in the mid-river without being able to reach either shore. The half advanced devotee, for instance, who develops absolute indifference to worldly life sooner than he ought to, will become unfit at the end for such a life, instead of that life becoming far lower than the high level he has reached by perfect devotion. Nay, even his progress in devotion would be somewhat arrested, since worldly life, rightly understood and inspired by the purest ideals and the noblest principles, is a necessary aid to devotion, and the absence of it will retard the growth of spirituality by taking away the means of testing one's growing strength. Hence is it stated in the present aphorism that, until the summit of devotion is reached, one should not give up worldly life, but should live as a *karma-yogin* doing duty for duty's sake without attaching oneself to the fruits of action, and should endeavour, by

all that lies in his power, to reach perfection in the path he has chosen, the path of devotion.

63. Talks about women and wealth and of non-believers should not be listened to.

64. Such feelings as pride and vanity should be avoided.

This is a necessary precaution, since the items enumerated above are hindrances to the progress of devotion. It must however be distinctly remembered that the former of these two aphorisms does not inculcate any hatred towards either women or wealth or atheists. Unfortunately in recent times, and especially in regard to woman, a false philosophy has been developed which paints in the most hideous colours her evil nature and which teaches us to look upon them with absolute disdain and contempt. And it is said that such a teaching is necessary as a first step towards renunciation. Alas, that the teaching of Universal Love and Brotherhood to which every renunciation and every religious life should ultimately tend, should begin with an enunciation of deadly hatred towards anything in God's creation! It is blasphemy to talk ill of anything that His hand has fashioned, and the devotee at least should be the last person to think or act in that strain. Let us, on the other hand, realise the glory of woman as of everything else in the universe and consider every woman that we meet as the Divine Mother after the manner of Sri Ramakrishna Paramahansa, in the same way as we ought to feel the presence of the Lord in all things that we come into contact with. Hence is the most ancient Hindu injunction "Treat all women as thou wouldst thy mother," and not look down upon her as an incarnation of evil. The warning conveyed in the aphorism is not so much against the

real nature of woman as against the self-deception and delusion of man himself. It is an undeniable truth that one who succumbs to a temptation is himself responsible for his failure and not the person who tempts. The prohibition is therefore against the aspirant cherishing any impurity, in thought, word or deed, with regard to the other sex. The same may be said of the devotee's attitude towards non-believers. We often read and know in practice that great men pity their less advanced brethren and not despise or hate them.

S. VENKATARAMANAN.

(To be continued.)

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MUMUKSHUTWA—DESIRE OF SALVATION.

The philosophy of the Vedanta is intended only for those who, convinced of the spiritual nature of the human soul and the utter vanity of all human pursuits, set their minds solely on the attainment of God and the realisation of their higher nature. Vairagya-indifference to all lower ideals of life—is therefore considered as the first step in the ladder of the Vedantic life. The Vedantin places before all other cares, the care of his own soul, and no man can ever be spiritual and devout unless he subordinate every other ideal to the spiritual and look carefully into his own soul. If he wishes to enjoy true peace and perfect union with God, he must put aside every other thought and direct his mind to God and his inner spirit. No spiritual progress is possible unless the mind is kept free from all worldly cares. If he sets any value on temporal goods or the pleasureable experiences of phenomenal life he will at once begin to lose ground. God and spiritual perfection must be his sole aim in life and he must scorn everything that is other than spiritual. Brahman—the fountain source of all that is good and noble, the Satchidananda the blissful source of all intelligence and existence, pervading everything in the universe filling the human soul itself, infinite and all-auspicious, should be the comfort of his soul and the true joy of his heart.

A Mumukshu is one, who feeling disgust at all the pleasures of human life, longs for a state of mind, in which he can enjoy peace and spiritual perfection unaffected by the vicissitudes of samsaric life. The ideal of the Vedanta is the attainment of a perfectly balanced and tranquil state of mind—called the Brahmanic state or the

state of samadhi which is supposed to lead to the destruction of all ills that flesh is heir to and the ultimate salvation of the human soul. The Mumukshu is the neophyte in the Vedantic Path whose ideal in life is the Samadhi state of the understanding. Indifferent to every temporal good, he longs for the condition of the Jivan Mukta—one who though living in this world, has developed a mental condition unaffected by pleasure and pain and all other dualities, and conducive solely to spiritual knowledge and heavenly bliss of which the man of the world can form no idea.

Mumukshutwa then is a mental condition characterised by a thorough indifference to the world and an ardent desire for deliverance from Samsara. Every human being, after he begins to reflect on life, comes to that state of mind, sometime or other in this life or in one of the lives to come. It is then that he becomes a true Vedantin and a real Adhikari, i. e., one fit to lead the Vedantic life of Nivriti or renunciation. Till then he cannot but wallow in the mire of Samsara, fighting for the unworthy pleasures of life and finding no real satisfaction for the soul. Mere study of Metaphysical or Vedantic books cannot make a real Vedantin. Mere study of books and speculation in Metaphysics will only breed narrowness bigotry and strife. The higher life begins only when the lofty spiritual ideal of the Vedanta, touches the human heart which has already attained Vairagya and an intense longing for Salvation and the means to attain it—the yoga.

This state of mind of the Mumukshu is best described by Sri Rama in Yoga-Vasishta when he, disgusted with pleasures of life and of royalty which was to be his as the eldest Son and Successor of the Emperor, Dasaratha, appeals to the Sage Vasishta for spiritual knowledge and the way of deliverance. Sri Rama Says "Pleasures, pains,

relatives, friends, life, death and others will, in no way enthrall the mind of the emancipated wise. To them, this passing life is like waterdrops sprinkled by the wind, and the sensual enjoyments are like lightning-flash. The period of youth conducive to Salvation if properly utilised is only ephemeral. Having reflected well upon these things, quiescent sages like yourselves are ever engaged in Samadhi. The natural tendencies of my understanding are also towards the spiritual; but like a lady separated from her lord, my mind will neither attain the certainty of Brahman nor incline towards material desires. Therefore, in this dilemma of mine, please point out to me that ever resplendent and eternal Seat devoid of pains frailties, doubt or delusion. What is that eternal state unapproachable by pains wherein I shall remain unscathed by the fire of sensual desires, though moving in them like a ball of mercury exposed to fire? Samsara is phenomenal and therefore unreal. How did the Wise manage to avoid the pains of this world. Please be gracious to impart to me that certain knowledge of yours. Does not this Supreme state exist? Is there no such seat of perfect tranquillity? If there is will not any one unlock to me the real mysteries?"

The life of a Mumukshu who leads the proper life is characterised by the following traits namely Sadhu Sanga (association with the Wise) Santhosha (gladness), Santhi (peace of mind) Atma-Vichara (study of the Soul) and Yoga (meditation). Of these association with the wise will teach him wisdom and right conduct. Santhi prepares the mind for the reception of spiritual knowledge while Atmic enquiry imparts the right knowledge of the Soul and God. Gladness imparts vigour and mental harmony while the practice of Yoga leads to the realisation of the highest state of mind and ultimate Salvation. If one has

awakened to an understanding of the spiritual and a power of discernment of the artificial and illusory, he is no longer swept away by the tides and currents he cannot control. In Santhosha he finds strength and no change in externals can ever deprive him of his gladness and peace of mind. He never scatters this thought force by regretful recollections of his past or anxious anticipation of his uncertain future. His energy is all concentrated upon the realisation of his ideal, which he knows, is in his own hands. His sole aim is to become a Jivan Mukta, in other words to attain to that permanent condition of the human mind wherein only are found Spiritual enlightenment and bliss and which is called the Turya or the fourth state of consciousness in all the writings of the Vedanta and Yoga. Yoga Vasishta thus describes the characteristics of a Jivan-Mukta. "The Jivan Mukta state will gradually ripen in him who is desireless and in whose eyes there is nothing Super-natural. His state is indescribable and yet he will move in the world like any-body else. His life will not be bound by any longing after karma. He will be indifferent to pleasures or pains arising from good or bad results. He will preserve a pleasant position in the happy enjoyment of whatever he gets. He will not in the least concern himself with the enjoyments foreign to the path of the Wise. He will ever be engaged in the ceaseless enquiry into the path of Salvation. Having obtained Atmagnana he will not be reborn and subject himself to the pangs of Samsaric life. A person who gets established in the quiescent state of Turya devoid of all illusory imaginings, crosses the ocean of Samsara and attains the Seat of Moksha. Such a one will never be affected by anything, whether he live in Samsara or beyond it, whether he moves in a family or is a solitary recluse, whether he is bound by the injunctions of the Srutis and

Smritis or not, or whether he performs actions or not. He is then at one with the one Reality the Brahman who is the all in all, and Supremely blissful."

Attaining the supremely tranquil state of mind the Vedantin by the practice of yoga and meditation rises to real cognition of the spiritual facts and the spiritual order of the universe. Through Dhyana (contemplation) and Dharana (retention) he passes to the highest condition of the spiritual understanding called the Samadhi. It is the state of mind in which the spiritual reality is cognised face to face. It is the ultimate and the naturally permanent condition of the human mind, the other states of consciousness being but artificial produced by the quality of Rajas and Tamas. Speaking of this ultimate condition of the Samadhi the Mahabharata says. "Thus merging the senses one after another in the understanding the Yogins contemplate the Supreme Paramatma who is one, is freed from Rajas, is stainless, immutable, pure, infinite and without defect; who is the eternal Purusha, unchangeable, indivisible, without decay or death, who is everlasting, who transcends diminution and who is immutable Brahman. Listen now, O monarch, to the indications of one that is in Yoga. All the indications of peace and cheerfulness that are found in a man asleep are seen in the person that is in Samadhi. The wise say that the person in Samadhi looks like the fixed and upward flame of a lamp that burns in a breezeless spot. He is like a rock which is incapable of being moved in the slightest degree by even a heavy downpour from the clouds. He is incapable of being moved by the din of conches and drums or by songs or by the sound of hundreds of musical instruments blown together. As a man of cool courage and determination while ascending a flight of steps with a vessel full of oil in his hands does not spill even a drop if

frightened and threatened by persons armed with weapons even so the Yogin when his mind has been concentrated and when he beholds the Supreme Soul in Samadhi does not, in consequence of the entire stoppage of the function of his senses, move in the slightest degree. While in Samadhi, the yogins behold Brahman who is Supreme and Immutable; and who is like a blazing effulgence in the midst of darkness. It is by this means that he attains, after many years, to Emancipation casting off his physical body."

Such is the state of mind called the Samadhi which the Vedantin aims to attain by the methods of meditation and yoga discipline. It is in this state that the mind freed from the senses and the ordinary understanding, rises to the direct cognition of the human soul and God. When once this state of mind is attained, all doubts cease and the problem of metaphysics as to the existence and nature of the spirit has been solved. A man who has attained to this stage has fulfilled the highest object of life and boldly meets death knowing that his salvation is at hand. If he has any further mission in the world it is only to teach and prepare others for the kingdom of God.

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SOUND AND FORM.*

The part played by sound and form in the universe is indeed wonderful. Without them the very existence of the universe will not be possible. If every material object did not possess a form of its own, the whole creation will consist of a single chaotic mass of infinite dimensions. You and I will not exist as separate entities. The form of a thing erects, as it were, a wall of separation round it, and distinguishes it from all things else in the universe. Nay, life itself will not be possible without a form to enclose it. The power that is in a name is even more wonderful. If everything had not a name assigned to it, there can be no activity of any kind whatever. There will be no language and hence no communication of thoughts and ideas by one individual to another. Thus, form and name are absolutely essential for existence. Hence is it written that form and name constitute the world of phenomena. Let me illustrate this by an orthodox example.

If you carefully analyse an earthen vessel, you will find that there is nothing in it but clay. The whole of it has always been, is, and ever will be, clay and nothing but clay. But our idea, when we commonly look at it, is not that of clay, but of a pot or jar or pitcher. We see that it is round, it has a neck, a handle, an opening at the top, a flat surface at the bottom, and we give a name to this particular form of clay and distinguish it by this means from unwrought clay and from other shapes into which clay may be modelled.

Consider again the various kinds of ornaments made of gold. You call one of them a bracelet, another a chain, another a ring and so on. But there is nothing but gold in every one of them at all times. It is the form and the name that enable us to treat these things as separate from one another.

If you take a piece of white paper and smear it with ink in such a way that you leave a white oval ring in the middle, the ring will be the letter O written in white. In reality, however, the letter is nothing but the original white paper without any change. You have only blackened the other parts of the paper, and have thereby assigned to the white paper in the centre the form and the name of the letter O.

Such is the glory of name and form. But we must not forget that they are, after all, mere conventions and relate solely to the external aspect of things. There is a reality behind every name and form, which is not dependent on them but which is only conditioned by them. This principle must be accepted by all sects and schools of thought, whether atheist or theist, nominalist or realist, idealist or materialist. The difference is only in the extent of its application. The question generally resolves itself into one of genus and species. All golden articles may be generalised by the term 'gold' which is, to that extent, the reality behind them. In the same way all silver articles may be generalised by the term 'silver,' and so on. But if we consider these genera 'gold,' 'silver,' 'iron,' etc., together, we may generalise them further by calling them 'metal.' Again when metals are considered along with non-metals, we may generalise further by using the term "element" or "molecule" or "atom" or "matter." 'Genus' and 'species' are relative terms, and what is a genus in respect of a lower order

* Summary of a lecture delivered by S. V.

becomes a species in respect of a higher order. There is no end to this process unless we fix an arbitrary limit for its length. This question "Where to stop?" gives rise to many differences of opinion. The scientist of the last century stopped with the atom, but the wisdom of the present day has pierced through the atom and gone ahead. Astronomy furnishes us with a striking illustration. The earth is so big and all-in-all for us. But it is only one of several planets of which the sun is the central controlling power. We call the whole the solar system. But there may be many such systems. Each star may be such a system though our powerfulest telescopes cannot reveal its details. All these form a universe. Some astronomers of the last century speculated that there could not be any other universe than the one that is seen by the eye and the telescope and even ventured to determine its exact shape. Others scoffed at this limited idea of space and the exaggerated notion of the powers of the eye and the telescope and affirmed that there may be innumerable such universes in infinite space. So far in the domain of astronomy. But one may dare to ask "What is the reality behind these innumerable universes?" To this question, some answer 'God,' some 'nature' and others 'matter.' This is the beginning of a religious controversy into which it is not our present purpose to enter.

We often hear it said "What is in a name? The rose called by any other name would smell as sweet." This is true in so far as it warns us against mistaking the artificial limitations of name and form for the reality behind them. But do not men "seek the bubble reputation even in the cannon's mouth"? Is not character often sacrificed at the altar of beauty? Does not the love of fame, the ambition of power, blind one to the higher motives and ideals that should inspire all pure

and noble deeds? And can we yet exclaim "What is in a name? What is in a form?" There is every evil for those who nourish their lives on name and form, whereas there is nothing in name and form for those who read and understand the label on them, "For external use only."

But this is only in theory. In actual life, name and form cannot under any circumstances be ignored, whether for good or for evil. In the dusk of evening, a servant maid went to the village well to draw water. On the brink of the well, she saw a coiled serpent and at once raised a hue and cry. A dozen men assembled and were devising the means of killing the serpent. At that time, an old woman, with a lantern in hand, came in search of her grandchild, and, seeing a crowd round the well, went to the spot. No sooner did the light of the lantern fall on the coiled serpent than every one discovered that it was nothing but a coiled rope left on the brink of the well by some one who had drawn water before. What was the cause of this grand mistake? Name and form. The rope was long, it was twisted and coiled, and was lying flat on the ground. This form of the rope was mistaken for the form of a serpent and some one pronounced the name 'serpent.' And this simple fact gave rise to the whole comedy of errors.

We all know that a fair exterior is not always an indication of a fair interior, nor a foul exterior of a foul interior. The rogue may put on the appearance of a saint, and the true saint may have a squint in his eye which arouses unfounded suspicion. How little of worry and misery will there be if every one of us will, in all instances, dive deeper than the external aspect of things and try to observe and understand their inner nature! How much purer and nearer the ideal our lives will be if we were not mere slaves of public opinion, but judged of men and

things for ourselves and valued them according to their intrinsic merit! Public opinion is only a kind of name and is therefore a mere convention.

Let us now examine "What is a name?" A name is a word and a word consists of certain syllables and letters. There is not a single object, action or idea that is not expressed by a word. Even people who do not possess a written alphabet have a language of words. The child learns the use of words before it learns the alphabet. Other arguments too may be adduced to prove that words existed long before letters or syllables. Our evolution in this respect has been a series of conventions. There was no reason why at first one particular word should have been chosen to express a particular object and not another. It was a mere convention. In fact, each language had its own set of words. Some peoples, like the Egyptians of old, directly assigned a form for each word, based in most cases on the form of the object represented by the word. Here again the choice of the form was purely a matter of convention. Others divided the word into syllables and letters and reduced the latter to a number of conventional shapes. Each language has its own letters and it is the province of paleography to find out whether there is anything in common among them and whether there is a single root-alphabet to which all these various alphabets can be traced.

If we examine the connection between a name and its corresponding form, we will find that the connection is indeed very slender. Beyond the fact that we have arbitrarily chosen a certain name to represent a certain form, there is no relation whatever between the two. If again it is asked whether name or form is the earlier of the two, the question is difficult to answer. The easiest and somewhat philosophical solution will be to affirm that

name and form must have sprung into existence simultaneously. But this is not always the case. The child, for example, sees the form long before it learns its name. On the other hand, it often happens that when we attempt to conjure up a mental picture of a past experience, the word or name representing the picture comes up before the picture itself. But all this wrangling relates only to the conventional names that we have assigned to the objects around us. A name is after all a word, and a word is only a sound or a collection of sounds. Our study of this subject will not therefore be complete unless we try to understand the nature of sound in relation to form. That is the reason why the title of this paper is "Sound and Form" and not "Name and Form."

When a material body vibrates and this vibration is communicated through the medium of the air to the ear, we have the perception of sound. Sound is a particular form of energy, and, since all energy is a manifestation of activity, it follows that sound, like heat or electricity, must produce some effect. It is familiarly known that sound can destroy. The sound of cannon will make a man deaf or will break a window-pane. It is not so well-known however that sound can build. Yes, sound can build forms so beautiful and perfect as to shame the ingenuity of man. It is a sublime truth that all forms are built up by vibrations, and the vibrations, which we call sound, are not exceptions to this rule. The power of sound in building up exquisite geometrical forms, has been demonstrated by modern science in several ways, and may be learnt from any text-book on sound.

A little observation shows us that nature geometrises. Looking at the outside of nature we find geometrical shapes everywhere. The crystals of the mineral world obey definite geometrical laws. Coming to the vegetable

world, we see the same laws at work. The leaves on the twig of a tree arrange themselves in a spiral. The same laws reveal themselves in the building up of the animal and the human organisms, as is to some extent, apparent to us from a study of physiology and anatomy. Let us now use a little of our imagination and enquire whether all the forms of the universe cannot be the result of vibration, the result of sound. It may seem a startling statement, but nevertheless it is the truth, that sound builds the universe. Greek philosophers like Plato have stated that God geometrises. This geometrisation is effected by the instrumentality of sound. We must not however mistake this to mean that sound can create anything out of nothing. No kind of energy can do this. Heat, for example, can make an iron ball red-hot, but it cannot produce an iron ball out of nothing. Energy and matter constitute an inseparable and inevitable duality. Every energy requires some kind of matter to reside in, and, on the contrary, every particle of matter has some kind of energy residing in it. By saying therefore that sound builds, the meaning is that it converts chaos into cosmos, that it builds up crude matter into definite shapes according to certain definite laws. Hence is it taught by all ancient religions that sound preceded the creation of all forms.

This is the true meaning of the Biblical text—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." In Hindu philosophy we are taught the same truth, that Sound is God (*śabda-brahman*). We further learn that the first material creation was *ākāśa* whose special attribute is sound. And not until Agni was created did form make

itself manifest. The same truth is found in the Zoroastrian religion also. I may incidentally mention that this is a striking proof of the fundamental identity of the loftiest truths of all great religions. Other innumerable proofs have been adduced from time to time to illustrate the brotherhood of all religions. Each religion helps the proper understanding of other religions, and the same truth appears in all of them in various aspects. And, the more one pursues this comparative study of religions, the more does one pity the shortsightedness of those who assert the superiority of one religion over another and who found a system of proselytism on the strength of that assertion.

If it is conceded that every form has been built up by vibration, and that every vibration is represented by a sound, it follows that, in the language of nature, there is a sound or a word corresponding to every object in the world of phenomena. What that language is, we do not know. But often, in the study of classical languages, we are struck with wonder at the close similarity of the primary roots to which certain words of those languages can be traced and we feel inclined to believe in the possibility of a single root-language, the language of nature, or the language of the gods, as you please, from which the elementary roots of all languages are derived. Take for instance the English word 'father'. In German it is *vater*, in Latin *pater*, in Greek *pater*, and in Sanskrit *pitri*. The resemblance is too striking to be accidental. I do not mean that it cannot be explained by the theory of a common root-race of humanity from which several sections branched off and formed several nationalities. This does not however discredit the hypothesis that the first fundamental language of humanity in the remotest past might have been

based on the primeval sounds which were the germs, as it were, of the several forms which the words of that language were intended to represent.

Such then is the relation between sound and form. But sound can do much more than the mere building up of forms. The power of the spoken word cannot be measured by the intellect of man. A single harsh word can break a precious human heart, while one kind word of cheer will restore even the dying to a healthy life. We are taught that the mind rests on speech and speech on mind. Thought and word are therefore inseparably correlated, and there is no thought that does not find its expression in a corresponding word. We may add, to this interdependent pair, a third which is no less far-reaching in its effects, namely action. Thought, word, and deed,—this is the mighty triad that pervades all creation; and their proper control and regulation constitutes the highest pinnacle of self purification. Their life is eternal, since a thought once conceived, a word once expressed, a deed once performed, cannot be recalled and cannot be obliterated by the lapse of any length of time.

Passing on to another kind of sound, we know how music has the power of arousing in the human heart every grade of passion from the soft sentimentality of love down to the blood-thirsty fury of the battlefield. And who can describe the potency of prayer? It fills the loneliest places with light and love, it encompasses the sinking heart with nerves of steel, and converts an otherwise miserable world into a sweet home where God and man live a united life of eternal bliss and peace. And to the observant mind, is there anything more sublime than the voice of nature? Is it any wonder that, the music of the spheres was a living reality for the philosophers of old? Is it any wonder that the voice of the conscience which

every one of us hears at all times and the voice of the silence which the seeker after union, the *yogi*, hears within the inmost depths of the heart, are not mere metaphysical expressions but have a far greater significance than we are able to perceive at first sight?

The subject of 'sound and form' might be dealt with both scientifically and philosophically, but, as I am neither a scientist nor a philosopher, I have only handled the subject in a very heterodox fashion by stringing together a few stray ideas on the subject which have appealed to me as a layman.

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theory to warrant so much. We will look at it and hear its later fate. (See Chart.)

EXTRACT

THE CLASSIFICATION OF RELIGIONS.

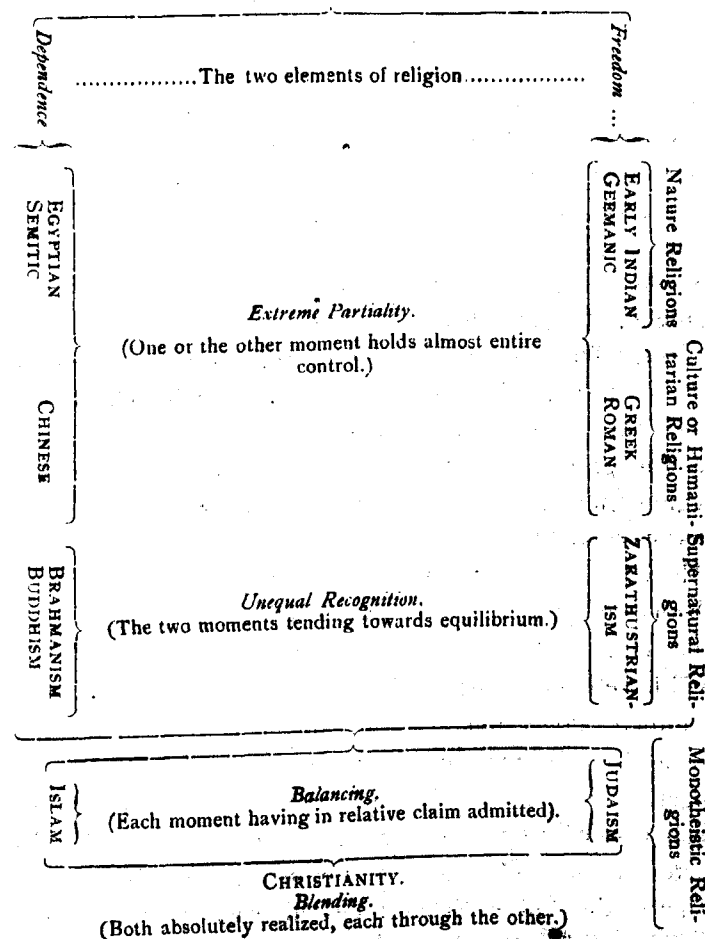
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C. CLASSIFICATIONS BASED ON PHILOSOPHIES OF RELIGION.

SUBJECTIVE.

1. *Professor Pfeiderer* of Berlin, in a work entitled : *Die Religion, ihr Wesen und ihre Geschichte* (2 Bände, 1869), developed a division of which he said : " Wir hoffen dass diese Einleitung der Religionen überhaupt und der heidnischen insbesondere sich durch die Verbindung geschichtlicher Treue mit begrifflicher Schärfe von selbst empfehlen, und dass sie auch vor der strengsten Kritik jener Empiriker, welche gegen jedwede begriffliche Schematisierung stets misstrauisch sind, standhalten werde." (II, p. 60.) He bases it on an attempted psychological analysis of the fundamental principles of religion, the ground basis of piety. Here is to be sought the one undervived reality to which all else is accidental. The reason that previous divisions have proved untenable is, according to Pfeiderer's mind, that they have been based on secondary phenomena instead of being founded in the essence of religion itself. In such divisions there are always certain points which will not stand the pressure of the facts. But he says : " Die Leichtigkeit hingegen, mit welcher hier der geschichtliche Stoff sich subsumirt unter den begrifflichen Schematismus, ist ein Beweis für die Richtigkeit des Eintheilungsprinzips, also schliesslich noch ein Beweis für die richtige Fassung des Begriffs der Religion, welchem das Eintheilungsprinzip entnommen wurde." Here is confidence enough. It should indeed be an excellent

PFLEIDERER'S PHILOSOPHICAL CLASSIFICATION OF RELIGION.



In the first place, its geneology must be observed. It will be remembered from the discussion upon the psychological origin of the religious nature,* that Schleiermacher

* See *How Religion arises—A Psychological Study*, by Duren J. H. Ward

founded it in feeling and made its essence to consist of a sense of absolute dependence, and that Hegel laid its basis wholly in thought and found its essence to be sense of freedom, the more unlimited and the higher it rose the more religious. Both theories were paraded to excess by their respective followers, and received the hardest criticism from the other side and from outsiders. Indeed, one may almost say that the history of these views constitutes the history of religious philosophical discussion during the last fifty to seventy-five years, especially in Germany. It became more and more manifest (except to the most blinded partisans) that neither view was able to hold the ground. A new theory or a compromise was the only resort. The former was out of the question on any of the old bases. Kant had preempted the will, Schleiermacher the feeling, and Hegel the intellect, each severally as the ground for his structure. There was no other region known, and there happened to be no passion for discovery at that time. In this embarrassment Professor Pfleiderer (then at Tübingen) came forward with a theory compromising between the views of Schleiermacher and Hegel. He admits the ground claims of both, but will have none of the exclusiveness of either. Neither is complete alone, nor are they sufficient by adding them together, in a mere compromise. They must be melted together, must be blended into a perfect unity, a unity of such a peculiar type that neither loses its essential character, while each mutually admits the exercise of the other to the fullest extent; indeed, each in this fullest exercise of the other comes to get in this way, and in this way only, its own fullest play and activity. This is truly a great insight. Such a work were as really a discovery as the development of the onesided views which it wrought into a higher view.

He lays out the ground somewhat as follows: "Das Wesen des frommen Selbstwusstseins an und für sich" is the only factor conceivable for a sharp or exact division. In this he finds two constituting moments: freedom and dependence. In and for themselves each claims full and unlimited sway. Hence arises conflict and struggle between them. The various relations growing out of these two moments of religious life form a comprehensible and sharply fixed basis of division. If in a religion one is predominant we see its essential characteristic, and so if the other; but if we see them standing in an equilibrium of validity, we recognize the approach to the perfect. Their unequal coexistence will be found to be the common characteristic of the heathen religions, while their greater balance is the chief mark of the monotheisms. These monotheisms again are divisible on the ground as to whether the two elements only relatively have their rights recognized, or whether this mutually recognized right becomes a completely blended realization. Christianity represents the latter, Judaism and Islam the former. In Christianity is the fullest freedom reached only when the fullest dependence is realized. (See 2 Cor. iii. 17, also Luke ix. 24.) Judaism and Mohammedanism hold to both of these elements, but in such a way as to resemble two poles which though inseparable yet stand over against each other in opposition. In these religions man feels himself free and also dependent, but the two are not so blended that he finds his freedom in his dependence, and at the same time the satisfaction of his own will in the service of God. In them the one moment leaves off when and where the other begins.

Not so in *Heathenism*. Sometimes an overpowering sense of dependence, sometimes an unlimited notion of freedom are the characterizing elements. Never are both

recognized, never do they stand in equipoise, never do they blend in pious experience. Both being indestructible elements, neither is ever wholly lost, and even in greatest subjection, the unrecognized factor reacts with what weak powers it has left. Yet when vigorous reaction comes, it too is just as one-sided. In the heathen mind these elements are so unbalanced that they do not stand as in Judaism merely out of and beside each other, but stand in a relation of opposition, of *againstness*, or of contradiction to each other. In this opposed way each is false from the other's point of view. One of the two chief tendencies will be taken by the religious mind on the stage of pure nature. Either man gives himself up entirely to his dependent sense, regards himself as on all sides determined and at the disposal of the Divine All-life, in which case the natural will seeks by the satisfaction of the natural impulses to compensate itself all the more because of this resignation. This accounts for the mixture of resigned self-sacrifice (asceticism) and gross sensuality in the pantheistic nature religions. On the other hand, man realizes his dependence little, an overflowing fulness of life gives an overpowering feeling of freedom from the control of the finite and limited gods of nature. He is, to be sure, in a measure dependent on them, since he prays for their help; but at the same time he thinks to compel them into his service through the craft or force of his magic and divine exorcisms. The real feeling of dependence now reacts in the fear of an unconditioned might standing yet higher than the gods, a blind necessity or fate. This is everywhere at the back of polytheism, hard and oppressive in proportion as the gods are believed to be limited. In the stage of development which precedes what we term the beginning of civilization, this contrast of freedom and dependence is at its strongest. With

the entrance of a higher social condition in the taking on of family and civic relations this sharp division is toned down somewhat. The individual begins, by the suggestions and incentives which these impose upon him, to recognize himself as belonging to a law-ordered whole. The sensuous will of man is restrained by custom and law till he feels his dependence on society, but at the same time he is lifted into a higher freedom in that to his previously selfish interest there is given now the greater content of a more universal aim, or interest. This filling out of the sense of freedom with moral content and the drawing of the sense of dependence toward moral powers (deities) gradually destroys the conflict between them. The Greeks or Romans who had received this moral and civic culture no longer feared that blind fate above the gods; but fate became to them gradually more and more the rational will of a Zeus who was the bearer of the natural world-order, or of a Jupiter Capitolinus who was the supporter of the Roman idea of the State. On the other hand, the cultured Chinaman, who before had been borne down by a stupid resignation to his complete dependence on the irrational life of nature, felt this no longer in the former way; but as the notion of his State-relations took hold on his life, his dependence recognized itself as leaning on an essentially rational whole. In both examples, however, the moral and civic relations are imperfect, their powers of influence are only relatively universal, hence the will in dependence on them does not arrive to a perfect freedom, i.e., the two do not become inwardly fully reconciled to each other. A third stage to be noticed in the cultivated nature religion, he calls the supernatural. This is where the deified powers are no longer the natural powers merely. A fundamental breach is made with nature, yet not to the extent that a positive supernatural world is attained,

nor to the denial of all the old nature powers. There is spirit worship of the higher sort along with many elements of nature-religion. Of this sort are Brahmanism and Buddhism on the one side, and Zarathustrianism on the other. Both have escaped the limits of the finite, in nature as well as the State, and are consequently to be distinguished from the previous stages. They form indeed a sort of pre-stage to a montheistic religion. There is yet between them a contrasted onesidedness: since in the Indian religions the false dependence on the finite is broken by the release from sensuous self-torture (in Buddhism also of mental) without attaining to a positive freedom in the infinite; while in the Persian, though the freedom is placed as the absolute aim of divine things, yet it never reaches to the abolition of a dependence on the ungodly. The remnants of a former naturalism yet remain in its strong dualism.

Complete and invulnerable as the author's enthusiasm led him to boast his theory and classification to be, it was not complete enough to win his own assent a few years later. He has re-written the whole topic a couple of times since, and has finally himself abandoned the theory which was to have resisted the strongest criticism of opposing schools through its "combination of historical fidelity and exactness of comprehension." In his more recent work, *Religionsphilosophie auf geschichtlicher Grundlage*, he proposes another theory and a different basis of division. According to the view being here developed, he is as much at fault for abandoning this division as he was at first for making it and supposing it to be final. One would have to abandon each latest view on the same ground and in the same way, if he lived and remained as fertile and progressive minded as heretofore. The difficulty lies not so

much in the great faultiness of the classification principle, but in supposing it could do the work of other classifications. For its legitimate purposes it is most excellent. One cannot look upon it carefully without being impressed with the amount of truth that it teaches. Like the other attempts which we have looked at, it has its importance. It is no fault of a theory that it is misused, or that unreasonable confidence is placed in it or immodest claims made for it. Our theories would often serve us better than they do, if we could estimate them for what they are: not finalities, but theories, working hypotheses, points of view, means of insight, etc. It is a very poor one indeed that it is not of some service; it is a most excellent one indeed that does not soon run us into errors, extravagances, and dangers, if we push its application.

The way in which Professor Pfeleiderer applied this theory to the various religions would seem to indicate, whether he intended it or not, that he regarded religion as a projected morality. Observe especially the remarks about the cultured Greek, Roman, and Chinaman. To do this would be to limit it in actual fact to morality, when we undeceive ourselves as to the source of the projected objects of worship and of our relationships. Our only excuse for longer letting our moral conceptions take such objectified form would be, that it added a greater glow of enthusiasm and romance to our actual moral relations to think them in such a manner, or that it were best for the common folk to have this sort of supernatural outlook.

Again the chief or pivotal terms of the division, freedom and dependence, are not used throughout in the same sense, as will be seen by a thoughtful examination. At the start they are the fundamental elements of all pious feeling, but later it would seem that one or the other had, in his mind (especially the sense of freedom), become the

all-absorbing, all-worthy element. On this, witness his discrimination regarding the Persian religion, where the sense of dependence is indicated as though belonging to the character of mind which debases itself before demons.

The position in the plan to which he assigns both Buddhism and Islam are entirely wrong in my opinion. The prominent characteristics of the former place it under freedom, those of the latter assign it to the side of dependence.

Another remark should be passed, viz., that we would be led by this theory to place too high an estimate on average Christianity; since, except in the very highest cases, has there either in Christianity, Judaism, or Mohammedanism ever been more than a practical adjustment or compromise between these two fundamental elements. Such a consummation were devoutly to be wished, and such a classification or analysis would have inestimable value if its calling attention to these relations aided in any way so practical an end. One can scarcely doubt that here is an attempted expression of one of the deepest features and relations of the religious life, and though its full and satisfactory explanation may yet be unaccomplished, we become convinced that it has in it a profound reality.

D. CLASSIFICATIONS BASED ON RACIAL RELATIONSHIP.

GENEALOGICAL.

I. According to Linguistic Affinity.

Prof. Max Müller (*Introd. to the Science of Religion*, p. 143 ff.) says: "The only scientific and truly genetic classification of religions is the same as the classification of languages. Particularly in the early history of the human intellect, there exists the most intimate relationship between language, religion, and nationality." The

outward appearance, tangibility, or framework of religion in early times, that by which it was communicable from heart to heart, centered around a few words and expressions pertaining to deity, sacrifice, altar, prayer, possibly body, soul, virtue, sin. "Early religion and early language are most intimately connected, religion depending entirely for its outward expression on the more or less adequate resources of language." To understand this clearly, is to arrive at a basis for the most useful classification of religions. Whatever genetic relationships exist between languages "ought to hold together the religions of the world, least the most ancient religions."

In Asia, with its most important peninsula Europe, we have three families of languages: Turanian, Semitic, and Aryan. In each of these (especially the first two) the growth of language became arrested, i.e., ceased to be natural, and through religious and political influences became permanent and solidified. With this petrification of language into historical speech went on a like petrification of religion into the three great independent settlements. The character of the latter is in great measure determined by that of the former, or at least is found to be of similar analogy.

Of *Turanian* languages, Chinese is the oldest representative. If we look into its early forms we get light on this early family of religions. Accompanying the prosy speech of China we find an ancient colorless and unpoetical religion, one which might, after the manner of the language, also be called monosyllabic. Its deities are a host of independent spirits, having in the worshiper's mind little mutual interrelationship. They are evidently personifications of the heavens, sun, storms, mountains, rivers, etc. Beside these stands the worship of ancestral spirits and those of the more recently departed who are believed

to be lookers-on of human affairs and to be exercising their powers for good or evil. This old form of faith, a double worship of human and natural spirits, lives on even yet among the lower ranks, though at least since the time of Confucius it has been superseded in the upper stratum of intelligence.

Among *Semitic* races the names of deities clearly mark off their religions as characteristic, though indeed in language, literature, and general civilization they are so different from each other and from themselves at different times. Yet running through the polytheisms of Babylon, Phœnicia, and Carthage, as well as the monotheisms of Jews, Christians, and Mohammedans, there runs the same great dominant characteristic notion of *God in History*. God mingling in and ruling over the affairs of men as individuals, races, and nations, as contrasted with the characteristic of God in nature. The tendency of the peoples has been to lay the stress of life on social organization and moral relationships; hence as we might expect, Semetic deities in general bear names expressive of moral qualities: the Strong, the Exalted, the Lord, the King, etc. Generally, too, the anthropomorphism is not strong nor the dramatic activity prominent. Hence their tendency to monotheism, aided by the external circumstance of monotonous desert life.

And thirdly the *Aryans*, though now scattered by extended enterprise to all parts of the globe, are a family easily recognized by the roots of their language. Through the names of their gods also they show an original oneness of religion. Professor Muller denies the oft-repeated remark that their worship may be characterized as a worship of nature, and says, "if it had to be characterized by one word, I should venture to call it a worship of *God in Nature*, of God as appearing behind the gorgeous veil of

Nature, rather than as hidden behind the veil of the sanctuary of the human heart. The gods of the Aryans assume an individuality so strongly marked and permanent, that with the Aryans a transition to monotheism required a powerful struggle, and seldom took effect without iconoclastic revolutions or philosophical despair."

* * *

Here are three types of religion accompanying three types of language and race, the formation and settlement of which into these special features have and will for all future time determine the fate of the whole human race. The three unities which at some remote past epoch these peoples formed, have in course of time through increase of numbers and other circumstances disintegrated into what might seem a chaos of peoples, tongues, and religions. Yet it was not a chaos, for out of this seemingly inextricable confusion of dialects and variety of races our modern science has been able to assert the original unity and restore the principal former characteristics. (As yet the case with regard to the Turanians is somewhat doubtful.)

Professor Muller makes reference to an African and an American family of races, languages, and religions which long ago broke up into various divisions without developing literature or settled speech, and hence their relationships are a vastly more difficult study. At the time in which he was speaking there was little to be gained from them in the way of support for his general view.

* * *

The case of *Aryan unity* he develops at some length giving substantially the same reasons that I have done in another place relying principally on the authority of Pictet. (See "The Primeval Aryans, etc.") He cites the names

of their principal deities, calls attention to their terms expressive of the most essential elements of religion, as prayer, sacrifice, altar, spirit, law, faith, etc. He also mentions such cases as the terms for house, town, king, etc.

The comparison of the *Semitic family* of languages is carried out with more completeness. Here the relation is closer, the sub-races have never been so scattered, their intercourse has been more frequent, and hence their linguistic and religious relationships are more manifest. So manifest indeed is the former, that no Semitic scholar has ever thought it to be worth his while to carry out such a comparative study of their likenesses as Pictet and others have done within the Aryan family. Nor has there ever been wrought out a comparative grammar of the Semitic languages, like that of Bopp's, e.g., on the Aryan. By the same process of comparison which has been so successfully carried on in the Aryan group could we here still easier reconstruct the primeval Semitic civilization and religion. (A noble work yet to be executed by some earnest progressive-minded Semitic scholar who might tell us how this race lived and what they believed and thought before Hebrew was Hebrew, and before there was any Syriac, Aramaic, Arabic, Ethiopic, Phoenician, or Babylonian speeches.)

The evidence of the pre-historic oneness of the Semites drawn from the names of the deities is unusually strong. This similarity of appellation and its meaning points to the fact that there must have been a time when they as well as the Aryans decided as one people upon certain names for their gods, and nothing is more evident than the fact that this period preceded the special development into the separate languages and individual religions. The root *El* (meaning Strong) tells a great history with regard to this race. In Babylonian inscriptions we

find it in *Ilu* (God), as well as in *Bab-il* (the gate or temple of Il). Among the Hebrews we have it in *Beth-el* (house of God), and in *ha-El*, preceded by the article (the Strong, the God, i.e., Jehovah). The Phoenicians in Byblus (Jebel) worshiped *El*, the son of Heaven and earth. His grandfather *Elium*, the most high God, was killed by wild animals, and his father dethroned, and finally slain by himself. Philo identifies this god *El* with the Greek *Kronos*, and represents him as the presiding deity of the planet Saturn. This same *El* is the presiding deity of this planet according to Diodorus Siculus. And the Himyritic inscriptions in Southern Arabia also contain it. The Hebrew *Eloah* (plural *Elohim*) is the same word as the Arabic *Ilāh* (God), which without the article, means god in general, and with the article *Al-ilāh* or *Allāh*, it is the God of the Koran. Again it appears in the Arabic in the feminine *Allat* to whom a famous temple at Tâif was dedicated; and this *Allat* of the Koran (whose temple was destroyed by Mohammed's command) is doubtless the one mentioned by Herodotus (iii, 8).

The word *Baal* or *Bel* is another name of deity common to most of the Semitic peoples. Assyrians, Babylonians, Phoenicians, Carthaginians, Moabites, Philistines, and Jews all worshiped this deity as a great or as the supreme God. This points to their earlier unity as a race and to his greatness as a god. Later through local worship we hear of many Baals (Baalim collectively and with special names singly): *Baal-tsur* (of Tyre), *Baal-tsidon* (of Sidon), *Baal-tars* (of Tarsus), *Baal-berith* (of Shechem, god of treaties, Judg. viii. 33; ix. 4), *Baal-zebub* (of the Philistines at Ekron, 2 Kings i. 2, 3, 16), *Baal-peor* (of the Moabites and Jews, Num. xxv), and *Baal-Shamayim* (on Phoenician coins). The last named is the Beelsamên, which Philo speaks of as the Phoenician

sungod, thus: "When the heat became oppressive the ancient races of Phoenicia lifted their hands heavenward to the sun. For him they considered the only God, the lord of heaven, calling him Beelsamên, which with the Phoenicians is lord of heaven, and with the Greeks Zeus."

The *Ashtoreth* mentioned in the Old Testament and worshiped by the Jews (1 Kings xi. 5; Judg. iii. 12), the *Ishtar* of the Babylonians mentioned in inscriptions and in the famous epic (Geo. Smith, *Chaldean Account of Genesis*), the *Ashtar* of the Moabite stone, and the *Astarte* of the Syrians, are one and the same goddess. Traces of this goddess and her consort are also found in the Himyaritic kingdom, as in *Alhtar*.

The Hebrew *Melech*; the *Moloch* of Carthage, Crete, Rhodes, and the valley of Hinnom; the *Milcom* of the Ammonites (who had a sanctuary in Mt. Olivet); and the *Adrammelech* and *Anammelech* of the Sepharvites (to whom, according to 2 Kings xvii. 31, they burned their children in sacrifice), are local varieties of an early Semitic deity.

The Old Testament *Adonai* (my lord) applied only to Jehovah, was in Phoenicia the very name of the Supreme Deity. This personage, as is well known, was adopted into the Greek mythology, and became transformed into the beautiful young Adonis, loved by Aphrodite, and killed by the wild boar of Ares.

Yet other names are mentioned besides these. Altogether the case is an unusually strong one from this class of words alone, that the Semitic religions belonged together geneologically as a class on the same basis that their language in other ways relate them as peoples of the same race. The period when they were one people with one language and one religion far antedates historic times, yet, as in the case of the Aryans, it is none the less

certain; and should the work be undertaken by a scholar competent for the task, I doubt not that a much better reconstruction of primeval Semitic civilization and religion might be effected than has been done in the former case.

On the *Turanian* ground the way is less sure. The subject is exceedingly difficult, because it has been comparatively little investigated. The languages of the Chinese, Mandshus, Northern Mongolian, Tartars, Finns, etc., have as yet been very little a subject of scientific study. However, with such evidence as may be obtained, the matter of proving a linguistic relationship as a basis for a relationship of religions is attempted. Muller's method of proof is faulty here in that he calls to his aid the similarity in the religions which he would, as proposed at first, prove by linguistic relations alone. Nevertheless the case is not so badly blemished as to make the investigation worthless, since they do actually assist each other much. In the cases of the Aryans and Semites we knew more of their languages at start than we did of their religions, and hence our knowledge of the former very naturally proved a great help toward a better understanding of the latter besides showing their geneological connections. But with the Turanians, we are better acquainted at the outset with their religious notions than with the family relationship of their tongues. Hence very naturally the racial unity which the similarity of their religions points to is aided but not absolutely proved by the investigation of the leading religious terms. In the background of all Turanian religions are certain fundamental ideas which have a closer resemblance even at first glance than any of these have with other faiths. With all of them there goes a nature worship of a sort peculiar to the group. A few comparisons and terms will show what basis there is for the attempt.

In the Shu-king (one of the most ancient sacred books of China) *heaven* and *earth* are the father and mother of all things. In the ancient poetry, *Heaven* alone is both father and mother. The heaven-spirit is called *Tien*, and is ever used as the name of the supreme deity, i.e., he is the Chinese Jupiter or Allah. The word means the Great One, and in Chinese characters is compounded of two signs: (*ta*) meaning "great" and—(*yih*) meaning "one," (*ta yih* or *Tien*). The Peerless, the Great, the High, the Exalted, the One, stands above all else. It is personified as the ancestor of all things, as the framer, as having decrees and will, as sending sages to teach the people, as knowing men's hearts, and as comforting them. This was the solace of Confucius when he desponded because men would not hear him: "Heaven knows me." With the other multitude of nature spirits believed in by the common people, the sages had little to do. "Respect the gods, and keep them at a distance," was a remark of Confucius when pressed by his disciples regarding the bearing of a wise man toward them. These gods were spirits of the sun, moon, stars, earth, mountains, rivers, and ancestors of the people.

Putting beside these facts the less complete and probably less trustworthy accounts of travellers from Central and Northern Asia, we recognize some striking coincidences. "Everywhere we find a worship of the spirits of nature, of the spirits of the departed, though behind and above it there rises the belief in some higher power, known by different names, sometimes called the Father, the Old One, who is the Maker and Protector of the world, and who always resides in heaven." From Chinese historians we learn that the Huns worshiped the sun, moon, spirits of the sky and earth, and spirits of the departed. Menander, a Byzantine writer, relates of the Turks in his time,

that they worshiped fire, water, earth, and believed in and sacrificed to a god whom they regarded as the maker of the world. Castrén, the chief modern authority on the religion of these Northern Mongolians (See his *Vorlesungen über finnische Mythologie*), says of the Tungusic tribes: "They worship the sun, the moon, the stars, the earth, fire, the spirits of forests, rivers, and certain sacred localities; they worship even images and fetishes, but with all this they retain a faith in a supreme being which they call *Buga*." "The Samoyedes," he says, "worship idols and various natural objects; but they always profess a belief in a higher divine power which they call *Num*." This deity they also call *Juma*, which is the same as the *Jumala* of Finland. *Jumala*, from *Juma*, thunder, and *la*, the place, meant originally the sky. Later it signified the god of the sky, and finally came to designate gods in general. Among Lapps, Esthonians, Syrjanen, Tchermisians, and Votyakes the same word is found with slight dialectic variations having the like chief signification. Castrén tells a good story to illustrate Samoyede sun worship, or heaven worship where the sun is thought of as the heaven god. He asked an old woman whether she ever said her prayers. She replied: "Every morning I step out of my tent and bow before the sun, and say, 'When thou risest, I, too, rise from my bed.' And every evening I say, 'When thou sinkest down, I, too, sink down to rest.'" And she added with a touch of self-righteousness: "There are wild people who never say their morning and evening prayers."

So much for the general similarity of religions; but are there no linguistic connections? We saw that the Chinese *Tien* meant sky, god of the sky, and god in general, being in meaning the exact counterpart of the North-Turanian *Jumala*. In Mongolian speech we find *Teng-ri*

with the same three meanings, with the later signification of spirit or demon, good or bad. In Turkish we have *Tangry* or *Tæri*, and in Yakute *Tangara*. Earlier Chinese authors tell us that the Huns gave to their leaders the *Tangli-Kutu* (or in Chinese *Tchen-jü*), which meant in Hunnish speech Son of Heaven. Now this title Son of Heaven, *Tien-tze*, is also the Chinese designation of their emperor. Again, the Chinese historians say that the Tukiü, the ancestors of the Turks, worshiped the spirits of the earth, calling them the *Pu-teng-i-li*. If, as is probable, *pu* means earth, we have in *teng-i-li* the Mongolian *teng-ri*, used in that early time as the general name of gods and spirits.

In this series then we have a piece of linguistic evidence of considerable value. We perceive for those of the family in closet connection a name derived from a common root given to the highest deity, and afterwards passing through like organic changes in the process of development. "Everywhere they begin with the meaning of sky, they rise to the meaning of God, and they sink down again to the meaning of gods and spirits." These changes of meaning in the words run parallel with the changes which took place in the religions of these peoples.

We have now seen the basis on which Professor Müller would set up a science of religion. The linguistic evidence for a classification of the religions of peoples dwelling in Africa, America, and Polynesia is not taken up in this work. The three groups most conspicuous in history are examined and the case is thought strong enough to draw the induction, that in linguistic relationships we have the ground for the most useful divisions within the field of religion. Leaving aside the incompleteness of the examination both as to the number of groups left out and the unsatisfactoriness of the result, especially

in the case of the Turanians, the questions should be raised: Most useful for what purpose? and why exclude other classifications for other purposes? As I have again and again remarked, each division which proceeds to look at the subject from a new point of view adds its contribution toward a complete understanding, and consequently is just as legitimate and indispensable as any other. Whoever then in an attempt to be scientific makes a new ground of division should endeavor not to commit that grossest of unscientific deeds, viz., the exclusion of facts within his field, even though those facts come in the form of classifications which he did not originate and over which he consequently does not glow so earnestly. It has not been established by anything Professor Müller has brought forward, nor do I know of any reason why it should be assumed, that "scientific" and "genetic" cover each other, as he seems to assume at the outset. Like all the views before studied, this has its peculiar place. This sort of starting-point for the study of religions puts us on track of racial and historic connections and relationships between them. It affords help toward answering one of the greatest demands of our times, viz., the question as to the origin and development of things, i.e., the "genesis" question. In this respect it is indeed a welcome suggestion. Yet we must not be so blind in our enthusiasm as to suppose the questions over which we and our age are chiefly interested constitutes the scope of "scientific" investigation. Through language it is possible to study mythologies and religions as in no other way. Their organic relationship can be shown oftentimes beyond a doubt, and then by the aid of history their relative claims of originality and independence can be reasonably settled. In this way unjustifiable assumptions may be set aside and credit be placed where it belongs. It consequently incites

to progress by driving us beyond these old assumptions, since it shows us their origin, their relation to other similar ones, their process of development, and, if we will, will help to point out a higher standing-ground for the future. Whatever can assist toward such desiderata has need of no other excuse for its presence.

(To be continued.)

Notes and Thoughts.

Solitude is only for the guiltless—evil thoughts are companions for a time—evil deeds are companions through eternity. —*Lytton.*

Soberly and with clear eyes believe in your own time and place. There is not, there never has been, a better time or a better place to live in. Only with this belief can you believe in hope. —*Phillips Brooks.*

The higher life begins for us when we renounce our own will to bow before a Divine law. It is the portal of wisdom, and freedom, and blessedness. —*George Eliot.*

Censure and criticism never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character; and if true, they show a man his weak points and forewarn him against failure and trouble. —*Gladstone.*

From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. —*Emerson.*

Will thought the object of living was to learn and work. I think the object of learning and working is to live. —*Herbert Spencer.*

Dreams pass; work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought, nor a pure resolve, nor a loving act has ever gone forth in vain.

—*F. W. Robertson.*

There is only one possible way of serving mankind—by becoming better yourself. —*Tolstoy.*

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The Ramkrishna Mission.

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“एकं सत् विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”
—*Rig-veda*, I. 164-46.

VOL. XIV.]

APRIL, 1909.

[No. 4.]

The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XVIII.

(Continued from page 120.)

48. The work for which one has a natural tendency, he should not give up, O son of Kunti, faulty though it be ; for all undertakings are invested with faults, as fire with smoke.

Therefore by reason of its being that for which one has a natural tendency, *Karma* which is easy to practise and is devoid of danger, one shall not give up, faulty and difficult to perform though it be. The meaning is that even the person who is fit to practise *gnana-yoga* should practise *Karma-yoga* alone ; for, all undertakings, that is, all the undertakings of *Karma* and the undertakings of *Gnana* are invested with faults, that is, with difficulty,

as fire with smoke. But thus much is the difference : *Karma-yoga* is easy to practise and is free from accident, while *Gnāna-yoga* is the reverse of it.

49. He whose understanding (*Buddhi*) is unattached in everything, whose mind is subdued, and who is free from selfish desire, attains (thus) by renunciation the supreme consummation of the meditative devotion (of non-work).

In everything, fruit of action and the like he whose *Buddhi* is unattached, whose ātman or mind is subdued and who is free from desire for one's own agentship by the ascription of agentship to *Paramapurusha*, he, by becoming thus devoted to *samnyāsa* or renunciation which has been determined as nothing other than *tyāga* or giving up, and doing work attains the supreme consummation of *naishkarmya* or the meditative devotion of non-work. The meaning is that he attains the supreme devotion of meditation (on *Paramapurusha*) which constitutes the fruit even of the devotion of *gnāna*. He obtains the attainment of *Dhyāna-yoga* or the devotion of meditation which is to be mentioned below and which consists in the cessation of the activity of all the senses.

50. How he that has attained consummation reaches Brahman, learn this from Me in brief; O son of Kunti!—this which is the Supreme goal of knowledge.

(He that has attained consummation, that is, has attained the fulfilment of meditation which is accomplishable by *Karma-yoga* and which is being practised every day till death, how, in what manner acting, reaches *Brahman*, learn that from Me in brief. The same *Brahman* is characterised by saying that this the Supreme goal of knowledge).

The meaning is that this is what forms the Supreme goal (*purushārtha*) of *gnāna* (knowledge) whose essential

nature is meditation, that is, the highest thing to be reached.

51. Possessed of correct understanding and restraining the mind by fortitude, forsaking sound and other objects of sense, and casting aside love and hatred;

52. Living in a retired place, moderate in diet, with speech, body and mind restrained (by meditation), ever devoted to the *Yoga* of meditation, having recourse to freedom from worldly attachments;

53. Having given up egotism, physical strength, pride, desire, wrath, and possession of property, without selfish attachment and tranquil, one becomes fitted for the state of *brahman*.

Possessed of correct understanding, that is, endowed with understanding (*Buddhi*) in regard to the reality of *ātman* as it actually is, and restraining the mind by fortitude, that is, making the mind capable of concentration by turning it away from sense-objects, forsaking sound and other objects of sense, that is, keeping them at a distance, and setting aside love and hatred with reference to them;

Living in a retired place, that is, remaining in a place free from all things that are inimical to meditation, moderate in diet, that is, devoid of excessive eating and starvation, with speech, body and mind restrained, that is, with the activities of body, speech and mind turned towards meditation, ever absorbed in the *yoga* of meditation, that is, remaining thus every day till death devoted to the *yoga* of meditation, having recourse to freedom from worldly attachment, that is, by perceiving defects in every object other than that to be meditated upon, and fostering non-attachment to each one of them;

Having given up egotism, that is, the false apprehension of *ātman* in what is not *ātman*, physical strength,

that is, the strength of the innate tendency (*vāsana*) which is the cause of fostering this misapprehension, and on account of it pride, desire, wrath and possession of property, without selfish attachment, that is, without the feeling of 'mine' towards all things which belong to one-self, tranquil, that is, solely immersed in the pleasure of enjoying the *atman*—endowed with these characteristics practising the *yoga* of meditation, one becomes fitted for the state of *brahman*, that is, becomes fitted for the state of existence as *brahman*. The meaning is that freed from all bondages he enjoys the *Atman* in its real state of existence.

54. Becoming the *brahman* he whose essential nature is pure neither feels sorry for nor desires; indifferent alike towards all beings he attains supreme *Bhakti* for me.

Becoming the *brahman*, that is, possessed of the manifested form of one unbroken mass of knowledge and of the essential nature of the *atman* whose character lies solely in being subservient to me because this subserviency to me has been mentioned in the passage—"But know that to be my higher *Prakṛiti* which is other than this (lower one)." [VII. 5.],—he whose essential nature is pure, that is, whose nature is unsullied by suffering, *karma* and such other adjuncts, neither feels sorry for any kind of being whatsoever which is other than myself nor desires anything whatsoever; but alike in being indifferent towards all the beings that are other than myself and treating all the things of the universe like straw attains Supreme *Bhakti* to me, that is, towards me who am the Lord of all, whose sport is the origin, sustentation and dissolution of the whole universe, in whom the odour of all that is evil is completely cast off, who is the sole seat of a multitude of unbounded, inestimable and innumerable auspicious qualities, who is the ocean of the

nectar of liveliness (*lavanya*), and who is the Lotus-eyed Lord possessed of *Sri*—(towards such a Being as Me) attains Supreme *Bhakti* which consists of the enjoyment of transcendent Love.

The fruit of this Supreme *Bhakti* is mentioned :—

55. By (this) *Bhakti* he recognises Me who and what I am in reality; knowing me (thus) in truth, he thereafter rising from this enters into Me.

Judging from essential nature and character who I am, and judging from quality, and manifestation of power of what much I am, of me, all this by means of such a *Bhakti* he recognises in reality. Knowing me thus in reality, thereafter, that is, after that knowing in reality, be rising from this, that is, rising higher than this *Bhakti* enters into me, that is, becomes merged in Me. The meaning is that he attains Me by means of the infinite and unsurpassed *Bhakti* which comes into existence after the perception of the essential nature and character, quality and manifestation of power of Me in truth. Here by the word *tatah* or rising from thence that *Bhakti* which is specified as the cause of the attainment of Me is alone signified, because to this *Bhakti* alone is ascribed in reality, the quality of being the cause of entrance into Me, in the passage—"But through exclusive *Bhakti* (love and devotion) can I be known." [XI. 54.].

Thus the ripening of the obligatory and occasional works which are proper for one's social and religious order of life, whose fruit and such other concerns are given up, which are in the form of the worship of *Paramapurusha* and which are observed, has been expounded. Here it will be taught that even in the case of the works leading to the accomplishment of particular objects of desire, when they are performed in the manner described above, the fruition is the same :—

56. Even if one always does all the acts (of worldly desire) having recourse to me, he attains by my grace the supremely perfect eternal goal.

Not merely obligatory and occasional works but all the acts for accomplishing objects of worldly desire (*kārmya*) having recourse to Me that is, renouncing the agentship and such other claims of work in Me, even if one does them, he by My grace obtains the eternal goal which is Supremely perfect, that is, which is not incomplete in any way. The meaning is that he attains Me because (the word) goal (*pada*) means that which is reached.

Because this is so, therefore :—

57. Mentally renouncing all works in Me, intent on reaching Me, resorting (thus) to the *yoga* (or concentration) of *Buddhi*, always have your mind absorbed in Me.

Mentally, that is, by means of the understanding (*chetas*) in regard to the state of being mine and that of being controllable by Me, of the *atman*, as has been taught in the passage—"Renouncing all works in Me with the mind (*chetas*) devoted to the *atman*." [III. 30.]—renouncing in Me all works, together with their agentship and object worshipped, intent on reaching Me, that is, holding in mind that I alone am the fruit to be obtained, performing works thus resorting to this *Buddhi-yoga* alone, have your mind absorbed in Me.

58. With mind devoted to Me, you will by My Grace cross over all the difficult passages (of worldly life). If, on the other hand, from egotism you will not listen to (Me) you will be utterly lost.

Thus performing all works with mind devoted to me, you will cross over all the difficult passages of *Samsara* by my grace alone. On the other hand if from egotism, that is, from the feeling that 'I alone know everything

about what ought to be done and what ought not to be done,' you will not listen to what has been said by Me, you will be utterly lost, that is, will become completely ruined, for there is no one other than Myself who knows what ought to be done and what ought not to be done by the whole multitude of creatures, or who is the Ruler (of them all).

59. If taking refuge in egotism you were to think, 'I will not fight,' this resolve of yours will turn out false; (for) nature will incite you (to fight).

Taking refuge in egotism, that is, the pride of independence in knowing what is fit to be done and what is not fit to be done by yourself, and not caring for My commands, if you were to think, 'I will not fight,' then this your resolve of independence will turn out false; for, *Prakriti* (nature) will incite you to war, that is, *Prakriti* will constrain you who are frightened at my independence and are ignorant.

The same is elucidated (further) :—

60. Bound by the duty arising from your innate disposition, O son of Kunti, and not having control over even your own will, you will do from bewilderment what you seek not to do.

Because the duty of a Kshatriya which arises to him from his innate disposition (*svabhāva*) is valour, bound by this your own duty called valour arising from your own innate disposition and in consequence of it alone not having control over your own Will, not being able to brook insult from your enemies, you yourself will wage that war, even if you do not seek to do so now from bewilderment (*moha*), that is, ignorance.

The whole collection of beings are, indeed, ordained by Me, the Lord of all, to follow the bent of their own

nature in conformity with their previous *Karmas*. Hear this now :—

61. The Lord exists, Arujna! in the region of the heart of all beings causing all the beings that are mounted (as it were) on the machine (of *prakṛiti*) to whirl by his *māyā*.

The Lord, Vasudeva, who is given to rule all, exists in the region of the heart of all beings, that is, in the region where from is the dawn of knowledge which is at the root all the secular and spiritual activities. How and doing what does He exist? Causing by His *māyā* all the beings that are mounted as it were on the machine of *prakṛiti* to whirl, that is, causing all the beings that are mounted on the machine called *prakṛiti* in the condition of the body and the senses created by Himself, to act in accordance with their *gunas*, by means of His own *māyā* made of *sattva* and other *gunas*, He exists. The same has also been taught ere this in the passage—"I am also seated in the heart of all; from Me come memory, knowledge and the faculty of reasoning." [XV. 15.],—also in the passage—"From Me the whole (universe) proceeds." [X. 8.] and "who dwelling in the atman" &c., and such other *srutis*.

This cause by which this *māyā* is got rid of is mentioned :—

62. In Him alone seek refuge by all dispositions of yours, O Bharata! by His Grace you shall obtain supreme peace and eternal state of existence.

Because this is as described above, therefore in Him alone who is the Ruler of all, who out of love for His refuge has placed Himself in the position of your charioteer, and who ordains you by saying "Do thus," by all your disposition (*sarvabhavas*), that is, by every disposition of your body, senses and the mind (*sarvātmana*),

seek refuge, that is, act in conformity with Him; even if you act otherwise it is not possible for you who are impelled by His *māyā* and are ignorant to avoid doing battle and such other acts; but if you do so, you will become lost. Therefore in the manner mentioned by him do battle and such other acts. This is the meaning. Doing thus, by His Grace you will obtain supreme peace, that is, cessation from the activity of all the bonds of *karma*, and the eternal state of existence which is declared by the following scriptural texts among hundreds of others :—
"That highest Empyrean of Vishnu which the sages always see." [Taitt. Samh. I. 3. 6.]; "They that are endowed with merits go to this *Svarga* where the gods and the *Sādhyas* of yore exist." [Taitt. Ar. III. 12.], "Where there exist the first born Rishis who are ancient." [Taitt. Samh. IV. 7. 13.], "The Supreme Heaven is placed in the cave of the heart." [Taitt. Nār. I. 21.], "He who is in the Supreme Heaven is the Supervisor of this soul." [Taitt. Brah. II. 8. 9.]; "Now that light which shines above this heaven, higher than all." [Chh. Up. III. 13. 7.], "He reaches the end of his journey and that is the highest Empyrean of Vishnu." [Kath. Up. I. 3. 7.].

63. Thus, the knowledge which is of a greater secrecy than any secret has been declared to you by Me; ponder over this in full, and do as you wish.

Thus, in this manner, that knowledge which ought to be obtained by the seekers of *moksha*, which is of a greater secrecy than all the secret doctrines and which relates to *Karmayoga*, *Gnānayoga* and *Bhaktiyoga*, has been declared to you in *Aoto*. Pondering over this in full do as you wish in accordance with your own qualification. The meaning is, agreeably to your desire purpose *Karmayoga*, *Gnānayoga* or *Bhaktiyoga*.

64. Hear again my highest words, the greatest of all secrets; because you are exceedingly beloved to Me, I will therefore say what is for your good.

Because *Bhaktiyoga* is the greatest of all these secrets, it has been already mentioned as the greatest secret in the following and other passages :—" Now I will declare to you who do not cavil at, that most secret knowledge." [IX. 1.]. And again hear My highest words regarding the same. For, you are exceedingly beloved to Me I will therefore say what is for your good.

(To be continued.)

RĀMANUJA AND VAISHNAVISM

A Lecture by

Prof. M. RANGACHARYA.

Mr. H. V. Nanjundaiya M.A., M.L., Second Councillor of the Mysore State, who presided at the lecture, introduced Professor Rangacharya to the audience in the following terms :—

Gentlemen,

The way in which this hall is crowded this night tells me that it is quite unnecessary for me to introduce Mr. Rangacharya to you. I am sure you are not at all mistaken in the belief and the expectant hope which have led you to come in such large numbers to this hall to-night. Mr. Rangacharya is going to address you on the life of the great Sri-Vaishnava saint Rāmānujāchārya. It is our belief as Hindus that all great men, and especially great men who have worked in the religious world, partake in particular of the divine essence. That Rāmānujāchārya was such a great man, I have no doubt whatever. I can well assure you that Mr. Rangacharya will place the subject of his lecture before you in an interesting and edifying manner. With this short introduction, given as a matter of mere formality, I request Mr. Rangacharya to deliver his lecture.

After this brief introduction Mr. Rangacharya spoke as follows :—

Mr. Chairman and Gentlemen,

I am afraid that rather high hopes have been excited in your mind by the remarks of the Chairman, under whose friendly auspices I have looked forward to prosper

this evening ; and I request you not to take his very kind words about me to be literally true. I shall, however, try to do my best in placing the subject of my lecture before you, and if my best falls short of your expectations and his prophecy, the fault certainly cannot be wholly mine. The partiality of old friendship often expects too much ; and if such partiality is sometimes disappointed, I think it has to blame itself. With these few words of reservation I crave your indulgence and kindly attention for a while, and proceed to place before you some of my ideas regarding the subject on which I have agreed to discourse here this evening. However, before I do so, I have to say that, if it had not been for my knowledge of the enlightened work of charity which Mr. Gopalacharlu has been conducting strenuously for so many years in this place, I would not have made bold to come before you in Bangalore to address you on a topic like the one I have been asked to choose for my lecture. When a man like him does disinterested work of great public utility, and tenaciously compels you to be of some help to him, and the help sought involves only the spending of the breath for a few brief minutes, it is not easy then to say—no—to such a request. And yielding to what appears to me to be a somewhat common human weakness, and wishing really to be if possible of some help to him in the work that he has been so long and so strenuously doing, I have come before you to deliver the lecture he wanted ; and if I cannot satisfy you in the way of fulfilling all the expectations roused in your mind, I am at least certain that the importance of the subject of the discourse will make ample amends for many of my shortcomings. And this subject is, as you know, Rāmānuja and Vaishnavism.

Vaishnavism is a very old form of religion known to the history of civilization in India. How old it is,

it is not now possible to determine ; but it is certain that its sources may be traced to the Vedas. Vishṇu in Vedic literature is seen to be a solar deity, and is conceived as an all-pervading god. It is in accordance with a very widely accepted Indian derivation of the word to interpret Vishṇu as a pervader ; and the conception of this same god as Trivikrama—as the god who was able to cover the whole universe in three strides—is also distinctly Vedic in origin. Moreover, as a god he is said to have his place in the supreme heaven, in *Vishṇoḥ paramam padam*, as it is called in the Vedas. Modern European scholars consider that this *parama-pada* of Vishṇu is, in all probability, the position of the sun in the zenith. This is obviously the highest position conceivable that may be occupied by any object during the day. Thus Vishṇu was of old a solar deity who occupied the highest heaven, and was at the same time capable of pervading with his light and life all the three worlds making up the visible universe, the earth-world, the mid-world and the sky-world. The all-pervading god and the god who occupies the highest heaven—such evidently is the conception underlying Vishṇu in Vedic literature. From this conception as its source has arisen Vaishnavism, which, in its various forms, is now recognised to be the most predominant and the most popular religion among the Hindus. To ascertain and describe the position occupied by Rāmānuja in relation to the progress and development of this great religion is the main aim which I intend to keep in view in my lecture this evening.

The primary conception underlying the original deity is a matter of great importance in determining the course of development of the religion associated with that deity. This can be amply illustrated by means of instances that may be gathered from the history of religions.

There is, for instance, another solar deity in Vedic literature, who goes by the name of MITRA ; and this god Mitra, understood as the Sanskrit language requires, is the sun-god conceived as a friend. This Mitra is not merely a god of our Vedas, but is a god known to the Zend-Avesta of the Parsees as well. He seems therefore to have been a god held in honor by the Iranian as well as by the Indian Aryas even before they separated from each other. That separation must of course have taken place very very long ago. It may well be that this Mitra was a deity worshipped in Persia before Zoroaster taught his religion—the modern religion of the Parsees. A great French savant, Ernest Renan, has solemnly remarked that, if Christianity had not gone to Europe, in all probability Mitraism would have become the religion of Europeans. In saying this he evidently pays a very high compliment to this religion of MITRA, and draws our attention to the tendency of that religion to be helpful to man in the way of encouraging in him purity, love, piety and righteousness. He even seems to grant that the moral influence of that religion could indeed have been in no way inferior to that which Christianity has had among Europeans and Americans. Now, can it be said that the original conception of this god as a friend has had no power or part in determining the really superior moral merit of Mitraism? Surely its friendly god must have done a great deal in determining the line of development of that religion.

So it must have been in connection with the religion of Vishṇu also. Moreover, we find here that, in very early times, another idea more prominently brought to light in connection with another Vedic deity, Bhaga, came to be associated with the religion of Vishṇu. That other idea is in fact the conception of god Bhaga as a bestower of auspicious blessings. This god Bhaga is perhaps

an older god than even Mitra. God Bhaga appears to have had an Indo-European history. He was known to the ancient religion of the Slavonians, to the ancient religion of the Parsees, and also to the ancient religion of the Aryas of this country. As the bestower of auspicious blessings, Bhaga seems to have been very highly honoured and held in great reverence as a typical god. This word *bhaga* in later Sanskrit literature came to assume many meanings. It may now mean the sun, but very frequently means good blessings and auspicious qualities and great powers. Thus the name of the sun-god, looked upon as a bestower of blessings and of auspicious powers, may easily be seen to have undergone a deterioration in meaning, so as to import not the god but the physical object symbolising the god, or those blessings and those powers whereof the god was originally conceived to be the bestower. When in this manner the earlier meaning of this word as the name of a god became almost forgotten among the people, the other later meaning naturally gained ground. It must be in consequence of an identification of the god himself with the power of goodness that he possessed, that the word *bhaga* ceased to be the name of the god and came to denote chiefly his power of goodness and grace. After this took place, we observe a change in the structure of the name of the god, that name is no longer Bhaga but Bhagavat. This changed word means the possessor of those beneficent qualities and auspicious powers which have come to be represented by the word *bhaga*. In that way there arose a religion in which the worship of the Bhāgavat was the chief element; and in it the Bhagavat came to be looked upon as the Supreme God. The religion which has been based on this worship of the Bhagavat is called the Bhāgavata religion. It appears to be distinctly described in the *Mahābhārata*. And even European and

American critics seem to be fairly in agreement in holding that the *Mahābhārata*, in its present form, must have been well known in India not later than the 4th century before the Christian era. The *Mahābhārata* is rightly conceived to be a work that could not have been produced at any one time by any one man. Although in the epic itself its authorship is ascribed to Vyāsa, there is ample indication in it of frequent additions having been made to it in later times: and this sort of growth in size must have gone on with it for some centuries. If it is true that this growth reached its culmination about the 4th century before Christ, and if we have distinct references to the Bhāgavata religion in the *Mahābhārata*, then the worship of the Bhagavat must have been current for a fairly long time before that in India. That the Bhagavat may well be traced to the Vedic Bhaga is a point which does not seem to me to be in any manner improbable. There is some reason to believe that Śrī-Kṛishṇa was probably the originator of the Bhāgavata religion; and Megasthenes is considered to have been well aware of the prevalence of Kṛishṇa-worship in his days in North India. Now, if Viṣṇu and the Bhagavat are to be identified, as they seem to have been identified from very early times in this country, thereby Vaiṣṇavism is naturally bound to become more comprehensive and to acquire a more expanded and more lovable moral meaning. Accordingly Vaiṣṇavism came to mean in due time the worship of an all-pervading God, who is in the highest heaven, and is at the same time the bestower of all auspicious powers and benevolent blessings. Here, in this combined conception of God, we have the very heart, so to say, of Vaiṣṇavism. From this central idea arose all the later developments of this religion, as also all its later adaptations to the needs of progressive Hindu life.

In the same manner as Vaiṣṇavism, Śaivism also may be traced to the Vedas—to the deity Rudra so well known in Vedic literature. Viṣṇu is a solar deity in the Vedas, as I mentioned to you already. Rudra is therein conceived to be Agni—the fire-god. From the Vedic conception of Rudra as the god of fire arose Śaivism, even as from the conception of the sun-god arose the later worship of Viṣṇu as the one Supreme God. Why did these later developments and modifications in religion come into existence in this country, one may very well ask. Why was there the gradual overthrow of the old Vedic religion of sacrifices, and why the introduction of the later religions based on the *Upanishads*, the *Itihāsas*, *Purāṇas*, and *Āgamas*? That is indeed an interesting question to ask. The development of thought in Indian civilization made it necessary that the old Vedic religion of ritualism should be superseded by another religion, which had more of real life in it, and was more capable of satisfying the religious needs and aspirations of the human heart, irrespective of all considerations of race, caste and social status. Nevertheless, this new religion could not be altogether new. In fact the progress of religion is so effected in the history of all civilizations that no new religion can be absolutely or unmixedly new. When a new institution or a new idea has to be introduced among a people for their immediate benefit, it invariably happens that this new institution or new idea becomes implanted upon something that is really old. And the new idea or the new institution, growing in the midst of old surroundings, absorbs and assimilates a great deal of what is old from its environment: and in the result, the old and the new together sprout up in a new form so as to make the new product, viewed as a whole, more comprehensive, more beautiful and more helpful to the advancement of culture.

and character and civilization among the people. That is the way of progress everywhere. Whether we trace the origin, for instance, of Buddhism or Christianity, or trace the origin of civilization in China or Japan or France or England or India, we invariably find that new ideas and institutions grow in the midst of old environments and under the impulse of old forces which are still alive and actively in operation. We thus learn to see that every new growth is largely the result of the assimilation of much that is old with something that is new.

In the course of the development of the sacrificial religion of the Vedas, the influence of the priests at one time became so markedly preponderant that the gods themselves almost began to disappear from the vision of the sacrificers. And what loomed largely before their eyes was the performance of the sacrifice in accordance with the strict letter of the law. Another thing which also must have loomed largely was the rewarding of the sacrificial priests by the payment of valuable *dakṣiṇā* or honorarium to them. To what extent such a decline of the true religious spirit took place may be made out from the fact that some of the later *Mīmāṃsakas*, when dealing with the question of who the *Devatās* are, to whom sacrifices are offered, hastily dismissed the question itself by giving out that we need not at all trouble ourselves about who the *Devatās* are. They went quite so far as to say that the *Devatā* is simply that thing the name whereof is seen inflected in the dative case in sacrificial formulas like *Indrāya svaha* for instance. "Who is Indra?" is the question asked, let us suppose. The reply is—"Don't ask who he is. He may be anything or nothing. He is simply that thing the name of which is here in this formula inflected in the dative case." When such an answer is given to such a question, we may at once make out

what relative importance must have been attached to the question of who or what the gods are, as compared with the numerous and complex details of the sacrificial ceremonial. When mere sacrificial details became too much all-absorbing, all considerations regarding who or what the deity is, what its powers are, why we should worship it, were thrown into the back-ground. In fact these and other more interesting details bearing upon the question of godhood rapidly went behind the curtain. As all thought bearing upon the vital question of godhood in religion disappeared in that manner, what happened to be left behind was nothing more than mere form overloaded with numerous complicated and unattractive details involving much useless expenditure of time, wealth and labour.

Naturally the common human heart would be prone to rebel against such a religion. There can indeed be no real life of any kind in an over-encrusted and fossilised shell of religion. There is nothing in it to touch the heart, and make it burn with the magic fire of spiritual fervour and moral emotion and sympathetic exaltation. It is too dry and too mechanical, too much of a sham to satisfy the deep religious longings of the aspiring and uplifted heart. In the early stages of its development Vedic religion was not like this either in its aim or in its practical use. From the very beginning it was indeed an earnest endeavour to rise from nature to Nature's God. In the hymns and prayers and chants addressed to the numerous nature-gods of the Vedas, a careful student may easily observe a growing tendency towards the realisation of what is sometimes called personal monotheism. The many gods of an earlier age become merged in the one God and are identified with Him: and this one God does not lose His divinity or His personality. Many consider that such

a really divine and personal God has to be an essential element in all truly satisfying religions. Anyhow there must be for the common man in his religion something to grasp and to worship as a Supreme Power and Personality, who would lovingly come to help him in times of difficulty, and to whom he might with complete confidence surrender himself in all conditions of trial and sorrow and suffering. Religion has even been defined as a kind of self-surrender, as the surrender of themselves which men make to a Higher Power, feeling unable to look after themselves in this world of troubles and turmoils—in this world, wherein even the most thoughtful man feels that he is blindfolded and tossed about without any aid from any really capable and truly knowing guide. Such a puzzling thing is indeed this world of ours! It is in fact so full of mystery and so full of pitfalls to the earnest and thoughtful man that he naturally feels that it would be good for him to seek and obtain the support of a Supreme Power, so that he may throw himself entirely on the mercy of that Power and derive unerring guidance from It, and take safe refuge with It, whenever necessary. It is very proper that this kind of feeling should come to the human mind most commonly and most readily, particularly in times of great danger and difficulty. When such a trying hour comes, how will the over-formal sacrifice, with all its elaborate details of ritual, help the aching heart of the man in trouble? How will the idea that the deity may be nothing other than what happens to be represented by the word, which is inflected in the dative case in a sacrificial formula, help him? You can all easily see that a conception of the deity, such as this, will give him no help, no support, no comfort. It is therefore very natural for the common man not to take into account the definition of the deity as given by these sacrifice-loving

latter-day *Mīmāṃsakas*. He wants his God to be real, to be supernatural and transcendental, and to be possessed at the same time of the requisite love and power to be ever near him and help him effectively.

In this way more than one of the prominent gods of the Veda began to be personally worshipped, otherwise than through the old over-formal sacrifices, gods such as Indra, Rudra, Brahmā and Viṣṇu. We have enough evidence to indicate that many Vedic gods came to be so worshipped independently. In the course of this process some people chose one deity for their worship, while others chose other deities. Besides this, we have to take note of the fact that the Aryas who brought their Vedic religion and Aryan civilization into this land were new-comers from outside: and they were comparatively few in number. Before they came to this land, other people were dwelling therein, whose language and civilization were different, and whose ideas and institutions were different, from those of the Aryas. These original inhabitants were, as far as we can make out with the help of available evidence—which is, however, hostile—a rather wild people who, nevertheless had a real civilization of their own, and had also an ordered social organization of their own. They were often found to be very powerful and clever in their conduct of affairs. Above all they had also a religion of their own, although this religion of theirs is declared to have been comparatively of a much lower kind than that of the Aryas. The religion that was then current among them is understood to have been characterised by the worship of the phallus, of serpents and trees and other things of that kind; and by reason of the magic and witch-craft associated therewith, it appears to have been a primitively magical religion as well. These and other primitive elements of religion must have been found to exist among

the original inhabitants of India, when the Aryas came in with their comparatively higher and more potent civilization. At that time these comparatively less cultured and less civilised original inhabitants could not of course grasp the meaning and aim of the Vedic chants and of the sacrificial religion of the victorious Aryas. And the Aryan priests, who were responsible for the proper conduct of the Aryan sacrifices, considered, as it was very natural in those days, that only the Aryan people were entitled to perform those Aryan sacrifices. So the sacrificial religion of the Aryas could not easily be made to spread among the non-Aryan inhabitants of the land. In addition to this the common human tendency of these non-Aryans in favour of a personally responsive deity must have to a noticeable extent told against the fatal completion of the sacerdotal process of ceremonial fossilisation in religion.

This sort of exclusiveness in religion is nothing very strange or very peculiar in the history of human civilization. Those of you that know anything about the religion of the Jews may remember that, till a very late period in the history of Judaism, it was an exclusive religion. It was a religion to adopt which the Jews alone were, by birth, entitled, but the Gentiles were not. Later on, however, the Jews also began to take in converts to their religion: they did not, however, allow these converts to enter freely the Holy of Holies in their Temple at Jerusalem. These converts were allowed to go only as far as the gate; and for this reason they went by the name of the Proselytes of the Gate. And even this became permissible, as I told you, very late in the history of Judaism. In the earlier stages of its history, Judaism was a rigorously exclusive religion. So also, if you go to the early history of Rome and of Greece, you will find there the same religious

exclusiveness. The religion of the Latin tribes was distinctively exclusive. Nobody, who did not belong to any one of those Latin tribes, had any right to take part in the public worship which they conducted from time to time. Among the Hellenic people of Greece also, those, who did not by birth belong to the Hellenic fraternity, were not allowed to take part in their public worship. In fact, in connection with the development of every historically evolved religion, we find that at one time, in the early stages of its evolution, it must have been exclusive. And yet the exclusiveness of the sacrificial religion of the Vedas has been, in modern days, made the theme of much harsh criticism directed against the ancient Brahmanical priests of India. The chief complaint against these priests is that they managed to keep all higher religion and higher social privileges to themselves, and that the sense of human equality was smothered by them and kept away in the region of the improper and the impossible. This is an accusation based on ignorance in relation to the exact conditions of historic evolution in religion. We have to bear in mind that, in the progress of human civilization, most early religions are characterised by exclusiveness at first. We generally start with the exclusive religion of the tribe; and this sometimes develops into the religion of a group or federation of tribes, which again may, under favourable circumstances, grow into the religion of a nation. In all these stages religion has to be largely exclusive; and it is only at last that we arrive at the universal religion. If we bear this great fact in the history of religion in mind, we may see at once how the bottom of this accusation against the ancient Aryan priests of India can be knocked off with the greatest ease.

Much of what I have said regarding early religious exclusiveness may look like a digression; but you will see

that it is not without its bearing on the important question of the forces that gave rise to that universal religion, which has come to be known by the name of Vaishṇavism. In the course of its natural development, religion in our country also became more and more universal; and with the growth of universalism in religion all distinctions of race, caste and creed had to disappear in the matter of men's religious eligibility for the attainment of the highest good of soul-salvation. I say advisedly that even differences of creed disappeared in this matter under the benign influence of the larger religious universalism in the country, because universal Hinduism has proved to be so comprehensively tolerant as to admit readily the title of all mankind for salvation, and to take away from life much of the unwholesome bitterness of feeling generally arising from differences in religious creed and opinion. This is a point in relation to Hinduism which can indeed be very fully demonstrated to be true.

Here, I may, in passing, point out that even so early as the time of Vasishṭha and Viśvāmitra the sympathetic and expansive tendencies of liberalism seem to have struggled to come up in the sphere of religion in India. Viśvāmitra was a liberal seer, even as Vasishṭha was a conservative sage, who wanted the Vedic religion to be confined solely to the Aryas. That Viśvāmitra desired even this religion to be made universal, seems to be borne out by the well known story of Trisanku. Whether you approve of this view regarding our ancient Aryan liberalism in religion or not, this much is clear, that in later times the sacrificial religion had, in spite of its having been more or less expanded and allowed to spread, largely to disappear, partly on account of its own over-luxurious and redundant growth, and partly on account of its notable unsuitability to satisfy the earnest cravings in the heart of

man after a real, hearty and living religion. And when it thus naturally faded away, we find that three deities known to the Vedas came to hold a prominent position in the popular religion of the Hindus—Rudra, Viṣṇu and Brahmā.

With this natural decadence of the overburdened Vedic ritualism and its many and multiform sacrifices, we observe two religious forces making themselves more and more markedly effective and acting in consonance with each other in the evolution of further religious progress. The germs of philosophic speculation found in the Vedas grew rapidly and culminated in the production of our justly famous *Upanishads*: and the popular force in favour of the personal deity also asserted itself as against the weakened sacerdotalism of decadent Vedic ritualism. It is in fact as the result of the operation of these two forces that the idea of the Hindu trinity of gods came into existence, so as to serve well the demands of religious philosophy on the one hand, and the felt religious needs of the advancing popular mind on the other. When these gods of the trinity came to hold a prominent position in Hindu religion, even then the old spirit of the religion of the Vedas, that among the gods there is none higher and none lower, that each god as he is worshipped may well be looked upon as supreme—that spirit of *henotheism*, as Max Muller called it—persisted among the thoughtful people: and with its persistence it was impossible for them to declare that any one was higher or lower among these three gods. In the meanwhile philosophy had, as I have already hinted, begun to produce more notable results than in the earlier days of the religion of the Vedas. I don't mean to say that in the Vedas we do not see the real beginnings of Hindu philosophy. It would be very wrong if I said so. On the other hand, there is ample evidence to show that potent germs of early philosophic thought are found in

great abundance in the Vedas—particularly in the *Rig-Veda* and in the *Atharvāna-Veda*. That these germs should have grown well and produced large and highly valuable results is very natural indeed among a people so notably prone to be speculative and religious as the Hindus have been for centuries. The *Upanishads* are sometimes called the *Vedānta*, which means literally the end of the Vedas. If it is not thus literally interpreted to mean the last portion of the Vedas, it may be made to denote the aim or purpose of the Vedas, that for the attainment of which the Vedas seem to have steadily striven. Whatever the interpretation of the word *Vedānta* may be, we are able to trace in the treatises going by the name of the *Upanishads*, the sources of the later systems of Hindu philosophy known as the *Sāṅkhya*, the *Yoga* and the *Vedānta* systems. Even Buddhistic and Jainā philosophy are held by some to be traceable to them. Those treatises themselves do not give any definite expression to any particular system of philosophy. They are not the work of one mind like the systems of modern philosophers, such as Kant, Hegel, Mill, or Spencer. Although not systematised as in modern philosophic works, the thoughts in them are strikingly luminous, often very piercingly and gloriously luminous. These thoughts take us to the farthest limit of all philosophy and impel us to go even beyond, and are expressed in language which is most enthralling and highly sublime. I believe my philosophic friend in the chair will support me, if I say that, after all, there is much deadening influence in system-making. As soon as we put together our philosophic thoughts into a system, there is a natural tendency for that system to lose spontaneity and originality and to become lifeless and hidebound. They lose their power to expand, and the germs of originality in

them become crushed under the great pressure of the mechanical forces of systematisation. Luckily, therefore, for us, the authors of the *Upanishads* were not like modern philosophers: they did not endeavour to build up systems. They must have felt that their function as teachers was simply to give free expression to what they from time to time saw like seers. They left system-making to their later and weaker followers. That is why we have had in this country a profuse growth of pure and highly aspiring philosophy out of our *Upanishads*—of philosophy which has flourished in various forms and under various names, and has been systematised in various ways by various scholars and sages and saints.

(*To be continued.*)

THE APHORISMS OF NARADA ON DEVOTION.

(Continued from page 127.)

65. All activity being dedicated to Him, even desire, anger, pride, etc., should be directed solely towards Him.

Ātma-nivedana or the offering of one's self to the Lord is the highest kind of worship and is clearly explained by this aphorism. Reference has already been made to it in aphorism 19 *supra*. Devotion, properly so called, is the most intense love, but the indescribable bliss inherent in it and the high degree of spirituality attained by the devotee are not the direct result of that love, but of the feeling, bodily as well as mental, of the eternal presence of the Lord in all act, word, and deed. Success in devotion and the magnitude of the results achieved are in proportion to the extent to which this power of concentration and sustained meditation has been developed. The reason for this is that the very nature of the Lord is infinite bliss which is imparted to any one who comes into contact with it. The closer the contact, the greater the bliss imparted, and it makes no difference in this case whether the contact is based on love or on hate. The property of fire, for instance, is to burn everything that comes in touch with it. It will therefore burn your finger to a certainty, if you place it therein, whether you are willing that your finger should be burnt or not. Hence is the Lord described as the ocean of infinite mercy and love in our sacred books. His mercy is infinite and unconditioned, because it makes no difference between love and hate, or between virtue and sin. Fix your heart on

Him, no matter what your qualifications are, and He is entirely your own. It is the love of the mother towards her children. Therefore do we read that even such tyrants as Kamsa and Śiṣupāla, who were constantly inimical to the Lord, attained the highest spiritual goal possible for any being as soon as their life was taken by the hand of Śrī Kṛishna. Even the demoness Pūtānā, who came to Śrī Kṛishna with the express object of murdering this Immortal Child by suckling Him, was rendered immortal by the touch of His tender hands and lips, and even her corpse, it is written, emitted the sweetest fragrance in all directions. It is therefore taught in this aphorism that even desire, anger, pride, etc., should be directed towards the Lord so that there may be no interruption to the continuous concentration of the mind on the Lord.

This aphorism teaches what is often called spiritual alchemy, another name for the science by which the Supreme Being is reached *through* the world and not *outside* it. Let us take a few instances. Love towards one's wife and children is often denounced by a set of philosophers who will nevertheless talk of universal love and universal brotherhood. Surely the way to universal love should not begin with a *hatred* of one's wife and children. Rather should the love of one's own family be kept up and purified and expanded, step by step, into a love for all humanity and then into a love for all creation. It then becomes the love of the Lord, for He is in all beings, and by loving all beings we love Him. If we do so consciously with a full knowledge of the sacred truth involved therein, so much the better. Or, take anger. It is a positively vicious passion. But be angry with anger itself, because it is your deadliest enemy. Be angry with the Lord, for neglecting you and not revealing Himself to you although you are one of his children and are entirely dependent on

His mercy. By this means the vice of anger is easily converted into a virtue. Or pride, for example. Instead of being proud of your wealth, or caste, or your position in life, or your scholarly wisdom, be proud, extremely proud, that you are one of God's children or God's servants. Be proud of your privilege to worship and think of Him. Be proud of the happiness you enjoy by merely chanting His name ; and the pride which was once a stumbling block in the path of progress, becomes, by this process of spiritual alchemy, a stepping stone to reach the heights of devotion.

66. Breaking asunder all that is triple, one should cultivate love and love alone in the shape of unswerving service or unswerving devotion like that of a wife to her husband.

Every transaction of our ordinary life may be expressed in three terms ; for example, the knower, knowledge and the known, or the doer, the deed and the thing done, or the thinker, thought and the object of thought, or the lover, love and the loved, and so on. This triplicity in everything is called *tripuṭi* (or *tri-rūpa* as in the aphorism) and will persist so long as the phenomenal world appears to us as the reality. When, however, the Supreme Self, which is the One Reality, is realised, this triad vanishes and merges into a single whole, for the Self alone is the knower, knowledge and the known, at that stage, and so on. These triads are the root-cause of the innumerable distinctions and differences that impede the growth of unity in life, and it must be the earnest endeavour of every spiritual aspirant to get rid of them sooner or later. But as pointed out above, complete freedom from them is not possible until the very last stage which is yet far distant for most of us. This aphorism therefore teaches us, in the

spirit of the preceding one, to do the next best, namely, to associate these triads with the Lord and thereby take the venom out of them. The most powerful of these triads is that which relates to love, which is in its turn based on desire. This constitutes one of the most irresistible distractions of the mind and is an extremely subtle enemy with all its unnumbered ramifications. But turn that love a little to the other side, and instantly, like the metamorphoses in fairy tales, the darkness becomes daylight, and what was ere now a mental distraction becomes a forward march in concentration. The Lord is then seen as the lover, and we, His servants and devotees, are, by virtue of our very nature, His beloved. The connection between Him and us, the remaining item of the triad, is LOVE, infinite Love, overflowing the utmost bounds of space and time, sweetening the remotest star and the tiniest atom,—Love, which is the Supreme Brahman itself, the Lord Himself,—the Love, by which impelled, we feel it a glory to be the servants and devotees of the Lord, the Love by which the Lord immortalises the whole universe and his servants and devotees in particular.

67. Such one-pointed devotees are the greatest.

These devotees are called one-pointed, because their whole heart, their whole being in fact, eternally points to the Lord in the same way as the magnetic needle turns incessantly towards the north pole. Walking or sleeping, sitting or standing, speaking or eating, working or resting, they do not forget the Lord for the fraction of an instant, because, they relate whatever they do to the Lord, as explained in the two preceding aphorisms.

68. Their throats choked, hairs standing on end and eyes filled with tears, conversing with

one another, they purify their families and even the whole world.

These are the outward bodily signs of concentrated devotion in the heart, for, the body faithfully reflects even the most delicate feelings of the mind. Such devotion engenders a sense of infinite bliss and the tears etc. are the natural result of such a condition of the mind. The conversation referred to in the aphorism relates solely to the Lord. Devotees who are so far advanced in spirituality can hardly be deemed to be fit servants of the Lord if they remained content with the beatification of their own hearts. These are the saviours of the world, and, if they will not help others and uplift them, who else can? And as speech is the commonest means of communicating thought, these devotees, by conversing among themselves and with those who may fall in their way, fulfil their mission of magnetising the whole world with the fire of devotion.

69. They sanctify even the sacred places, they render pure deeds purer, and they make even the Sastras authoritative.

The sanctity of places of pilgrimage is not so much due to the existence of an idol of God in those places as to the frequenting of those places by great and holy men, such as devotees and saints. Such men have not got to perform any ritual for the sake of acquiring merit, but yet they do so in order that the act may be considered proper and their example followed by those less advanced than they for whom such rituals are necessary. The thousand and one injunctions and prohibitions contained in the *Sastras* do not apply to them, because they are above all secular or scriptural dogmas, and yet they observe some

of these of their own choice, because others, to whom these rules are necessary, may profit by imitating their example.

The reason for the extreme holiness of such devotees is given in the following aphorism.

70. [For] they are full of Him.

The original is *tanmayāh*. As has been explained above the Lord eternally resides in their hearts and there is not a moment in their lives when He is forgotten. The busiest periods of daily life are unable to interrupt the continuity of their devotion, and every thought, word and deed of theirs is related to the Lord. They may therefore be literally said to be "full of the Lord," and hence their extraordinary purifying power. By way of example it may be pointed out that the pleasant taste of sugar is due not to the material that we call sugar but to the quality of sweetness of which it is full. And as the quality inseparably resides in the substance and neither can be thought of as distinct from the other, so does the Lord reside in the heart of his true devotee, and the one without the other becomes an impossibility.

71. Their ancestors rejoice, the gods dance with joy, and this world is endowed with a saviour.

The hearts of such devotees are so attuned as to beat in harmony with the whole of nature, and it is no wonder that all parts of nature, including things which we call superhuman but which are still part of nature, pulsate to the same tune and express their own sense of this universal harmony.

72. For them there is no distinction of caste, or learning, or beauty, or family, or wealth, or profession, etc.

This should be understood in two senses. First, the devotee, to become such does not need any of these qualifications. In the ninth chapter of the Bhagavad-Gita we hear Sri Krishna saying : " Even if the most sinful worship me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved ; speedily he becometh dutiful and goeth to eternal peace. O Kaunteya, promise (to all) that my devotee shall never perish. They who take refuge with me, though of the womb of sin, women, merchants, even labourers, they also tread the highest path." Again, in the *Bhāgavata*, Prahlāda is made to say that the various qualifications enumerated in the aphorism are not those with which one can please the Lord, but that devotion, and devotion alone, synonymous with love, is the one absolute necessity for the devotee who aspires to become the beloved of the Lord. And he instances the case of the elephant which remained for years in the mortal grip of the crocodile and which was eventually saved by the Lord manifesting Himself in response to an earnest prayer addressed to the First Cause of the universe. Secondly, the devotee, in his dealings with others, does not observe these differences. We read in the Gita, " Sages look equally on a priest adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste." Hence is a devotee required to be 'equal-eyed.' For, there is not an inch of the universe in which the Lord is not. He is the inner spirit of everything that we can know or think of. Everything is His dwelling place. How then can the earnest devotee despise or think ill, in any manner whatsoever, of the dwelling place of the Lord. This is the reason underlying the practice which some devotees have of saluting anything that they come across, man, beast or inanimate object, for, to their vision, everything is remindful of the Lord,

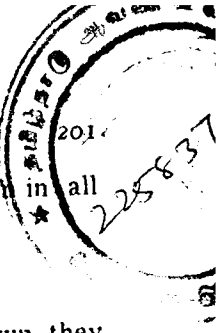
and they are incapable of seeing ought but Him in all places and at all times.

73. For, they are of Him.

That is, they belong to Him, they are His own, they are His agents or servants. This is an additional reason for the above-mentioned attitude of the devotee. The Lord, who is the father and mother alike of all things in the universe, has no likes and dislikes, love and hate, kindness and unkindness, towards his children. His attribute is infinite mercy and unconditioned love. Not an atom escapes His watchful care. How then can the servant of the Lord cherish anything but the most agreeable feelings towards any of the Lord's own dear children !

S. VENKATARAMANAN.

(To be continued.)



UNITY IN VARIETY.

The idea of unity in variety, in all its innumerable aspects, has engaged the attention of thoughtful men in all ages. Fundamentally expressed, the principle is that out of the one comes the many and into the one again the many is dissolved. This single sentence sums up the whole secret of evolution, from whatever standpoint one may look at it. From the one, the many—from the many, the one again, and so on, and so on, without beginning or end, variety in unity, and a far deeper unity underlying that mysterious variety.

In order to understand the subject in its proper light, let us at the outset, look at the oneness taught by the material sciences, so that, from things that we see at least dimly, we may proceed to judge of things that we do not see. Unity in variety is the key-note of every branch of scientific knowledge. The ultimate goal of chemistry is the discovery of one single element from which all the so-called elements may be shown to be derived and into which every known substance may eventually be resolved by a purely chemical process. The research of all physicists will be at an end if they could discover one fundamental energy of which all energies, heat, light, electricity, etc., are but different manifestations. The science of medicine would achieve its crowning glory if it could discover one root-cause for all diseases and one drug that can arrest that cause and ensure perennial health and vigour. What shall we say of the lesson taught to us by astronomy, that wonderful science which engulfs the starry heavens in one tremendous swoop? One is prone to imagine that this earth inhabited by puny man is the darling of all God's creation. But we learn that it is after all one of several planets revolving round the sun, some of them far mightier in size than our dearly-loved earth. Nor does our inquiry stop with the solar system. We are told that every one of

the stars that adorn the nocturnal sky is by itself a sun of immense size, with its own planets revolving round it in fixed orbits, only these planets are not amenable even to the most powerful of our telescopes owing to the almost inconceivable distance of the stars themselves. Let us proceed one step further. Some of the more observant among astronomers declare that even the sun and the stars are not fixed in space as popular treatises on astronomy would have us believe, but are rushing along, all of them, at a tremendous velocity in infinite space. Does it involve any undue strain of our fancy to conceive of all these starry systems, of which our solar system is perhaps an insignificant unit, as revolving round a mightier sun, whose glory is denied to mortal eyes by its stupendous distance in space. And may it not be that even that glorious sun to which our so-called universe is but a planet, is in its turn attached to yet another sun of almost infinite magnitude and resplendence? And so on, farther and farther, in endless succession.

Let us for a moment take leave of the sciences that deal with gross matter and peep a little into the world of mind and we find therein the same tendency for oneness, the same principle of unity in variety. Psychology, for example, would explain every thought, feeling or emotion as a physiological function of the brain, and ethics would attempt to dismiss the enquirer after the basis of moral law with a single word like utility.

Let us dive deeper than the mind and study the cravings of the heart,—in a word, religion. Look at the most primitive of beliefs miscalled religion with its array of consecrated fetishes and you will find that even the followers of that religion pick out one of their fetishes as *THE GOD* to whom all the rest must be regarded as subsidiary. Look at any one of the later beliefs called exoteric religions and you will find prominently put forward the same idea of a single ruler over the destinies of men with a hierarchy of minor divinities working out his imperious behests. Look again at the several

esoteric cults and you still find, in their teachings, the One which is omniscient, omnipresent and omnipotent, and of which the gods of popular religion, nay, Isvara himself, are but limited manifestations whose very existence is dependent on man's ignorance and illusion.

Of late, they have begun to deal with even the several religions on earth in a scientific way and to treat them in much the same manner as a physicist or chemist would treat energy or matter. This is the science of comparative religion and comparative mythology, whose object is to discover unity in variety even in religion, to find out one universal religion of which all other religions may be said to be trivial modifications. It must be said to its credit that this attempt to seek unity in religion has met with very hopeful success so far as it has gone.

It often strikes even the not very advanced thinker that this universe with its mineral, vegetable, animal and human kingdoms, obeying unerring laws of nature, endless in their variety and yet wonderfully simple in their unity, these millions and millions of resplendent orbs rolling in beautiful magnificence and systematic precision through illimitable space, the luxuriant richness of detail in even the tiniest of organic tissues which defies the penetration of the strongest microscope, the terrible grandeur of titanic agents of destruction such as volcanic eruptions and inundations of the sea, when one bestows even a cursory thought on all these, it often drives him to the conclusion that all these cannot be attributed to a series of accidents, to the veriest whims and freaks of a ferocious, uncontrollable, unprincipled nature, but must be the creation of one mind, one infinite thought from which all that we know of springs forth and in which it has its being. It is not open for us to argue that there may be many such causes corresponding in number to the several departments of nature; because, each one of such causes must be traced back to yet another cause and so on *ad infinitum*. In matters like these, therefore, there is no stoppage until we

assume, for argument's sake at least, one single cause behind which logic has no power to explore.

Let us take an ordinary human life, not the life of the physical body, but the life of the individual soul, the *Jīvātman*, and see how far this principle of unity in variety may be applied thereto. We should in this connection remember that birth is not the beginning of a human life nor is death its end. Each human life, properly so called, begins when it emanates from the One Life which is the life of the whole universe, and, after passing through a succession of countless births and deaths, ends when it merges again into the One Life from which it issued forth. Here are two separate instances of unity in variety, namely, first, the One Life of which all lives are but manifestations, and, secondly, one single human life, a continuous circular chain, of which each succeeding interval between birth and death is only a link. Now, it is even written in our sacred books that, when all separated lives resolve themselves into the One Life at the time of a *mahāpralaya* or a great deluge and unfold themselves once more out of that Life to begin a new cycle of evolution, there is a mysterious continuity even between the past evolution and the would-be evolution. On this unity in variety as applied to human life is based the doctrine of reincarnation, and its inevitable deduction, the law of Karma.

Let us pause here for a moment and see how far the law of Karma exhibits the fundamental principle of unity in variety in all its aspects. It is often said that this law of Karma presents unending complexities and makes one waver like a pendulum in his choice of free-will or predestination as the underlying principle of this law. Some are inclined to look at Karma as an inexorable law of causation in whose iron-grip man is as powerless as a worm crushed beneath a rolling wheel. There are others, on the contrary, who regard the law of Karma as opening up mighty vistas of hopefulness and promise for the evolving soul, inasmuch as the law asserts that "as we sow, so we reap." For a proper explanation of

this seeming difference, we cannot give a better illustration than the well-regulated government of a vast and powerful state. The head of the government is the king whose will is law and the disobedience of whose mandate is synonymous with death. The machinery of government is very complex, from the prime minister down to the sweeper of the village office,—innumerable wheels, great and small, wheel within wheel, an incomprehensible and highly complex organism, but yet, after all, a *single* organism subservient to the will of a single individual. Do we expect the king to give his careful attention to every minute detail of administration and to the affairs of even the remotest parts of his realm? He has to employ a large number of agents, high and low, for the purpose, and can at best only lay down the policy to be pursued by his agents in the more important affairs of state, and can assume responsibility only to that extent. Let us now consider the position of one of the several subordinates of the king, say, the head of an important office. Is his condition one of abject slavery or one of autocratic independence? It is neither. He is no doubt bound to obey every word of his royal master, and rigid rules circumscribe his action on all sides. But we know at the same time what unlimited powers for good or for evil the head of an office is possessed of. He has enormous privileges and equally enormous responsibilities, and the freedom of action allowed to him is so very wide and so very elastic that it altogether precludes the idea that he is a mere automation. And yet his duty is fixed and the programme of his work is intelligently laid down by the king in such a fashion that the functions of the various departments and offices fit into each other with absolute accuracy and form one harmonious whole, the unit of the state. If the head of an office imagines himself to be a mere puppet in the hands of the king and does not use his discretion, or if, on the other hand, he forgets his position of subordination and asserts his self-will and unrestricted freedom in everything he does, then, the constitution of the state

will be shaken to its very foundation. It is absolutely essential that such an officer should realise that he is but a limb of a mighty unit and should act in consonance with all the other limbs and always in the interests of that unit of which he is a limb.

No better example of unity in variety and variety in unity can be found in ordinary secular life than the one described above. And does this not suggest that the law of karma can be expressed in much the same terms? When a particular result has to be brought about in the universe, it will surely be achieved whether we think it our duty to work for it or not. Other agents will be forthcoming to accomplish the task if we are unwilling to be the agents. If an officer does not do his duty but expects to be always led by the nose by his king, he is curtly dismissed and a more energetic, more willingly diligent, officer appointed. Shall we choose the ignominy of such a discharge from service, even if such ignominy were left to our choice, or shall we choose the more straightforward and more honourable alternative of disinterested and praiseworthy service? The work of the officer in our illustration is not so much to reason why or wherefore a thing ought to be done as how it ought to be done. He has to do his duty to the best of his intelligence and ability and leave the rest to the king. The king will promote him to higher and at the same time more responsible posts, according to the value of the service he renders, and, who knows, the vassal may one day become the king himself. This is the doctrine of karma-yoga which is based on the law of karma. Every one of us is in reality a veriest tool in the hands of nature, but nature is generous enough not to make puppets of us all, and gives us freedom of will and freedom of action to a very large degree, so that we may work out our own evolution. It is not for us to argue why evolution should go on at all, instead of the One remaining the One for all eternity. But the fact, the solid fact, that evolution is actually going on, stares us in the face, and to deny it is a sign of inner blindness. Now the

only effect of one's resigning himself to fate and remaining inert would be that he will be left behind in the onward march of the human race, to his own detriment and not that of anything else, for, the evolution of the universe will go on and must go on in spite of any one. But it is in our power, however humble we may be, to influence the evolution of the universe to a substantial extent. We are a part of the whole and the possibilities that lie hidden in each individual soul are by no means insignificant. We are not a negligible factor at all. The universe can afford to neglect us, but, if we choose, we can be its most beloved pets. Let us remember that any one of us, by dropping a rubber ball from his hand, can, as pointed out by Emerson, change the centre of gravity of the whole universe, or that, by uttering a single word or cherishing a single thought, he is sending it forth into the wide, wide universe, past all hope of recall, to work out its own proportionate effect in infinite time and infinite space? Such indeed are the almost infinite possibilities which it is our privilege to wield, for good or for evil. And need we say that as a matter of course the good should be chosen in preference to the evil. And let us remember that all the time we are active, all the time we are discharging our duty, we are doing so not as independent isolated units, but as parts of a single mighty organism of which we are but tiny limbs. Let us also remember that, in the words of the poet, "Ours is not to reason why, ours is but to do and die," leaving the question of reward or punishment to fate or God or nature, whatever it be. Here then, one may perhaps say, the doctrine of fatalism comes in. But we should guard ourselves against a very common mistake. The teaching of Karma-yoga does not expect us to be such hopeless fools as not to look before and after and consider well what fruits our actions are likely to bear. What it does enjoin is that it is not our province to consider when or how a particular action of ours should bear fruit or what kind of fruit it should bear, any more than it is

open for an officer of the state to prescribe the time when or the kind of promotion with which, his services should be rewarded.

We thus see how the doctrine of Karma-yoga is also based on the principle of unity in variety.

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that god meant him to do, and will be his best. If he be a great man, they will be great things; if a small man, small things; but always, if thus peacefully done, good and right.

—*Ruskin.*

EXTRACT

THE CLASSIFICATION OF RELIGIONS.

*(Concluded from page 164.)**II. According to Ethnological Relationships and Historical Connections.*

A NEW CLASSIFICATION.

The reason for an ethnological classification of religions is the fact that religion gets its character from the people or race who develop it or who adopt it, and that the religions of related peoples are more nearly alike in character. I have already quoted Max Müller's remark that "particular in the early history of the human intellect, there exists the most intimate relationship between language, religion and nationality." As history advances the lines do not run quite so closely parallel. Each and all become intermixed and influenced from without; yet the cast imparted to it and the type which its exponents give it are ever manifest. (Compare, e.g., English, Spanish, and Russian Christianity). However, notwithstanding all the deviations or separations between race and religion, there yet remains a striking unanimity. This is presented to us at a glance when we take the trouble to compare an ethnographic and a religious map of the world. We have in our time, however, to compare groups or families of each instead of individuals or single members as would be the case in a study of the conditions in ancient times.

Within the last few years we have heard much about universal religions as contrasted with national or race

religions; but how strictly in the mass of the populations the racial lines are maintained and how thoroughly they modify any importations of foreign faiths brought about by military might or political influence, is most manifest as soon as our attention is given to the situation. To take an illustration or two from the best known cases: the Christianity of the Romish type, although preached with an unrivalled pertinacity, has signally failed to take a deep hold upon the Teutonic, or Germanic, races. It has been able to take root only where the Roman civilization had been or was at the same time planted. The independent spirit of Northern Europe was never subjected to the Roman yoke, and as soon as it reached a sufficient degree of culture, it produced its Wiclifs, Husses, and Luthers who, with the material then at hand, developed a distinct racial religious tendency. And the tenacity with which these lines yet hold is too well known to need a word of comment or support. Just as Romanism has found it impossible to penetrate northward, so Protestantism has made little impression on Southern Europe. Wherever Romance peoples are (in Italy, France, Spain, Portugal, Mexico, and South America), there is Roman Christianity in the ascendancy; wherever Teutonic, or Germanic, peoples are (in Germany—excepting the southern part where the population is less purely German, and where it was more subjected to Roman civilization—Scandinavia, Great Britain, Iceland, United States, British America, and Australia) there is Protestantism.

Now the same influences, forces, and isolated circumstances which developed a special race developed at the same time a special religion, which is a necessary constituent element or part of a race (at least after man had reached a certain stage of mental power or growth). Or, as above explained, if the religion be one imposed upon

the race from without, it is destined to be made over and modified to correspond with the peculiar character, notions, and circumstances of the people who come to adopt it. Only an occasional thinker rises above the peculiarity which makes his people a distinct one and advocates more universal tendencies; and since the influence of these rare-coming individuals must be for various reasons exceedingly limited (especially because the broader views which they preach, in negating so much of the old peculiarities, seem to the masses irreligious), the stamp given to a religion must ever come in greater part from the side of the mediocrity of the population. Only at rare intervals in history does there come a juncture of conditions when individual influence can rise so high as to overturn the popular views; and then we have the beginning of what later is called a new religion. The new views are gradually taken up by the masses and gradually but certainly wrought over, interpreted and developed or correspond to the tendencies and environments of the race in question. Now it should be evident that a religion is not sufficiently understood (whatever else we may know about it) until it is seen in reference to these racial peculiarities and circumstances of life. And if religion cannot be studied in its fulness and fairness without going into its ethnical manifestations, not more can we expect without such a treatment to obtain a due appreciation for this great historic factor. An ethnological study of the field will have the advantage of showing what has been contributed by the various races to the full idea or concept of religion. It will show us that its essence has been conceived to consist in now one and now another element, and through this will teach the elements which properly belong within its domain. In this way, its investigation will do away with a multitude of misconceptions and onesided ideas.

Believing then, as I do, that new light may be thrown upon religious phenomena by undertaking its examination in such a manner as above suggested, and believing, as I have said elsewhere, that such a study is demanded by the broad candid requirements of our genuine modern science; I offer the accompanying ethnographical divisions and outline tables as a guide for such an examination. Although we are far from possessing the material for a complete understanding of all these peoples, yet more is at hand than most of us are aware of, more perhaps than we yet have capacity to use, and more, it is to be feared, than we yet have disposition to use with fairness and impartiality toward those belonging to other stems of the race. In support of this remark about the material which stands ready for scientific disposal, as well as for the general correspondence of the arrangements here adopted with the facts, I beg leave to call attention to the works of Tylor, Spencer, Fr. Müller, Peschel, Ratzel, Hartmann, and Waitz, and to the multitude of works referred to by these well-known writers.

A TENTATIVE ETHNOGRAPHICO-HISTORICAL CLASSIFICATION OF THE HUMAN RACES TO FACILITATE THE STUDY OF RELIGIONS.—IN FIVE DIVISIONS.

TABLE I.

OCEANIC RACES.

Malayans	... { Malacca Sumatra Java Borneo Madagascar	Melanesians	... { Solomon Fiji New Caledonia New Hebrides New Guinea Tasmania
East Malayans	... { Formosa Phillipine Celebes Molucca	Polynesians	... { Tonga Samoa Society Marquaeas Paumotu Hawai
Micronesians	... { Pelew Caroline Marshall Gilbert	Australians	
		Maori (New Zealanders).	

The Brahmaravadin

TABLE II.

See *Völker-Karte* in Ratzel's *Völkerkunde*, Bd. 1, 20.

AFRICAN RACES. { Negroes : Peoples of the Soudan region etc.
Bantus : Kafir and Kongo Peoples of Central Africa.
Quoi-Quoin : Hottentots and Bushmen.

For North Africans, see Table V.

TABLE III.

AMERICAN RACES.

1. Eskimo. (The connecting link with Mongolian.)
2. North American Indians. (Including many tribes from British America to the Gulf of Mexico.)
3. Nahuas. (Including the Aztecs, Toltecs, and Nahuas extending from Vancouver's Island to Nicaragua.)
4. Antilleans. (Including the Mayas in Yucatan and the Natchez between the Red and Mississippi Rivers. Were one of the most gifted of American peoples. Subjected by the Caribs.)
5. Muyscas or Chidchas. (In South America.)
6. Quichua, Aymara, etc. (Culminating in the sun worship of the Incas of Peru. A natural growth to a very high stage.)
7. Caribs and Arowaks. (Along the whole north coast of South America.)

8. South American Indians	{	Brazilian	...	Tupi-guaranos
				Indios Mansos.
{	Southern & South- east Tribes	...	Abipones	
			Pampas Indians	
			Puelches	
			Pategonians (or Tehuelches)	
			Feugians.	

TABLE IV.

MONGOLIAN RACES.	Mongol-Tartars of Northern and North-Eastern Asia.				
	Ural-Altaic ... (original unity of this branch has been proved by <i>Castren</i> . the high- est authority on it.)	{	Lapps	{	
			Esthonians		
			Finns		
			Magyar		
			Turkish		
				Tibetan	
	Indo-Chinese...	{	Burmese	{	Confucianism
			Siamese		Taoism
			Chinese ...		Chinese Buddhism
(ancient national religion)					
Japanese ... (Old national religion Kami-no madsu or Sin-to.)	{	Confucianism	{	(Introd. from China in 7th cent.)	
		Buddhism		(Introd. from Corea about 552.)	

FINALE.

We have now had a glance at the chief methods of classifying religious phenomena. We perceive moreover the various starting-points and principles from which the divisions are made. It is to be hoped also that their advantages and limitations have been suggested, if not fully set forth. It shall not be my calling hereafter to ignore these various methods, but on the contrary to often refer to some of them with pleasure. They are neither to be unqualifiedly adopted nor narrowly excluded. They serve their respective purposes ; but because of these virtues, we are not justified in resting content as soon as our desires for clearness are in part satisfied. It must be carefully borne in mind that this subject has never had a universal and impartial investigation such as has been given to many other fields ; hence the best theories about it are but inductions made on imperfect bases. We may trust that here, as everywhere else, nature is greater than our greatest guesses, and for this reason we may not hasten to tie ourselves up for fear of getting too far, especially if we divest our minds of every interest but that of desire to get at the largest truth. But how is this largest truth to be attained ? Surely not without seeing the greatest possible number of the facts. And not less surely ought those facts to be studied with as little preconceived theory as may be. Our better sciences proceed by gathering the facts in an orderly manner, and then looking to see what laws and principles they point toward. It is the business of history and ethnology to furnish this material ; it belongs to philosophy to draw the inductions. It strikes me then that religion (and not more this than any other human expression) does not receive full scientific justice until it has been investigated, historically, ethnologically, and philosophically ; in other words, in terms of time,

space and in most essence. Inasmuch as there is virtually no history obtainable (in the continuous chronological and developmental sense) for most of the peoples of the world, the historical and ethnical study must go for the most part hand in hand.

The first requisite for such an undertaking is to obtain through ethnological science a general notion of the races of men and of the various leading branches of these, past and present. This has been attempted in the five preceding tables, and the reasons for it have been given in former pages of this treatise and in the one on "Introduction to a Historico-Ethnical Study of Religions." Those leading races now form so many leading points of inquiry under each of which many questions are to be asked; and first from the multitude of answers returned may be undertaken the building up of the body or superstructure of what we may fitly term a genuine science of religion.

DUREN J. H. WARD.

NOTES and THOUGHTS.

It is from Death that we extract the noble and magnificent lesson of life. Awed by the sense of its shortness, we turn away elevated also by its objects. If short, let us crowd it with generous and useful deeds,—if eternity be at hand, let us prepare ourselves for its threshold by the aims and ends which are most worthy of the soul; and by the glory of our own thoughts and our own deeds, walk naturally as it were to the Immortal.

—*Lytton.*

* * *

It is much easier to love than to hate. Love is the natural and native air of the immortal soul. "While we fulfil the law of love in all our thoughts and actions, we cannot fail to grow." Hatred, discontent, envy and pessimism, cramp all the higher faculties of the mind, and very often actually breed disease in the body. To love all creation is to draw the responsive health and life of creation into one's own immortal cognizance. "Love easily loosens all our bonds. There is no discomfort that will not yield to its sovereign power." But it must be a selfish love.

—*Marie Corelli.*

* * *

It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself.

—*Epictetus.*

VEDANTA WORK

THE RAMKRISHNA HOME OF SERVICE: BENARES.

The Ramkrishna Home of Service at Benares is now sufficiently well known to the public. It is the one of the foremost philanthropic institutions of the day. Situated as it is in the most sacred place of pilgrimage of the Hindus, it tries as far as its means affords, to alleviate the privations, sufferings and distress of the poor and the diseased without any distinction of caste and creed. The workers have taken a vow of celibacy and devoted their lives to this most sacred mission. Benares is one of the most populous cities in Upper India, where pilgrims from every part of the country flock in enormous numbers. It goes without saying that such an humanitarian institution was badly needed in such a place. The Chowkaghat Hospital being outside the limits of the sacred shrine, is not liked by the people. The patients who are not admitted at the Bhelupura and the Prince of Wales Hospitals, are cordially received here, well nursed and properly taken care of. It is not an uncommon sight in Benares to find old decrepit and dying persons lying in the street without any shelter, exposed to the mercies of the weather. The Home has its workers who not only seek out such sufferers but bring and nurse them and minister to their comforts as best as they can. Besides medical help, they dole out rice and distribute small contributions to a large number of old widows and orphans who daily assemble there. In addition to this the workers carry relief to an equally large number of respectable poor old ladies who have been reduced to abject poverty, on account of their means

of livelihood having been stopped. With the increase in its scope of work, a permanent building of the Home was urgently needed. We think the public are well aware that nearly two years ago an appeal was issued for a building fund and in response to that appeal nearly Rs. 18,943 was raised. The foundation stone of the new building was laid on the 10th April 1908 and the construction commenced on the 7th October 1908 under the supervision of Swami Bignananda (late District Engineer). The proposed building consists of four general and three infectious wards to be built on modern and scientific principles, one out-door dispensary with office and library, workers' quarters, kitchen, privy, mortuary, bath-room and servants' quarters with gate and boundary wall covering an area of four standard Bighas. Of these requirements donations for two general wards and three infectious wards and the out-door dispensary with office and library having been promised and paid in part the construction of these five wards and the dispensary, bearing the names of their generous donors has been almost finished. The amount realized for the building up to date is Rs. 18,934 and the expenditure incurred has been Rs. 16,557. According to the revised plan the estimated cost of the whole building is Rs. 33,000. From the above it will be seen that the construction of the two remaining wards, workers' quarters, kitchen, privy, mortuary, Bath-room, servants' quarters has still to be taken in hand for which a sum of Rs. 20,000 is required. The Home of Service appeals to all the generous-minded people of the country, to the rich and the poor alike, and trusts every one will come forward to bear his share of the cost of construction of this philanthropic institution in the holiest shrine of the Hindus. It is needless to remind the readers that there cannot be any holier work for which they can open their purse in a sacred city like Benares. To offer in charity in

such a place is the work of the highest merit to a Hindu, specially when it is intended for the destitute and suffering humanity. We hope the balance of Rs. 20,000 will be realized within as short a time as possible. The estimated cost for the construction of the two general wards, remaining to be built, is Rs. 3,000 each. Gentlemen who will be kind enough to meet the entire cost of any one ward, will have their names inscribed on it, if they so desire.

With prayers for the relief of suffering humanity and for the Lord's blessings on you all, we remain

Ever yours in the Lord,
(Sd.) BRAHMANANDHA,
President, Ramkrishna Mission.

23rd March, 1909.

N. B.—All contributions should be remitted to the Asst. Secretary, Ramkrishna Home of Service, Ramapura, Benares City, or to the President, Ramkrishna Mission (The Math, Belur, Howrah). They will duly be acknowledged with thanks.

THE BRAHMAVADIN

“एकं सत् विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”
—*Rig-veda*, I. 164-46.

VOL. XIV.] MAY, 1909. [No. 5.

The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER XVIII.

(Concluded from page 176.)

65. Have your mind given to me, be devoted to me in love, be the worshipper of me, do obeisance to me; to me alone shall you come. (This) truth I promise to you, (for) you are dear to me.

That which is enjoined in the *Upanishads* in such passages as, “He who thus knows Him becomes immortal here. There is no other path for the attainment of final release,” [*Taitt. Ar.* III. 12. 7.], which is designable by such words as *Vedana* (or knowledge), *Dhyāna* (or meditation), *Upāsana* (or worship) which is of the same nature as *Divśana* (seeing or direct perception) and is succession of memory and which is unsurpassingly loving,—that is what is enjoined here by saying ‘Have your mind given to me.’ Be devoted to me in

love, that is, be unsurpassingly dear to me, meaning that by being unsurpassingly dear to me, practice the succession of memory which is of the nature of unsurpassing love. Be the worshipper (*Pājī*) of me: Here also the clause, 'devoted to me in love,' should be supplied. *Pajana* means worshipping. Hence (be the worshipper of me or *Madhyāgin*) means be devoted to the worship of me with unsurpassing love; for worshipping or *ārādhana* is the act of being completely subservient (to the worshipped). Do obeisance to me, that is, as *namana* or obeisance is extremely humble posture, thus means be surpassingly loving (in your obeisance). Renouncing thus you shall come to me alone. This truth I promise to you, that is, I solemnly declare to you, and do not (do so) as a matter of mere flattery; for you are dear to me. It has already been said so in the passage—"For, I am inexpressibly dear to him who has knowledge of me, and dear is he to me." [VII. 17.]. He in whom there is unsurpassing love for me, for him there is unsurpassing love in me also; consequently not being able to bear separation from him, I myself cause him to obtain me. Therefore truth alone has been solemnly declared to you, when it was said that to me alone shall you come.

66. Giving up all the *dharma*s (the paths of religious realisation) seek refuge in me alone. I will deliver you from all sins; grieve not.

Only by continuing to do all the *dharma*s in the form of *Karmaṇyoga*, *Jñānāyoga* and *Bhaktiyoga* which constitute the means of accomplishing the highest bliss through their character of being the worship of me with unsurpassed love and in proportion to one's qualification, giving up these by the forsaking of fruit (of work), work, and agentship in the aforesaid manner, seek after me alone who am the sole agent and who am what is to be worshipped, the (highest) object to be obtained as also the means therefore. That this alone is the giving up of all the *dharma*s according to the *Sāstrā*s has been firmly established at the beginning of the chapter in the

passages beginning with.—"Here in regard to *Tyāga* hear from me the conclusive truth, O most virtuous of Bharatas! *Tyāga* has, indeed, been declared (by me), O best of men, to be of three kinds." [XVIII. 4.], and continued in the passages—"Whenever a prescribed work is performed as a duty in itself, O Arjuna, by giving up attachment (to work) as well as the fruit (of work), that giving up is regarded to be *Sāttvika*." [XVIII. 9.], "for it is not possible for a bearer of the body to give up actions altogether; but he who gives up the fruit of works is called the *Tyāgin* or the giver up." [XVIII. 11]. I shall deliver you from all sins, that is, I shall deliver you who are thus situated from all sins which are opposed to the attainment of me and which are in the form of the endless doing of what ought not to be done and the omission to do of what ought to be done, accumulated from time immemorial. Do not grieve, that is, do not feel sorry for.

Or else because *Bhaktiyoga* is accomplishable by persons who are freed from all sins and have become exceedingly dear to the Lord and because the sins that are opposed to the undertaking of such a *Bhakti* are endless, to Arjuna who on account of the difficulty of getting over these sins even by the performance of expiatory rites for an unlimited time has been feeling sorry for by brooding over his unfitness for undertaking *Bhaktiyoga*—(to such an one) by way of removing his grief Sri Bhagavan said, "Giving up all the *dharma*s seek refuge in me alone." Giving up all the *dharma*s or religious rites which are suited to the varied and endless sins that are opposed to the undertaking of *Bhaktiyoga* and have become accumulated from time immemorial and which are of the nature of ceremonies expiatory of these several sins—ceremonies such as *Kricchra*, *Chāndrāyana*, *Kūshunānda*, *Vaisvānara*, *Vratapati*, *Pavitreshti*, *Srīvrit*, *Agnishtoma*, and other which are varied and endless and which are difficult to be practised by you whose existence is of a limited duration—in order to accomplish the undertaking of *Bhaktiyoga* obtain refuge in me alone who am exceedingly merciful and am the

refuge of the whole universe without taking into consideration their individual characteristics and who am the ocean of affection to my refugee. I shall deliver you from all the sins — which are of the aforesaid nature and which are opposed to the undertaking of *Bhakti*—do not grieve.

67. This (that has been declared) to you is not to be taught to one who practices not austerities, never to one who is without *Bhakti*, nor to one who does not obediently serve (me), nor to one who cavils at me.

This doctrine (*sāstra*) which is the greatest of secrets has been declared to you. It should not be taught by you to one who has not practised austerities, that is, who has not undergone the training of austerity; it should never be taught to one who has no *bhakti* for you as well as for me who am the teacher. The meaning is that it should not be taught to one who, even though he practices austerity, is not possessed of *Bhakti*. Nor to one who does not obediently serve (me, should it be taught), that is, even if he is a *bhakta* it should not be taught), to him who does not obediently serve (me). Nor to one who cavils at me (should it be taught), that is, it should not be taught to him when My (Supreme) Nature, Lordly power, and My (transcendental) qualities are mentioned shows in them faults. The assigning of a case different from others (in the last instance) is to put (one) in mind of the necessity for avoiding (the last defect completely).

68. Whoever expounds this greatest secret to my loving devotees, he (thus) practising supreme *Bhakti* (love and devotion) towards me shall doubtless come to me alone.

Whoever expounds, that is, elucidates this greatest secret to my loving devotees, he thus practising Supreme *Bhakti* towards me comes to me alone; there is no doubt in this.

69. Among men other than he there was none whatsoever who is the greatest doer of what is dear to me; nor shall there come into existence another dearer to me on earth than he.

Among all men, ere this there was no man whatsoever other than he who is the greatest doer of what is dear to Me nor hereafter shall there come into existence another. Here there is the prior presentation of unworthy persons, because by the mention of these bad men (first) the existence of the greatest evil is implied more than by the non-mention of worthy persons.

70. And whoever will study this dialogue of ours which is consistent with *dharma*, by him I shall become worshipped by the sacrifice of knowledge. This is my resolve.

And whoever will study thus dialogue between us which is consistent with *dharma* (or the path of religious realisation) by him by means of the sacrifice of knowledge I shall become worshipped. This is My resolve. The meaning is that whatever sacrifice of knowledge is taught therein, by that I shall become worshipped, by the mere fact of this study.

71. Even if a person, endowed with faith and without caviling at, should hear (it), he also becoming freed shall join the blessed hosts of the beings of righteous deeds.

Endowed with faith and without caviling at, even if a man should hear it, by force of that mere hearing he also, becoming freed from all the sins opposed to *Bhakti*, shall join the hosts, that is, troops, of the beings of righteous deeds, that is, of My loving devotees.

72. Has this been heard by you, Partha! with concentrated mind? Has your bewilderment of ignorance completely disappeared, O subduer of wealth?

Has thus which was taught by me, been heard by you, Partha! with mind firmly fixed? Has your bewilderment of ignorance completely disappeared?—the ignorance bewildered by which you said “I will not fight—.”

Arjuna replied (thus):—

73. My bewilderment has disappeared and memory (of things) has been obtained by me through your Grace, O Achyuta! I am at ease with my doubts vanished; I will do your bidding.

Moha or bewilderment is perverted apprehension. Through your Grace this has completely disappeared to Me. The *smriti* or memory (of things) is the knowledge of the real nature of things as they exist. Through your Grace alone this also has been obtained by Me. The bewilderment which constitutes the misapprehension of the *atman* in the *Prakriti* which is other than the *atman* and that which consists in misapprehending all the intelligent and non-intelligent things that, by reason of their forming the body of *Paramapurusha*, possess Him for their *Atman*,—(in misapprehending these), as not possessing Him for their *Atman*, and that which consists in the apprehension of the cause of bondage in works which are of the form of obligatory and occasional rites and which through constituting the worship of *Paramapurusha* form the means of obtaining Him—all these have totally disappeared. The knowledge of the *atman* as to its character as distinct from *Prakriti* and the consequent state of its being devoid of the nature of the latter, its having for its sole nature the state of being the knower, its character of subserviency to the *Paramapurusha* and its sole nature consisting in that of its being governable by Him, and the knowledge of the real nature of *Paramapurusha* whose sport is all this creation, sustentation and dissolution of the whole universe, who is opposed to all that is evil, and whose nature is nothing but auspiciousness, who is the great ocean of a multitude of perfect auspicious qualities, such as, unbounded and inestimable knowledge, strength, dominion, valour, power, glory and the like that are of His own nature, and who is designable by the word *Parabrahman*, and also the knowledge that "You are the Highest Person, Vasudeva, discernable from the teachings of the *Vedānta*," and obtainable solely by means of the worship (or *upāsana*) of *Paramapurusha* which has attained to the character of *Bhakti* by the accomplishment of the spiritual qualities of the restraint of the senses, the restraint of the mind, and the like, through the giving up of prohibited works and the performing of obligatory and

occasional rites with the sole fruit of love to *Paramapurusha* which is subject to daily increase by the discrimination of the Highest Person who is of the nature described attended with the constant practice of the same—(all this knowledge) has been attained by Me. Moreover freed from all the depression which had its source in the perverted knowledge of things but had been fostered by love and pity for relatives, and with doubts vanished, I remain at ease. Now alone I shall do your bidding in regard to the necessity of doing battle and such other acts, that is, I shall do battle and such other acts as ordered by you.

Sanjaya said to Dhritarashtra who asks about what his own sons and the Pandavas, then do in the battle :—

Sanjaya said :—

74. Thus I heard this dialogue between Vasudeva and and the noble minded Partha which is wonderful and thrilling.

Thus, this dialogue between Vasudeva, the son of Vasudeva, and Partha, the Son of His father's Sister Pritha, who is a *Mahātman* or noble minded person and has taken refuge with the pair of His feet—this dialogue which is thrilling, that is, makes one's hair bristle, and wonderful, I heard just as it was spoken, that is, I actually heard it through.

75. By the blessing of Vyasa I heard this supreme secret of *Yoga* directly from Sri Krishna, the Lord of *Yoga*, who was Himself communicating it.

By the blessing of Vyasa that is, by the favour of Vyasa through obtaining divine eye and ear, I heard this supreme secret called *yoga* directly from Sri Krishna, the Lord of *yoga*, that is, the Lord who is the treasure house of knowledge, strength, dominion, valour, power and story, and who was Himself communicating it (to Arjuna).

76. O king, remembering over and again this wonderful and holy dialogue between Vasudeva and Arjuna I feel constantly rejoiced.

Often remembering thus wonderful and holy dialogue between Kesava and Arjuna which was directly heard by me I feel constantly rejoiced.

77. And often recollecting that most marvellous Form of Hari great astonishment comes upon me, O king, and I rejoice again and again.

Great astonishment arises in me who rejoice often recollecting that most marvellous and Lordly Form of Hari which was displayed by Him to Arjuna and seen by me direct, and again and again I rejoice.

What gain is there by dilating much on this matter :—

78. Wherever is Krishna, the Lord of *yoga*, wherever is Partha, the archer, there, I am convinced, fortune, victory, lordly power, and morality are firmly established.

Wherever is Krishna, the son of Vasudeva, who is the Lord of *yogā*, that is, who is the Lord of all the *yogas* or the various manifestations of nature pertaining to all the intelligent and the non-intelligent things which are situated in high and low forms and who is endowed with the distinctions of nature, the state of existence and activity of all the beings other than Himself which are dependent on His will, wherever is Partha, the archer, who is the son of His father's sister (Pritha) and who took refuge with the pair of His feet, there fortune (*Śrī*), victory (*vijāyā*), lordly power (*bhūtī*) and morality (*nīti*) are firmly established, that is, are firm and unshaken. This is the conviction of mine.

Thus ends the Commentary of Bhagavad Ramanuja on Chapter XVIII of Srimad Gita, entitled the *Yoga* of the Teaching of *Moksha*.

RĀMANUJA AND VAISHṆAVISM

A Lecture by

Prof. M. RANGACHARYA.

(Continued from page 193.)

Among the systems of philosophy that arose out of the luminous thoughts of the *Upanishads*, the very first was in all probability the *Sāṅkhya* system of Kapila, which is considered by Brahminical tradition also to be one of the oldest systems of orthodox Hindu philosophy. Then came the *Yoga* system ; and later on still, by combining, as I believe, the *Sāṅkhya* and the *Yoga* together, came the *Vedānta* system. And when these systematised philosophies began to flourish, they too had of course their part to play in shaping the growth of religion and in modifying the general conception of God among the people. I told you that, in response to the inevitable cravings of the human heart, the sacrificial religion of the Vedas had to be set aside in favor of a religion wherein there was a God who was a real support to the worshipper, a God with whom the worshipper could take refuge, and from whom the worshipper could obtain love and help in times of trial and hardship. I also said that, among the Vedic gods, three came to occupy prominently the personal position which the human heart required that its gods should occupy : and these are Brahmā, Viṣṇu and Śiva. In the early days of the origin of this Hindu Trinity, the old henotheistic idea was evidently operating powerfully enough to prevent any such differentiation in rank among these gods, as later controversy brought into existence

in later times so as to embitter the religious feelings of the Hindus very much. Such a differentiation in rank between Vishṇu and Śiva, for instance, we don't see much of, even about the time when our famous poet Kālidāsa flourished. In dealing with these three gods, Kālidāsa looks upon them as though they were very nearly equal, and shows no kind of partiality to any one deity at the expense of another, although there is very good reason to believe that he was himself a worshipper of Śiva. When he happens to offer his prayers to Śiva, he offers them as to the Supreme Deity; and when again he has to offer prayers to Vishṇu, he offers them similarly as if to the Supreme Deity: and the language of philosophic description and praise he applies to Vishṇu in one place is almost identical with the language of adoration he applies to Śiva in another place. And he honours Brahmā almost equally with these two gods. But how long is it possible for this religion of the equal Trinity to go on unchanged? How can you have three Gods, and consider each of them to be Supreme? It is inevitable for a question like this to arise after the mind begins to philosophise a little. If you do not philosophise—the god whom you for the time being consider to be supreme—your heart naturally goes forth in adoration to that god; and in his worship, you forget every thing else. But if you philosophise, you are led to become more and more circumspect. In such circumspection there is both safety and danger: and philosophical circumspection made the later attitude of India one of inquisitive doubt regarding this equal position of the *Trimūrtis*. What I have called philosophical circumspection made it in fact necessary that the assumed position of equality among the gods of the Hindu Trinity must be accounted for in some reasonable manner. Thus there was naturally an apportionment of functions to these gods; and all the three

gods making up the *Trimūrtis* were held to be different and partial manifestations of the one great God of advancing Hindu philosophy. Thus Brahmā became the creator, and Vishṇu the sustainer, and Śiva the destroyer.

Why is it that one of these gods came to be looked upon as creator, another as sustainer, and the third as destroyer? We have to note here firstly the effect of the germinal force underlying the ancient conception of these gods. The word *Brahman* is often used to denote the Vedic prayer that is offered to Vedic deities. Such Vedic prayer has been personified as a deity, and declared to be powerful enough even to create. This conception of *Brahman* in the Veda resembles in many respects the Greek idea of the *Logos*. The relation between language and the meaning underlying language has played a great part in the development of Hindu philosophic thought, particularly in the matter of explaining the relation between the visible universe and the invisible reality that is behind it. Often enough we find Indian philosophers saying that the visible universe is something like the audible world of language; and that the invisible foundation of the universe is like the power of meaning possessed by language—the power of meaning which we cannot perceive with any of the senses. The relation between the word and its meaning has indeed been long held by our thinkers to be representative of the relation between the phenomenal universe and the reality which is behind it, forming its enduring basis and everlasting support. That is indeed one of the noticeable ways in which we find higher Indian thought growing, developing and expanding. Moreover, in Vedic literature, in the *Upanishads* in particular, we have it stated that the Creator willed, and thereby created the world. If you

will, how do you give expression to your will? You do so either by means of the language you speak, or by means of the deed you do. Hence the language, which gives expression to the will of the speaker, may well become identified with the will itself. And when the creating will is seen to be really responsible for the creation of the universe, we may very well maintain that it is the word, which gives expression to the will, that is responsible for such creation. Hence the expression *बहु स्याम्*, being representative of the will of the Creator, naturally came to be recognised as the immediate cause of the production of creation. If we understand that the idea underlying *Brahman* is distinctly that of the 'word', and if we also bear in mind the relation between the word and its meaning, as well as the relation between the will and the word which gives expression to it, we may very easily realise how natural it is for the idea of creation to become associated with the Vedic *Brahman*. Thus arose *Brahmā* the creator in the Trinity; and philosophy also differentiated and assigned to him the function of creation.

Now how about Śiva? He is, as you have been informed, the Vedic god Rudra, and as such the god of fire—Agni. This Agni as Rudra is declared in Vedic literature to have a *śānta tannuh* and also a *ghora tannuh*—a form which is lovely and peaceful and a form which is terrific and fierce. In the fierce form which he has, we have to look upon him as a destroyer; and a destroying god becomes naturally the punisher of faithlessness and evil-doing. Such a god can be considered neither strange nor unwanted among the essential elements of a complete religion. In this universe of ours, we may see the processes of creation, sustentation and destruction always going on side by side. We surely cannot think of the world as being at any time free from decay; if we could do that, the world would certainly

cease to be what it is. I don't know if there is any poet who can command a sufficiently strong and clear imagination to portray the condition of the world as altogether unassociated with destruction and dissolution. If destruction disappear from the midst of the world, there would be no room in it at all for renovation. And will not most young men protest against such a situation? The stage of the world would then be quite fully occupied by very superfluous veterans; and when the world's stage becomes so overburdened with exhausted veterans, the young men can surely have no scope there for life and for growth. Naturally the condition of the world would then be very different—so different indeed as to be quite incapable of being consistently conceived. Destruction is thus an essential element in the universe as we know it. Whether it is possible to have a universe without destruction and decay therein, is a question which we need not at present discuss; for we know only one universe, and there can be no good at all in troubling ourselves about the possibility or otherwise of another way of organising another universe. Let us take into consideration the one only universe which we know—that, wherein we have to live from day, to day even as we have to die when the hour for it comes: and this universe is characterised by decay and destruction. Destruction is as essential a part therein as creation and sustentation are. Hence—to whom this essential function of destruction is to be assigned—is a question which philosophy has every right to ask. And the fierce Rudra as Śiva came to be recognised as the most competent god to take upon himself the responsibility for performing this function of destruction in the universe.

Then there is the work of sustentation to be performed and looked after in the universe. Some god must take care of that work. With the idea underlying

the conception of god Viṣṇu, there came to be the association, as you know, of the idea of the Bhagavat. There had thus come into existence the conception of a god as an all-pervading source of light and life, of a god who, occupying the supremest position in the universe, is ever helpful to mankind as the bestower of beneficial powers and gifts and blessings on them. As Viṣṇu became such a god, it was quite natural that he was made responsible for looking after the work of sustentation in the universe. In the midst of the birth, decay and death, which are everywhere evident in the universe, we also see that things endure in a more or less marked condition of steady well-being for shorter or longer intervals of time. It is this endurance of things in the condition of comparative well-being that has been designated as sustentation. And the god, who has to look after such a function of sustentation, must obviously be a god of love. The creating god Brahmā has merely to deal out the barest justice to all beings in accordance with the law of *karma*. The importance of this function of Brahmā in the universe cannot at all be gainsaid; but his function is not designed to make him a suitable object of either religious fear or religious love. In the manner in which the fierce Rudra became quite appropriately the destroying god and an object of religious fear to his worshippers, Viṣṇu became equally appropriately the protecting god and an object of religious love to his worshippers. Śiva, as the austere god of fear and unrelenting rigour, could easily become Mahādeva or the 'great god' among the people. But Viṣṇu alone could be always *Śāntākāra*, full of peace and benignity, so as to love his worshippers and be really loved by them in return.

In this way the functions of the three gods of the Hindu Trinity became distributed among them. At any

rate I can offer no better explanation of why Brahmā became the creator, Rudra the destroyer, and Viṣṇu the protector. Old Vedic tradition and comparatively later philosophic thought thus gave rise to the religion of the *Trimūrtis*. This religion was, however, from the very beginning lacking in the element of finality even for the time being, as its three gods were looked upon as mere functional aspects of the one only God of the universe, the God of all gods. It is the tendency of the aspiration of religion to look up always, and to endeavour to rise to higher and higher levels of worship and realisation. Therefore, after conceiving the one only God of the universe, in whom there has to be the natural and final synthesis of all the other gods, the heart of the worshipper cannot be at ease, if he is ever called upon to worship any being who is in any manner less than the sublime and almighty fulness of his one only God, the God of all gods. Śiva and Viṣṇu, who had already become popular gods, rose under this impulse to represent the one only God of true philosophy, in as much as popular imagination and its predilections and prejudices would not very naturally be in favour of the adoption of an entirely new deity to represent this one only God of philosophy. Indeed Śaivism and Vaiṣṇavism appear in this light in the *Mahābhārata*, although we cannot fail to notice therein a very marked tendency in favour of looking upon Viṣṇu as the one only God of true philosophy. It is true that our great poet Kālidāsa was not a narrowly sectarian bigot in his worship of Śiva as the Supreme God; but we cannot therefore say that he was unaware of Vaiṣṇavism as an independent religion in which Viṣṇu happened to be the Supreme God. By the time the gradual growth of the *Mahābhārata* came to its end, Śaivism and Vaiṣṇavism had already assumed their distinctive shapes, and had come

to be accepted among the people as different forms of one and the same religion derived from the same scriptural and philosophic sources.

In the meanwhile, that is, in the interval between the grand climactic of *Upanishadic* thought and the culmination of the age-long growth of the *Mahābhārata*, a new force of great significance came into existence in the religious and social atmosphere of Indian civilization; and that is none other than the momentous force of Buddhism. Buddhism was really a revolt against the overdone sacerdotalism of the Vedic sacrificial religion of the Brahmins. Probably it was also revolt against the aristocratic isolation of the Brahminical priests and their monopoly to serve as the clergy, that is, as authorised teachers of religion and philosophy. When a revolt against any established order of institutions is started, it is found, in the history of all countries and civilizations, that the revolt as revolt invariably goes too far. Indeed the process is comparable to the oscillation of the pendulum in this respect: men first go to one extreme in one direction, and then they go to the other extreme in the opposite direction. Since Buddhism operated as a revolt against the excesses of Brahminical sacerdotalism and clerical monopoly, Gautama the Buddha tried to establish beyond doubt that he was as much entitled to be a teacher of religion as any Brahmin born, and taught that the mechanical religion of over-formal ceremonialism and life-taking sacrifices does nothing more than merely cause unjustifiable injury to innocent animal life. He felt sincerely that such a religion cannot purify a man's life, cannot satisfy the deep spiritual longings of his heart, and cannot make his life's burden of sorrows and sufferings lighter or his hope of final freedom and salvation surer and more cheerful. In accordance with the tendency of the age, the Buddhist

revolt itself had to be based upon and guided by philosophic speculation; and the philosophy on which it was accordingly based is now recognized by most scholars to have been derived from the luminous and inspiring thoughts contained in the *Upanishads*, and probably also from some of the later systems of philosophy built up with their aid. We have both *Sāṅkhya* and *Yoga* elements in Buddhist philosophy, and also a large number of ideas and doctrines directly traceable to the *Upanishads*. The most notable feature in Buddhist philosophy is that it does not cause men to trouble themselves about the question of the final philosophic reality. It does not ask—"Is there a God, and if there is, what is His relation to the universe?" This aspect of philosophy, Buddhism purposely ignored. It started with the proposition that life in this world is ever full of sorrow and pain and misery, and that to get out of such a life of grief and pain and misery once for all, so as to go back to it no more, has to be the chief purpose of life—its very *summum bonum*.

How is this purpose to be accomplished? The problem is one of practical ethics, and its solution was found out to be in the annihilation of *trishṇā*—of the thirsting after the pleasing objects of the senses and the agreeable delights of life. It is this *trishṇā* or thirsting after the pleasing things of life which is declared to be really responsible for the bondage of life—I won't say, for the bondage of the soul, because the question of the soul appears to have been left undecided in Buddhism. If we get rid of this *trishṇā*, we get rid of bondage; and then we become free. And what becomes of us when we so become free? We attain *nirvāṇa* as the Buddhists say. But Buddhist *nirvāṇa* is not in all respects the same as the Hindu salvation of *moksha*. On the attainment of *nirvāṇa*, man's continuously recurring mundane life of pain, sorrow and misery—

of birth, growth and decay and death- is declared to disappear altogether. What there will be after all this misery disappears, Buddha does not want people to enquire into and examine. His ideal lay altogether in practical ethical life. "Look to the ethical life, don't waste your time in vain metaphysical wranglings regarding the nature of the *Brahman* or the destiny of the soul" he is known to have declared more than once. Whether the soul is real, whether it is something separate and apart from or the same as God, he did not care to consider. These discussions are, after all, such as cannot lead to anything like really final and irrefutable conclusions. Indeed we cannot satisfactorily solve these metaphysical problems and give to their solutions the character of finality. Philosophy would cease to be philosophy if there were to be real finality about all its conclusions: and Buddha obviously thought that this absence of finality made metaphysical discussions useless for the practical guidance of life. There may or may not be a *Brahman*, and this *Brahman* may or may not be related to the universe. We may or may not have a soul that remains and endures even after the attainment of *nirvāṇa*. These problems were to him practically insignificant. His concern evidently was to free human life from the net of over-wrought metaphysics as much as from the redundant overgrowth of ritualism, and to make it practically pure, blissful and serene. Such is a brief statement of the main conclusions of Buddhism. You may see here how, in his revolt, Buddha went to the other extreme. It is true he has not denied God. He has not denied the soul either. But he has distinctly told all those that seek guidance from him that there is no good in trying to solve problems about God and the soul, and that ceremonial worship and sacrifice as elements of religion and aids to conduct are indeed very much worse than

meaningless mockery.

That is how Buddha's work came to figure in the field of Indian religion, and he naturally interfered with the even progress of old Hindu thought. He had therefore to be met. After Buddha, his followers laboured with exemplary zeal to make his religion spread. Although they took much sincere and earnest trouble, their work, like that of all propagandistic workers, made them indulge rather feely in that kind of low activity, in which their chief aim turned out to be not so much to spread the good teachings of Buddha in regard to the necessity of making human life here on earth pure, unselfish, holy and helpful, as to see that other religions were subjected to harsh criticism and were made to lose their influence in the world. They therefore freely found fault with the ancient Vedic religion of the Hindus. Some of the old criticisms of the Buddhists are even now repeated by other modern critics of Hindu religion and Hindu scriptures. The attempt to meet these criticisms in earnest gave rise to a religious revival among the Hindus. In the case of this revival of Hinduism also, the process was indeed like the oscillation of the pendulum. When Buddhism went to one extreme, the Brahminical revival went to the other. When Hinduism started afresh to assert itself against Buddhistic opposition, it was the *Mīmāṃsaka* who at first came forward to vindicate the Hindu religion. He relied upon and worked for establishing the infallible authority of the Vedas. According to him the Vedas are self-produced and eternal, they are not the result of any inspired vision of any seer, they are not even revelation which is limited in time; but they are eternal and self-existent, they have always been and will ever be. With the aid of such an eternal, self-existent and infallible Veda, it was his aim not so much to establish any

form of theistic ethics and rational religious worship, as to resuscitate the nearly dead ritualism of the old Vedic religion with its many and multiform sacrifices. That was the position which the *Mīmāṃsaka* held. It was on this ground that he took his stand against the Buddhist. But we know that such a position, resting solely upon the eternality and infallible authority of the Vedas, cannot be made to tell effectively against the purely ethical practical position taken up by the great humanitarian teacher Buddha. When the argument of the *Mīmāṃsaka* against his Buddhistic critics could not thus have the desired effect in rehabilitating Hinduism, then there arose the necessity of meeting philosophy by philosophy and ethics by ethics. This could be done quite easily, because the human heart cannot go on for ever in pleased satisfaction with a religion that does not take God into consideration, and does not take the soul and its final destiny into consideration. The religion that entirely relies upon a more or less empirically determined discipline of ethical conduct in life, must be, from the very nature of the case, an unsatisfying religion. My learned and esteemed friend in the chair will, I am sure, corroborate me when I give expression to the view that the true foundation of all enduring ethics has to be found in metaphysics. That ethics which is not founded upon metaphysics is certain to be shaky ethics. That is what I understand all true philosophy to teach. That is also what the human heart evidently feels from its very bottom. It is all very well to say that our lives must be pure, and unselfish and sinless. But why should it be so? We are all prone to know the better and do the worse. As St. Paul has put it, there is a double nature in every one of us. There is a certain something in us which always prompts us to do that which is right and good; and there is also a certain something else in us which

prompts us to do what is not right and good. Between these two prompting forces in the heart of man—there is a struggle going on incessantly. If, in the course of this constant struggle, the force prompting us to do the right is not supported strongly by religion and by philosophy, then naturally the force which prompts us to do the wrong will overpower us and make our lives altogether faulty and unworthy. Even with the aid of the support derived from the helping hand of philosophy and religion, do not so many of us give way before the force which always tempts us to do evil? Therefore this purely ethical, and agnostic and empirical religion could not satisfy all the religious cravings of the human heart. It could not uphold religion and morality so sufficiently or so completely rationally as to make them stand on their own legs and declare with unfailing authority that the life of righteousness is alone for ever and ever the proper life for man.

Accordingly, it became necessary that the religion, which strove from a theistic standpoint to counteract the agnostic influence of Buddhism, should address itself to the work of making the authoritative commandment and justification of morality and unselfishness more satisfactory than Buddhism could ever prove them to be. The work of the *Mīmāṃsakas* in establishing the divine authority of the Vedas and their everlasting character could not, as we have seen, give rise to this result. And so something else had to be done to bring about such a result, and thereby establish the high value and worthiness of Hindu scriptures and Hindu tradition in vindicating morality and in satisfying all the high spiritual requirements of religion. This work had necessarily to be done; and it was taken up by Śaṅkarāchārya in right earnest. That such was the need of the hour had been made out by the famous Gauḍapādāchārya even before the time

of Śaṅkara. Indeed Gauḍapāda had already succeeded in formulating a scheme of thought whereby the humanitarian ethics of Buddhism might very well be evolved out of the *Upanishadic* metaphysics of Hinduism. Many of us are not conscious of the manner in which we are hour after hour moulded by our environments; and often enough we feel that we are absolutely free agents in all that we think and do. But if we carefully examine the processes of history with a view to find out why it is that in one and the same country the leading men of one age think in one manner, while those of another age think in a different manner, we are sure to find out that there are natural forces which tend to produce such variations in thought and aim. It is in consequence of these forces that they think and act as they do in history. If we bear this well in mind, we may quite easily discern how very unconsciously Gauḍapāda and Śaṅkara must have adopted the line of reasoning they did, for the purpose of overcoming the unwholesome sceptic effects of the agnosticism of the Buddhists. One of the chief ends to be gained in this conflict was the establishment of the authority of the Vedas, which meant the same thing as the establishment of the authoritativeness of the old long-cherished religious thoughts and traditions of the country. Another such object was to derive that same purity and sinlessness and selflessness of life, as was advocated by Buddha, from the teachings of our old Vedic and Vedāntic religion. These are indeed among the practical historical results of the philosophical doctrines taught by Śaṅkarāchārya. During his all too short a period of life, his thoughts as a philosopher and his work as a religious reformer produced very marked and momentous results. While accepting the *Mīmāṃsaka's* views regarding the eternality and infallibility of the sacred scriptures of the Hindus,

Śaṅkara had to contend against his exaggerated faith in the sacerdotal ceremonialism of the Vedas. There is very good evidence to show that he fought this fight with very remarkable success. On the strength of the eternality and infallibility of the Vedas, he had further to establish that the agnostic ethics and humanitarianism of Buddhism, though very high in their then moral value, were really inferior to Vedāntic ethics and Vedāntic humanitarianism. How well he accomplished this, the later history of Buddhism in India abundantly demonstrates. In the course of his endeavour to re-establish Hinduism unshakably on its ancient foundations, he of course worked most nobly and heroically for purity as well as unity in human life and human society.

If he had lived longer he might have given us much more of the treasure of his thoughts, and might have enlightened many more dark corners in the great field of Indian philosophy and Hindu religious aspiration. And yet, what he did in the short span of his life is more than enough to immortalize him a thousand times. His great success in carrying out the object, which he obviously had in view, is evident from the fact that his teachings put an end to the effective opposition of Buddhism against Hinduism, and promoted in a notable manner the forward progress of Hinduism along the lines of a highly improved ethical universalism. His object was obviously to win back those pious and earnest and thoughtful people, who had strayed away from the old fold of Hindu religious tradition and Hindu philosophic thought. Consequently Śaṅkarāchārya's religion had to be based on the philosophical foundation of the higher pantheistic monism; and it thus became pre-eminently the religion of a *jñānin*. His teaching is, as you know, that the Supreme *Brahman* is identical with the soul, and that everything

in the phenomenal universe is an illusory manifestation of that *Brahman* who is in fact the one only reality. Such being the position of Śaṅkarāchāryā, he had naturally to propound highly metaphysical problems and theories, and had to prove that the soul is in fact a part of this one great reality in the universe, and that becoming absorbed into it in the end is indeed the great salvation of *moksha*. When that aim of becoming absorbed into the *Brahman* is accomplished, souls get out of the bondage of *samsāra* at once and as a matter of course; and in this state of *moksha*, every soul comes to its own enjoyment of unlimited light and eternal bliss and peace. It is not difficult to make out how these teachings of his tend to give a firmer and more rational metaphysical foundation even for Buddhistic ethics. In this we have the greatest historical achievement to be placed to the credit of Śaṅkarāchārya. He saw, and made others also see distinctly, that the moral fruits of pure Buddhistic life were more fully capable of being derived from Vedantic Hinduism. When this became evident, how could Buddhistic critics decry any longer the old religion of the Hindus with justice? When before Śaṅkarāchārya the *Mīmāṃsaka* had worked effectively to establish the eternal and infallible character of the Vedas, and when Śaṅkarāchārya later on demonstrated the high ethical value and humanitarian purpose of the teachings contained in those same Vedas, the position of the religion of the Hindus, as founded upon their ancient scriptures, became altogether impregnable. It certainly can not be amiss to point out here that there is very good evidence in the writings of Śaṅkarāchārya to indicate that he was himself an ardent Vaishṇava: he may well be made out to have been a great Bhāgavata. Although his achievements in relation to the great work of strengthening the philosophical fortifications of Vedantic Hinduism

have been comprehensively general and non-sectarian in character, it is abundantly clear that he must have felt that his higher pantheistic monism was in no way seriously incompatible with Vaishṇavism even in its form as the accepted religion of the ancient Bhāgavatas.

(To be continued.)

NOTES ON THE GOSPELS II.

BY THE

JESUS THE MESSENGER.

We have no particulars of the personal life of Jesus in the Gospels. The signification of such a life as every one knows does not consist in the petty details of birth boyhood, family, etc. Such circumstances loom large in the lives of ordinary men because these are largely or wholly made up of them. The great spirits who come to the world as its divine teachers are more than ordinary men and their lives must be measured by a very different standard namely the working of the spiritual influences set in motion by them. In fact the lives of all good men are really measured in this way and the accidents of birth and other worldly circumstances sink into insignificance in their cases. It does not matter to us whether Jesus was a son of David or the son of a carpenter he is, as we know him now and as history has all along known him, the Nazarene who has directed one of the world's mightiest currents of spiritual and religious thought and whose words will go down the ages as a power for the uplifting of sad and weary souls. What difference can the paltry details of his few human years make to such, who look only for the comfort of the words of his divine wisdom.

The gospel of Mark which we have found to be a trustworthy record of Jesus' sayings so far as they are given therein contains no particulars whatever of his personal life, nothing of his birth or parentage or anything of the manner of his daily life. That record of Jesus' doings so far as it may be taken as such treats of him merely as a

notable teacher who went about from one place to another in his native country Galilee teaching the people and doing other good works. This is the whole picture we have in that gospel of Jesus' life and works, and though it is but a scanty one it has a significance in clearing away the mists which the misconceptions of an undiscerning faith have thickly drawn around the figure of the great but simple teacher. Nor do we learn from this gospel how Jesus came by his death. Chapters XIV and XV are clearly imported from Matthew, for in those chapters we find expressions which are well known to be characteristic of Matthew but which do not occur anywhere else in Mark: "For the son of Man goeth even as it is written of him" (XIV, 21); "All ye shall be offended: for it is written &c." (27); "but this is done that the scriptures be fulfilled" (49).

The only events mentioned of Jesus beyond what we have stated already refer to his religious life only, namely his "baptism" and "temptation" and his practice of going out every morning early "into a desert place" for purposes of meditation (I, 35). But the gospel brings out very clearly the mission of Jesus as a teacher as one who was sent to bring light to the minds of men as one appointed. In the opening verses we read: "The beginning of the gospel of Jesus Christ, even as it is written in the prophets, Behold I send my messenger before thy face, who shall prepare thy way." Jesus is declared to be the messenger of their prophets who was sent to "prepare the way" for men. If we turn to the chapter in Malachi from which the above quotation is taken we find that it goes on to state what the coming of the messenger is to be preparatory to—"And the Lord whom ye seek will suddenly come to his temple, even the angel of the covenant whom ye desire"; and then there is described the refining and purifying effect of the coming of this

Lord to his temple, this "angel of the covenant." Man is "a temple of God" (1 Cor: III, 16), so it is quite plain who is the Lord who will suddenly come to his temple, who is the angel of the covenant. The text completely distorts the sense of this old mystical teaching misquoting it in the first place as from Isaiah whereas it is taken from Malachi. We might note also here that the words "the son of God" in verse, and "in Isaiah the prophet" verse are not to be found, it is said, in the marginal note, in "some ancient authorities." The text confuses the messenger or Messiah with the "Lord" who is to come and finds a messenger of its own in John a contemporary of Jesus, see Mark I, 3 to 8, verses which seem to have been inserted here from Matthew (III, 3-12).

We read of Jesus that as he taught in the synagogue the people were "astonished at his teaching; for he taught them as having authority, and not as the scribes" (23), no doubt because he was able to open the eyes of people to the true understanding of their scriptures and did not expound these in the literary manner of the scribes. Further on we read of him as saying "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth" (38). Yet that Jesus was in his day not regarded as more than an extraordinary man, as anything more than a prophet just as John was, is borne out by the statements in Mark VI, 5, "he could there do no mighty works" and what we read in John VII, 5, "For even his brethren did not believe in him"; also verses 12, 13, and other places. Peter also spoke of him after his death as "Jesus of Nazareth, a man approved of God" and it was perhaps the failure of the delusive hopes raised by some too enthusiastic followers that led the populace in the end to cry out again smite "Crucify him, crucify him." Not that these facts would

detract in the least from the character of Jesus or the value of his work, but Theology has been so intent on slurring over the human features of his life that it has left us hardly any point of contact with the man, any just motive of appreciation of the great labor of his love. It is surely most important to us to understand that Jesus "learned obedience by the things which he suffered" (Hebrews V, 8); that he had like many ordinary man to put up with indifference and even detraction for these things bring him nearer to us, make us feel we are dealing with something of the true life story of a man though of exalted type.

LEGENDARY SCRIPTURES.

There can be little doubt that the Gospel of Mark has formed the groundwork for that of Matthew. This being so we are left to a single source for all we know of the great teacher. If we examine Matthew we find that the additional matter contained therein is at the beginning and end and that this matter is of a kind very different from the simple record of Mark. Matthew begins with a genealogy of Jesus intended to substantiate the church doctrine of his descent from King David. But in doing this it only succeeds in showing him as the son of Joseph, that it gives him a purely human descent. Then agreeably with the dual character of these scriptures there follows a theologico-philosophical account of the doctrine of the Christ expressed in a form to suit the popular or *Church* teachings in regard to Jesus Christ as the second person of the Godhead:

The Holy Spirit enters into Mary,

A son is born whose name is

Immanuel or *God with us*.

The student of comparative religion and philosophy will easily identify the doctrine referred to.

Matthew would seem to us to have been written with a purpose that purpose being to establish the divinity of Jesus, but divinity as understood by the Christian Church—a divinity which draws an impassable line of distinction between God and man. With the Church Jesus as God-man is unique, there is no other God-man, no other “incarnation,” all other beings are solely made of sinful flesh. This is “the word of this salvation sent forth”; the essential doctrines of the Christian faith on which all its other doctrines hinge. Saul “proclaimed Jesus that he is the son of God (Acts IX, 20); he “confounded the Jews that dwelt at Damascus proving that this (Jesus) is the Christ” (22); “and by him every one that believeth is justified from all things from which ye could not be justified by the law of Moses” (XIII, 39); “Believe on the Lord Jesus, and thou shalt be saved, thou and thy house” (XVI, 31); “testifying to the Jews that Jesus was the Christ” (XVIII, 5) and so on. Hence the marvellous accounts about Jesus in this Gospel. The ancient prophets are fully drawn upon and the Hebrew Scriptures made to answer for various events in his life, all of which are stated to have happened “that it might be fulfilled which was spoken through” Isaiah or some other prophet, showing the purely legendary character of the narrative.

THE STORY OF THE CRUCIFIXION.

In 1 Corinthians XV, 3, 4 we read that Paul taught “that Christ died.....that he was buried; and that he hath been raised on the third day according to the Scriptures.” As the Christian Church knew of no other Christ than Jesus this teaching of the Hebrew Scriptures quoted by Paul was necessarily held by it to apply to Jesus, and hence we find various texts brought forward and facts fitted into them to make up history:

“The son of man goeth even as it is written of him” (Mat: XXVI, 24); “For it is written I will smite the shepherd and the sheep of the flock shall be scattered abroad” (31). In connection with the betrayal by Judas: “How then should the scriptures be fulfilled, that thus it must be?” (54); “But all this is come to pass, that the scriptures of the prophets might be fulfilled” (56). If this is all the justification for the account that follows we may well ask if the story of the crucifixion is of the same legendary character as that of the Massacre of the innocents for instance. An examination of the story in the four gospels shows that its source is one, that is, it has been copied from Matthew into the others. Then there is too much of detail; and further there is a strong anti-jewish bias in it, so that it is impossible to accept the story as given. It is possible that the jealousy and resentment of the Jewish priests against Jesus may have led them to attempt his suppression and that he was brought up before Pilate on charges of preaching sedition and of disturbing the popular beliefs. The rational character of some of the details of the trial as given in John would seem to show that so far at least we may have the truth. When asked by Pilate, “Art thou the king of the Jews?” “Jesus answered” My Kingdom is not of this world: If my Kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence” (John XVIII, 36). Pilate we are told could find no crime in him. Again when told by Pilate “Knowest thou not that I have power to release thee, and have power to crucify thee?” “Jesus answered him,” Thou wouldst have no power against me except it were given thee from above, therefore he that delivered me unto thee hath greater sin” (XIX, 11). We may believe that Jesus naturally did not

timidly submit to be illused. He was conscious of no guilt and we may easily admit that he had no fear of man. It is not likely therefore that he stood before his accusers in sullen silence or meek sub-mission as the narrative would lead us to believe. Before even his judge he was a teacher and we can understand that he would endeavour in keeping with his benevolence and justice to enlighten even his persecutors and save them as far as possible from the consequences of their own blindness and prejudice. It was the simplest thing for him to show his accusers out of their own words that their accusations were false: What did you teach asked the High Priest? "I taught openly in synagogues and in the temple before the whole people, I spoke nothing in secret, ask them therefore who heard me what I taught" was Jesus' answer. This was thought insolent and one of the officers it is said struck Jesus with his hand. But Jesus was not cowed, "If I have spoken wrong show me the wrong, if not why do you strike me?" asked Jesus. "Did you set yourself up to be king of the Jews?" asked Pilate. "If I set myself up to be a king," replied Jesus, "where are my soldiers?" Thus did Jesus answer his accusers directly out of their own words. And his reply when Pilate said to him "knowest thou not that I have power to release thee and power to crucify thee?" namely "those wouldst have no power against me except it were given thee from above" showed the independence of his spirit, and that independence impressed Pilate for we read "upon this Pilate sought to release him" (Jno XIX, 12). The charges brought against Jesus seemed to have failed. What the real end of Jesus was we do not know but it is possible that the searcher after truth may at some future time come to know how the great teacher passed out of this world and in that event a most interesting problem of history will have been solved.

THE FOUR GOSPELS.

We have already seen (Notes on "The Acts") that the teachings of the Christian Church were of a different character from those of the earlier teachers such as Peter, John, James, Stephen, Paul and others of whom we read in these scriptures. Only traditions of Jesus and of the fundamental doctrines of their teachings seem to have passed down to it. These doctrines therefore were not understood by the Church in their inner meaning. They were received and continued to remain as traditions and become the foundations of the various dogmas of the Christian faith as it has come down to these days, and in the gospel of *Matthew* we seem to have the literary expression, the text book of those traditions.

Mark we have already commented upon.

Luke is admittedly only a recital of the traditions popularly accepted in the Church—"those matters which have been fully established among us," at the time it was compiled, that is at a later period than that shown in *Matthew* as there is a considerable increase of those "matters" in the narrative.

John would seem to have been originally somewhat similar in character to the original *Mark*, that is a collection of sayings or teachings. In this case the teachings are more or less of a mystical character.

Those in the 1st Chapter are ascribed to John "the baptiser," the others to Jesus. This gospel is remarkable in that it gives a more intelligible account of John than what we find in the others. Hence no doubt the origin of its title. John appears here as a prophet and teacher similar to Jesus: "There came a man sent from god whose name was John" (1, 6); he came "that he might bear witness of the light, that all might believe through him." And this light which John bore witness to is that

light which is in every man, "every man coming into the world" as the text has it—every man coming into the world anywhere whether in Europe or Asia or Africa or America. Those who receive this light become "Children of god" and are begotten "not of (human) bloods nor of

the will of the flesh nor of the will of man but of god," (I, 13)—the god within, which is the light. John bore witness of the *god within us* for we read "the word (Logos) became flesh and tabernacled among us etc. "and" John beareth witness of him and crieth saying This was he of whom I said, He that cometh after me is become before me : for he was first in regard of me" (15), the meaning of which is clear—the One coming after him is really himself but his greater self, "first in regard of me" ; "is become before me." John like Jesus came to "Make straight the way of the Lord," who the "Lord" is we have already seen in the remarks on the introduction in Mark. What other teachings in this gospel may be John's we cannot say as he has been entirely overshadowed by his younger contemporary and it is possible that some of his sayings may have been merged with those of the latter.

John is represented in the gospels as a messenger sent to prepare the way for Jesus, evidently a misunderstanding of the meaning of the prophetic writings (Malachi III). It does not appear here John's mission could be taken as subordinate to that of Jesus though of course it lay in a more restricted field. John "preached the baptism of repentance unto remission of sins" ; he bore witness of the inner light ; he made "straight the way of the Lord" ; "all verily held to be a prophet" ; and Jesus himself we read on one occasion took his stand upon the baptism of John (Mark XI, 29-33). The difference between the two therefore we believe does not lie so much in the nature of their missions. We may perhaps look for it in the circumstance

that John still lived the life of an ascetic while Jesus was free, was subject to no such external restraints, he was able to sit at meat even with publicans and sinners and to mix in the every-day life of men and women. This must mean greater perfection of character. John said he was a voice crying in the wilderness and was unworthy to unloose the latchet of the shoe of him who was coming after him, his own great disciple.

The gospel of John should be of considerable interest and importance to the Church from the character of the teachings, so full of inner meaning. It is also of interest from its throwing some side-lights on the story of Jesus, life. We have already referred to some details of the trial before Pilate. In chapter VII (26, 27) we read that Jesus spoke "openly and they say nothing unto him," not only showing what the general effect was upon the people and the rulers at Jerusalem of his teachings, but that those teachings were not what the people were accustomed to hear from their orthodox teachers. Following the above statement there is a reference to the Christ doctrine and a correction of the idea of speaking of Jesus in the sense of his being the Christ that is to come: "We know this man whence he is, but when the Christ cometh, no one knoweth whence he is." In the same chapter we read of the orthodox prejudice shown against Jesus, the populace who listened to and followed him are denounced "this multitude that knoweth not the law are accursed," and when Nicodemus himself a Pharisee speaking on behalf of Jesus asked, "Doth our law judge a man except it first hear from himself and know what he doeth?" he is tauntingly answered "Art thou also of Galilee? Search and see that out of Galilee ariseth no prophet." Jewish orthodoxy like orthodoxy everywhere else was impervious to light coming to it from outside its own narrow limits.

The Indian student of these Scriptures will observe that the same light shines through them as illuminates the pages of other world scriptures. We have the same truths the same fundamental teachings leading men on the Path. He will note that there is nothing exclusive in these Scriptures no other saviour of men shown than the One who has always been—the one saviour of all oriental faiths. St. Paul shows that the testimony of the "Old Testament" is the same as that of the "New": "Our fathers were "all under the cloud.....did all drink the same spiritual drink: for they drank of a spiritual rock that followed them; and the rock was the Christ" (I Cor: X, 1-4). Thus the Christ was no new figure. Nor could the teachings be otherwise if God "made of one every nation of men to dwell on all the face of the Earth, having determined appointed seasons and the bounds of their habitation &c. "(Acts XVII, 26). Each Scripture, each Gospel, like each race of men, has its appointed seasons its bounds of habitation but men on all the face of the Earth can have but one saviour it is plain, since God has "made of one every nation of men," Hence the "preaching" of an exclusive Saviour through an exclusive gospel at an exclusive time is doomed to failure, for it is not the light but darkness. It might reign in darkness, among minds that know not the light, but when the light comes it must perforce vanish as the mists before the rays of the sun.

VEDĀNTA—A PRACTICAL ŚĀSTRA.

The progress of culture and the desire not to lag behind in the march of enlightenment has bred a somewhat short-sighted impatience in the minds of most of us. Everyone is anxious to know something of everything, as otherwise there is the ignominy of his being said to be 'behind the times'. Even to understand an ordinary daily newspaper and to derive an hour's reading from it,—whether the reading is interesting and useful or not is another question,—a heterogeneous knowledge of various matters gleaned from numerous sources is felt to be a dire necessity. Nor does the habitual reader of journals and newspapers,—the typical 'member of the Reading Club'—content himself by confining his attention to such articles only in the periodicals as deal with the special branch of knowledge or research he has chosen, or, though dealing with an allied subject, throw a side-light as it were on his own field of work. The reason for this aimlessness of the average gentleman is the plain fact that there is no special subject which can be called the subject of his choice. It is far from our intention to belittle the value of such a many-sided smattering especially in times like the present, inasmuch as it is necessary to enable one to appreciate, though dimly, the progress of culture and civilisation and to keep oneself abreast of his contemporaries. But what we would criticise is not this kind of general and elementary knowledge of many things, but the absolute lack of any attempt at practical progress, the absence of any effort to derive any practical benefit from any one of the various branches of knowledge with which one tries to become familiar. In spite of the popular

adage it is not impossible for even a jack-of-all-trades to try to be master of one particular subject without hindrance to his so-called general knowledge. The only way to render one's life useful both to oneself and to others is to give it a particular shape and a particular direction. And just as the pilgrim may turn his eyes now and then on the way towards a charming landscape here or a magnificent procession there, but does not deviate from his road and does not forget the goal of his journey, so should each one of us have a definite aim in life and should not lose sight of it amidst the various diversions to which human life is liable. That is why practical sciences, that is, sciences which are not merely to be intellectually grasped but which are to be worked out in practice and from which actual results have to be achieved, are held in greater esteem than sciences which are considered to be merely theoretical. This distinction between theoretical and practical sciences is however in most cases only relative, since what is theoretical for one particular individual or at a particular stage may be highly practical for another person or at a higher stage. Geometry or the calculus, for instance, is pure theory for the ordinary college-student, but is of enormous practical importance for the engineer and the mechanic. But although, strictly speaking, there is no well-defined line drawn between theory and practice as aforesaid, such a distinction is nevertheless easily perceived in actual experience, the criterion being that a science is practical if it can be usefully applied to one's life and the life thereby rendered happier and more fruitful, in *whatever* walk of life one's lot is cast. The greatest and the most useful of such practical sciences (or s'āstras) is the Vedānta.

The Vedānta is a rule of life. And though its highest truths are rules of practice only for the great seers but

mere theories for most of us, its teachings are however so very wide in their range and so very universal in their application that the untutored peasant as well as the cultured man of science, the unreasoning man of the world as well as the astute philosopher, can derive from it the utmost benefit and the utmost consolation of which he is capable. It should not however be forgotten that what is practical for the more highly evolved is only a theory for one on a lower level and should be understood as such, and if the latter would also reduce it to practice, he should subject himself to the necessary preliminary training in order to reach the required level. The want of this perception involves a formidable danger. It is a common experience that, when one reads a book on diseases, one imagines that there are in him the symptoms of many of the diseases described therein, although in reality his health is at its best. In the same way the student that reads an ordinary text-book of Vedānta imagines that most of the truths contained therein have already been realised in himself and begins at once to apply, or rather to misapply, them in practice. It is true that the best use of knowledge is its application to practice and the Vedānta is no exception to the rule. It is also true at the same time that a truth or a principle has to be wellunderstood before being put to practice and that an ignorance or a misunderstanding thereof, wrongly called knowledge, would produce quite the contrary result if applied to practice. This is in no way derogatory of the practical nature of the Vedānta but is only indicative of the ignorance and shortsightedness of the impatient aspirant. It is a striking characteristic of all practical sciences that the higher the result to be achieved the greater is the preliminary knowledge required. Dynamite, for instance, is a very useful substance in the hands of one who knows

mining, but is a weapon of destruction in the hands of one unacquainted with its properties. And woe to the army in which the newly enlisted soldier, with no experience of the battlefield, is promoted to be a major or a colonel. It is this very fact of the result achieved being in exact proportion to the training undergone that constitutes a science a practical science.

The Vedānta is therefore called an *anubhava-śāstra* or a science of experience. Brahman which is expounded therein as the highest goal, as the one reality while all else is illusion, can be reached only by *svānubhava* or one's own experience. As Vidyāranya says, the man that has the disease must himself swallow the medicine. Nor will the disease be cured by merely crying "medicine, medicine," or even by a thorough understanding of its properties. Such a knowledge is however necessary in order that the remedy may be correctly administered and not misused to the detriment of the patient. Its use cannot extend any further. Such a theoretical knowledge is called *paroksha-jñāna* or indirect knowledge. It is often simply called *jñāna* without any adjective. Even the acquisition of this indirect knowledge of Brahman is not an easy task, for many doubts have to be cleared, many truths to be established by argument, and many of the effects of a long-inherited scepticism steadily overcome. This difficulty is as nothing when compared with the difficulties of *aparoksha-jñāna* which is also termed *aparoksha-anubhava*, *svānubhava* or *vijnāna*. These two, namely, indirect knowledge and direct realisation, are also described as *aparā-vidyā* and *parā-vidyā* respectively. The difficulties of direct realisation, however, can to a great extent be overcome if one would proceed cautiously step by step, not taking the next higher step until he has completely mastered the lower and not imagining that he

has realised anything unless and until he can be perfectly sure of the fact. It will not do to pick up a translation of the Upanishads by some scholar who knows the language but not the spirit of their teachings, cast a glance at a passage here and a sentence there, and at once to exclaim "I am Brahman" and give up one's duties altogether saying "Why should I do anything at all? I have nothing to gain, none to serve. I am every one. I am everything. I am Brahman itself, the all-pervading eternal Brahman which is existence itself, knowledge itself, bliss itself." Such men are spoken of in the *Kāthopanishad* as self-conceited persons who, remaining in the very core of ignorance, imagine themselves to be wise and rush to utter destruction like blind men led by the blind. Hence is it written in the *Īśāvāsya-upanishad* that those who follow *avidyā* enter blind darkness but those who are bent on *vidyā* enter still blinder darkness. The reference in the latter half of the passage is to the person who rests content with indirect knowledge and does not pay heed to the necessary training which alone can fit him to convert that indirect knowledge into direct realisation. The performance of Vedic rites, for example, are said to be an indirect means to liberation, because they purify the mind and thereby contribute to the clearness of spiritual perceptions. This is strictly true, because there is no greater school of discipline than the Vedic rites enjoined for the twice-born. And unless the mind can learn to subject itself to this discipline although perhaps it cannot understand its significance, there is no hope of its being fit for the higher discipline involved in realisation. The student, therefore, who gets a Vedāntic phrase like "I am That" by rote and on the strength of that knowledge gives up the performance of even the necessary rites gains neither that purity of mind which the doing of rites can alone

achieve nor the highest goal of spiritual evolution, namely, liberation, which can be attained only through direct realisation and not by any amount of erudite theorising.

From the above it is clear why "the four qualifications" are demanded of any one that would enter on a study of the Vedānta,—not the student whose only ambition is to shine in society as a proficient in Vedānta and to quote occasionally some of its tenets in so far as he believes that they justify his fruitless life, but the aspirant whose purpose is to attain actual liberation by realising his oneness with Brahman. The mere enumeration of the qualifications will bear out the above view. They are (1) *viveka* or discrimination between the real and the unreal; (2) *vairāgya* or disgust for the unreal; (3) *śaṭ-sampatti* or the sixfold acquisition which comprises (a) *śama*, control of mind (b) *dama*, control of body, (c) *uparati*, abstention, (d) *titikṣhā*, resignation, (e) *śraddhā*, faith and (f) *samādhāna*, balance; and (4) *mumukṣhā* or the desire for liberation. The candidate should have performed the prescribed rites and should have realised the transitoriness of even the highest reward that the performer of rites can hope for. All these rigorous requirements will be unnecessary if a theoretical knowledge of Vedāntic truths should be the only aim of the student seeking admission; for, if this were the case, the only demand should be for a certain degree of intelligence, such as proficiency in dialectics or grammar.

We do not at all mean that theoretical knowledge should be absolutely discarded. On the other hand, it serves a very useful purpose, because it removes many initial doubts and misapprehensions without clearing which the quest after Brahman would be a futile task. Every one cannot readily believe every statement made in the ancient books regarding Brahman and it would be unjustifiable to

demand such a belief as a general rule. It is but a legitimate function of the reasoning faculty that man is endowed with to verify even established truths according to its own light. There always spring up various doubts regarding the goal of all evolution and also regarding the means to attain it and the authority for each step to be taken, and unless the mind is finally settled on all these points with the help of theoretical knowledge, the commencement of the practical Vedāntic life can never become possible. Our intention is not to minimise this importance of *parokṣa-jñāna* but only to point out the harm that some men inflict on themselves by conceiving that that is the whole of Vedānta and by imagining that they have reached the goal of the Vedānta by a mere intellectual grasp of a few metaphysical theories.

WHEN WILL SORROW DISAPPEAR?

It is a mere truism to say that there is sorrow and suffering around us in the world ; we meet and feel for them everywhere ; we often find them in our own homes. The one problem that more than any other has been engaging the attention of all religious reformers is the extirpation of sorrow and the alleviation of suffering. In fact, the object of all religions may be held to be the soothing of sorrow in individuals and the training up of these individuals to soothe the sorrows of others. Socialism, again, runs only along these lines. It tries to provide for the comforts of the poor either by giving them facilities to earn money or by inducing the rich to share a portion of their wealth with their needy brethren. Poetry and philosophy divert the mind from dwelling on the lower, the sorrowful portion of the world by giving it better, nobler and more elevated fields of thought and try to retain the mind as long as possible in the higher, the spiritual realms of the world. Great men of all ages have struggled with suffering and by their suffering have tried to lessen that of the world.

Thus the combat with sorrow has begun long ago and the lives and works of all great men give a clue, be it ever so slight, as to how in our life we can overcome sorrow and try in our own humble way to lessen the sorrows of others.

Let us first see what we understand by sorrow and next, how it comes, before we can try to know how it can be made to disappear ; for, a good knowledge of the origin and meaning of a thing is essential if our purpose is to go to the very root of the matter and eradicate it and not merely to provide a temporary palliative. Now sorrow may be defined as the painful feeling experienced by a person from disappointment or vexation. And it is readily seen that the cause of all sorrow is *desire*, desire for the self. It therefore remains for us to consider the several ways of overcoming desire, or of

cheerfully putting up with sorrow when we are unable to get over desire, if our aim is to make sorrow disappear. The former process of eradicating desire is the better method as it does away with sorrow altogether ; the latter is, relatively, only a palliative.

Desire for earthly things is removed by the creation and maintenance of a strong desire for spirituality. We have for ages been such slaves to desire that an attempt to shake off desire all at once will be futile, if not also positively harmful. Indeed such an attempt may even cost our life. We have therefore to replace one desire by another, subtler, more spiritual and in the long run easily shakeable. The mere replacement of one desire by another, makes it possible to shake off both as neither could have taken a deep root and if A can be replaced by B to-day, there is nothing to prevent that B being replaced to-morrow by a C. We thus replace our worldly desires by the desire for advancement in spirituality, for helping others and so on. This will slowly lead us to a stage when spirituality and service would be the natural and unconscious outcome of our life and where even the desire for them would have died out. To such a man who has no desire of any kind, where is sorrow ? He takes up anything that comes to him as a matter of course without in the least being affected by it. To him, the one and the constant idea before him is the service of mankind and practically all that is not in any way connected with that service will be non-existent to him, for, he does not dwell on them. His predominant idea at the sight of anything being how best he can help it, his mind, to all purposes, runs rapidly over all the other aspects of the thing before him, except those which may require his service, even like a man that runs over those parts of the roads exposed to the sun and stops only in the shade and is not consequently affected by the heat of the sun.

Desire is also overcome by *jñāna*, by analysing and seeing what it is we desire, the form or the substance, the colour or the qualities, and by learning later that the

only eternal, unchanging entity is God and that He alone should attract us, not these transient, changing and false things of the world. We thus go deeper than the surface of things and help ourselves to shake off the desire for things. This process is thus practically a part of the one described in the previous para, the only point of difference being that in choosing a desire to supplant an existing desire we go in the present case to the very highest with the help of our knowledge instead of through many stages of desires prompted each time by our slowly evolving intellect. We thus apply in the one case our knowledge once for all while in the other the same knowledge is applied by instalments.

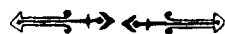
But such processes are more easily described than acted out. It takes a good deal of time to replace one desire by another so that we would be well nigh at the last stages of this life or rather of many such lives before the last of these desires is overcome. And it has also to be borne in mind that till this stage is reached, sorrow of some sort would be continually overpowering us. It is hence indispensable that we should learn how best to put up with sorrow when that sorrow cannot, by any means, be warded off. Here again there is only one solution and that lies in the correct understanding of the Law of Karma, in realising that we reap only what we have sown, that if we are unfortunate, miserable and sorrowing now, it is because of our own deliberate choice of these very things and their complements. When one thus looks on sorrow as inevitable and self-chosen and when he knows that any amount of worrying about it is of no avail, he will try to put the best face on it and it will disappear as 'sorrow,' its painful aspects will get softened, and as he dwells only on its beneficent and pleasure-giving aspects, only those aspects will exist for him. Sorrow will thus change to pleasure and cease to exist. Moreover when a man looks on sorrow as his creditor and feels that with each little bit of sorrow endured, he has the less in store, he welcomes suffering and takes the very pang out of sorrow. Again when that

happy stage in our evolution is reached, when every man understands the law of Karma and consequently the duty he owes to himself and to others, it passes our comprehension even to think how one man can injure another or that other man get offended at it. When that longed-for millenium is reached, truly will sorrow and vexation disappear.

But better than the processes detailed above and easier than them all is one which we may term the path of devotion. When we realise that our souls are of the nature of Brahman and part of it, how can this conception admit of sorrow affecting us? If we are by nature blissful how can sorrow approach us? If all individual souls are Brahman where is the person to endure suffering, how can one part of Brahman cause distress to another? Knowledge leads us to admit the possibility of the identity of our souls with God and Bhakti helps us to realise this conception and at the very moment of this realisation sorrow disappears. A devotee's attention is so wholly centred on Brahman, that he has not even a thought of sorrow. His outlook of life changes and in that altered outlook there is no sorrow, there can be no room for it.

T. B. R.

THE LATE Mr. ALASINGAPERUMAL.



We deeply regret to record the sad and untimely death of Mr. M. C. Alasinga Perumal, editor and proprietor of the *Brahmavadin* at the age of 44. His death has naturally cast a deep gloom over his numerous friends in Madras and in other parts of India, and has caused a gap which cannot be easily filled. He was by nature a very kind and sympathetic gentleman, a warm friend, and a sincere worker in more than one public cause. He was chiefly instrumental in securing the needed financial help to send the late Swami Vivekananda to the Chicago Parliament of Religions in 1893 to represent Hinduism there. To the *Brahmavadin* in particular the loss caused by his death is irremediable : with it he was long and closely connected, he was the very sustainer of its life, and worked in no small measure to make it a real success as a Hindu religious journal of importance. Every effort will be made to follow in his footsteps, and nothing that is necessary will be left undone to maintain the high reputation it has enjoyed now for over fifteen years. He was born in March 1865. He studied in the Madras Christian College and took his B. A. degree in 1884. He was first employed as a teacher in a private school at Kumbakonam. Soon afterwards he joined the staff of Pachaiyappa's High

School at Chidambaram in 1887 as science teacher. After the death of his father, he sought and obtained a transfer to Pachaiyappa's High School at Madras in 1890. As a science teacher in the school, he was immensely popular ; by dint of perseverance, by his capacity and conscientious work, and by his excellent manners he won the esteem and love of all his pupils and also the confidence and support of the Trustees of Pachaiyappa's Charities. He soon rose to be the Head Master of the High School at Madras, which he maintained during his regime in a high state of efficiency. He was, just a few weeks before he died, made Science Lecturer in the College to teach physics and chemistry to the intermediate classes in accordance with the new regulations of the Madras University. In private life he was of a quiet, simple, obliging and God-fearing nature. After suffering from cancer in the lower jaw for several months, he died on the 11th of May 1909, peacefully in his own home. The following press notices of this sad event are better calculated to bring out the worth of the departed editor and proprietor of this journal than any thing we may mention. Indeed our heart is too full of the grief of separation from him, and we have been too near to him in life to undertake with ease the work of presenting an estimate of the value of his life.

The Madras Mail.

Death of Mr. Alasingaperumal Iyengar.—We regret to record the death yesterday afternoon, at his residence at Triplicane, of Mr. M. C. Alasingaperumal Iyengar, B.A., Headmaster, Pachaiyappa's High School, Madras. He had been ailing for several months past, from cancer, in the mouth; but it was only during the last two months or so, that he was unable to work, and confined to his house. His death in the prime of life, for he was only about 45 years of age, will be received with genuine sorrow throughout the Presidency, where he was known for his self-sacrificing work, in the cause of the Ramakrishna Mission and, through it, of religious and moral education. The late Mr. Alasingaperumal Iyengar was among the earliest friends of Swami Vivekananda, in South India, and worked hard to secure financial help, to send the late Swami to the Chicago Parliament of Religions in 1893, to represent Hinduism there. He was also instrumental, with the literary help of the Swamis of the Ramakrishna Mission in establishing the *Brahmavadin*, the first and foremost Indian journal conducted in English, devoted to the exposition of the Vedanta philosophy and to recording the progress of the Ramakrishna movement, in various parts of the world. As a teacher in Pachaiyappa's High School he won the esteem and love of his pupils, and the confidence and support of the Trustees of Pachaiyappa's Charities. In private life he was quiet, unostentatious and God-fearing and he had made a host of friends. Though himself by no means in the best of circumstances, no man who appealed to him for help, failed to receive from him sympathy and pecuniary help. He had put in over twenty years service at Pachaiyappa's High School and for several successive years had been an Assistant Examiner to Madras University. He leaves behind a number

of children, his wife having predeceased him four years ago. His remains were cremated yesterday, the funeral being attended by a large number of his friends and admirers.

The Hindu.

It is with profound regret that we have to record the death at the early age of 44 of Mr. M. C. Alagasingaperumal B.A., the former proprietor and editor of the journal on the 11th May at his residence at Triplicane after a painful and prolonged illness. He was for many years the Headmaster of Pachaiyappa's High School at Madras and was recently promoted to the College department as a Lecturer in physical science for the Intermediate Course. He was one of the most popular and successful teachers under the Trustees and won the esteem and approbation of the Trustees as well as successive Principals of the College by his hard and conscientious work. He rendered unique service to the cause of recent religious revival in this Country by his intimate association with the late Swami Vivekananda and his Mission. In fact it may be said that it was he who discerned Swami Vivekananda to his Countrymen when the latter visited Madras in the year 1893 as an *Unknown Sannyasin* in the course of his wanderings in Southern India. It was by his exertions that the Swami was enabled to proceed to America for the first time to represent India at the great Parliament of Religions held at Chicago in the year 1893 and the series of demonstrations which were witnessed from the Cape Comorin to the Himalayas on the return of the Swami to this Country were mostly the outcome of his love and enthusiasm for the Swami and the

cause he represented. He was naturally of a very affable and obliging disposition and had gathered to himself a large circle of friends. His intimate association with the Vivekananda Mission brought him into contact with many earnest workers in the field of Vedantic Hinduism in all parts of India as well as in Europe and America and won for him their high and affectionate esteem. Very soon after Swami Vivekananda began his famous career as a modern exponent of the Vedanta he felt the necessity for starting a religious journal in English with a view to present to the European and American world Hinduism in its most rational and Universal aspect. He suggested the idea to Mr. Alagasingaperumal whom he had known as one of the most devoted and earnest supporters of his cause. Mr Alagasingaperumal took up the work promptly and with the ready co-operation of a large number of his cultured Indian friends started our journal in the year 1895 giving to it on the suggestion of the Swami himself the characteristic name of the *Brahmavadin*. This journal is now going through the 15th year of its life and it bears testimony to his unflagging zeal and high purpose in carrying on the work which he undertook out of his love and devotion to Swami Vivekananda. His work in connection with the *Brahmavadin* may be said to have been essentially his life work. He kept it up at a high level although it involved no small trouble and self-sacrifice. Considering the amount of useful work which he might still have done in a cause like this, his premature death cannot but be regarded as a serious loss to his countrymen. Service was his motto and he ungrudgingly rendered it to all who sought it of him in times of trouble and need. He leaves behind him, his old widowed mother and a young family of four sons and a daughter and there is no doubt, that the news of his premature death will be

received with great grief by his numerous friends and loving pupils all over the country. We only pray that God may receive his pure and noble soul into His loving bosom and prosper the work to which he devoted himself in his earthly career with a lofty sense of duty and singleness of purpose.

The Indian Review.

We regret to record the death recently of Mr. M. C. Alasingaperumal Iyengar, B.A., Headmaster, Pachaiyappa's High School, Madras. His death in the prime of life, for he was only about 45 years of age, will be received with genuine sorrow throughout the Presidency, where he was known for his self-sacrificing work in the cause of the Ramakrishna Mission and, through it, of religious and moral education. The late Mr. Alasingaperumal Iyengar was among the earliest friends of Swami Vivekananda in south India and worked hard to secure financial help to send the Swami to the Chicago Parliament of Religions in 1893, to represent Hinduism there. He was also instrumental, with the literary help of the Swamis of the Ramakrishna Mission, in establishing the *Brahmavadin*, the first and foremost Indian journal conducted in English, devoted to the exposition of the Vedanta philosophy and to recording the progress of the Ramakrishna movement in various parts of the world.

The Prabuddha-Bharata.

We very much regret to record the death recently of Mr. M. C. Alasinga Perumal Iyengar B.A., of Madras at the age of 45. He was one of the staunchest adherents

of the Swami Vivekananda, and one of the enthusiastic band of Madras youths who helped Swamiji, by collecting funds for his passage to America, to appear at the Chicago Parliament of Religions in 1893. Mr. Alasinga was the Headmaster of the Pachaiyappa's High School, Madras, and was known for his unselfish devotion to the cause of the Ramakrishna Mission. He, with others, started the 'Brahmavadin' under the direction of Swamiji, and for sometime edited and managed the paper with great ability. *Requiescat in pace.*



THE BRAHMAVADIN

“एकं सद्दिमा बहुधा वदन्ति”

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

Rig-veda. I. 164-46.

VOL. XIV.]

JUNE, 1909.

[No. 6.]

RĀMANUJA AND VAISHNAVISM

A Lecture by

Prof. M. RANGACHARYA.

(Concluded from page 245.)

It has, however, to be observed that the large body of the Hindus in the country could not easily comprehend Śaṅkarāchārya's Vedāntic religion, since it was too philosophical for the common human mind. The common man could not indeed derive sufficient religious satisfaction from it. His need even then was to have a God who would love him, who would come to help him and render protection unto him whenever he got into difficulties—a God at whose feet he might throw himself unreservedly so that He in His divine wisdom might do with him whatever He chose. The sense of man's dependence upon God, his instinct of love to God, and his felt need for an always unfailing divine support could not be easily satisfied by the sublimely impersonal God of

Śaṅkara's pantheistic monism. What wonder, if soon afterwards there arose among the people the desire to see where else they could obtain their religious satisfaction? The old religion of the Hindus was distinctly marked by the supreme dominance of a loving and saving divine personality in it. Even before Buddhism there was, as it appears, the religion of the Hindu Trinity. And after Buddhism lost its great influence in India, the popular position of Vedāntic Hinduism became very highly improved. This religion had by that time been proved to be in no way inferior to Buddhism or any other religion, in the matter of establishing the obligatoriness of pure ethical conduct as based on sinlessness and selflessness in life. And yet the need was felt for a personal God, and for a more emotional and less intellectual religion than that of Śaṅkara. This more emotional and less intellectual religion had in fact been known well to the people of India before. Such a religion is clearly traceable in the pages of the *Mahābhārata* and in the *Purāṇas*. And after Buddhism and Śaṅkarāchārya, this old emotional religion was felt to be more and more wanted. Accordingly religious reformers arose and came forward to supply the felt need of the hour. Among those who so arose in India to give this needed emotional turn to the re-established and freshly progressive Hindu religion, Rāmānujāchārya certainly played a very important part, and produced very notable results as a fearless and faithful worker in the field of Hindu religious and social reform. There have been others who also endeavoured in their days to do this kind of work; but among all such, Rāmānujāchārya may be made out to have been undeniably the most famous and fruitful worker. Rāmānujāchārya had of course his predecessors, who had prepared the way for him; as the history of the Śrī-Vaiṣṇava religion distinctly shows. And in carrying

out this requisite reform in Hindu religion, that is, in making it a religion of loving devotion to an all-powerful and all-merciful God, what Rāmānuja mainly did was that he combined the old religious views of the Bhāgavatas with the Vedāntic ideas of Śaṅkara's higher pantheism, so as to make his *advaita* or absolute non-dualism become *viśiṣṭādvaita* or qualified non-dualism. Rāmānuja's aim was evidently to emphasise the religious value of devotion and service and self-surrender to God, but not to make the realization of the oneness of God with the soul of man and with the universe the basis for moral conduct, and the means for the attainment of the sublime salvation of *moksha*. The need for moral conduct, for purity, for sinlessness, and for selflessness in life has been believed in and proclaimed by all great religious teachers in India as in every other part of the world. But they have differed as to the question of how this sinless life is to be realised in practice. Is it to be made dependent upon spiritual and philosophical realisation, or is it to be made dependent upon the culture of the tender and benevolent emotions, has in fact been the practical problem at issue. There can be no doubt that both the processes are capable of yielding the fine fruit of pure and noble conduct. However to most men and women the culture of the emotions happens to be easier than the achievement of spiritual and philosophic realisation.

Rāmānujāchārya accordingly declared *bhakti* to be the most suitable means to achieve purity, sinlessness, and selflessness in life; and hence this same *bhakti* was according to him the truest and the most unfailing means for the attainment of the salvation of *moksha*. The emotion of *bhakti* is said to be a feeling akin to love; it is indeed deep devotion and love. Even in our common daily life, we may very well realize what a potent factor love is in en-

couraging morality, and in establishing purity and selflessness and sinlessness in life. Imagine a young man who is entirely absorbed in himself, who does not care to think of anybody or anything other than himself,—imagine further that, either as in India or in the fashion of Europeans, he marries a beautiful and worthy damsel, and becomes day after day more and more attached to her in love. Suppose this young man of the above description goes to the Bangalore fruit-market and sees rows of fine luscious fruits exposed for sale there. His mouth of course waters, and he buys some choice fruits among them. Does he eat them himself? He would probably have done so in those old self-centred days of his uniquely single blessedness. He does not and cannot do so now; for his love to his wife is so true and so deep that, although at the very sight of the fruits his own mouth profusely watered, he carries them home to his wife and gives them to her in preference to himself. And if in course of time he becomes the father of a number of children, and then goes again to the same market and sees similar fruits, his mouth probably will not then water at all (laughter). He will have by that time become too much of a philanthropist, that is, too much of a lover of others, and his mouth will surely have learnt not to water on seeing even the best of fruits. Nevertheless, he is certain to buy the fruits, in the belief that those fruits will be even more delicious and agreeable to his children than they were to him in those old days when his mouth freely and fearlessly watered in his own interest at the sight of the sweet fruits. He buys them and takes them home. To whom does he give them now? Evidently not to his wife, who is now to him no more than the worthy and respectable mother of his dear children. But he gives them to the children. This clearly shows

how potent love is in expanding our sympathies and in killing our selfishness. And by killing selfishness, we in fact kill all that is calculated to encourage sinfulness and impurity in us. With the disappearance of selfishness every temptation that tends to make our lives unrighteous and faulty disappears at once. In this way love may be made out to be a very potent factor in giving rise to purity and unselfishness in life. If this feeling of love is steadily and carefully cultivated in the human heart, if it is made to find its object not merely in the wife and the children, but in that great Being, who is the very life and foundation of the universe, and from whom comes all that is good and true and beautiful in the universe, if that Being is made the object of our love, then there will arise, as they put it in Sanskrit, *anuragādvirāga*—that is, through intense attachment to that divine Being, there will arise in us absolute non-attachment to ourselves.

This idea is sometimes illustrated in Hindu literature by taking the example of an uncontrollable illegitimate attachment which a man may have to a mistress, although he is morally bound to bestow on his own wedded wife all his love and attachment. As his illegitimate love grows in intensity, that is, as the object of his illegitimate love becomes more and more dear to him, his lawfully wedded wife may be seen to be discarded by him more and more. Thus his *virāga* or want of attachment to the wedded wife bears an inverse ratio to his *anurāga* or loving attachment to the illegitimate mistress. This example is not a very happy one morally; nevertheless as an illustration it is very telling. And what I want you to understand from it is, that, if we make God the object of all our attachment, then everything else ceases in time to have the power of attracting our love. With the growth of such a God-love in us, our love of pleasure, of wealth, of beauty and of

power disappears like mist before the rising sun. The only love that then endures is our love of God. And the full import of this God-love depends upon our conception of God. If it be realised that everything that is in the universe has come from Him, and in due time goes back to Him—if such is the conception which we have of God, then, when He becomes the object of our love, all His creatures also become the objects of our love as a matter of course. How will it be possible for us to live a life of selfishness, when God and all His creatures have thus become the objects of our true and devoted love? Such a thing is indeed impossible. We cannot love God and His creatures sincerely, and love also at the same time our own sweet little selves. The love of man's sweet little self fades away in the larger presence of the love of God and His creatures. Here therefore is an efficient and worthy means placed at the disposal of man, by which he may overcome his tendencies in favour of selfishness and sinfulness—and that means is man's loving devotion to God, which is in Hinduism known by the name of *bhakti*. Here also *anuraga* or loving attachment to God and all His creatures gives rise to *viraga* or the feeling of non-attachment in relation to one's self. It is not merely that love expands our sympathies and kills our selfishness: love indeed does more—it stimulates in us self-sacrifice and impels us to wear ourselves away cheerfully in serving those whom we love. Our love of God—when it is real and hearty—is fully capable of turning us into earnest and sincere servants of all His creatures. In fact it is in serving His creatures that our love of God finds its satisfaction and makes itself alive and visible. And it is actually maintained in the Śrī-Vaishnavism of Rāmānuja that to love and honour and serve the Bhāgavatas is even more meritorious than to worship the Bhagavat. Loving devotion to God has

been and is undoubtedly a great moral force in human history.

Thus with the aid of *bhakti* we may annihilate selfishness, and thereby realize *moksha*. The obligatoriness of *bhakti* is therefore an unfailing authority in favour of pure ethical conduct and high nobility of purpose: it is indeed an unfailing means to help us always to attain real success in living the righteous life. Moreover it is easier for us to command *bhakti* than to obtain that transcendental spiritual wisdom and the realisation of the unity of reality which Śaṅkarāchārya's philosophy demands of all its followers. The tendency to love is altogether natural and is implanted in the heart of all persons. There is in fact no person of any kind who has not a natural aptitude to love and to be moved by love. The only point to be attended to in respect of this natural emotion of love is to make it expand so widely and so comprehensively that it may have the great God Himself and all His creatures for its object. And the tendency of love to have itself lavished upon the beloved is very frequently seen to be against the conception of absolute oneness between the lover and his beloved. The function of philosophy consists largely in realising the unity of reality, while that of *bhakti* or the emotion of God-love and divine devotion is in the realisation of union through service and self-sacrifice. When it is found that the path of *bhakti* leads the devotees of God more easily and more naturally to the attainment of *moksha* through the realised relation of God-union, than the path of wisdom or *jñāna* does through the realisation of oneness with God, then as a matter of course the easier path of *bhakti* will be followed by many so as to make it become the really popular road of religious aspiration and attainment. Rāmānujāchārya, whose aim obviously was to make as many as possible come under

the saving influence of God-love as comprehended in Vaishṇavism, made *bhakti* the basis of all religious life; and to him *jñāna* itself came to mean the same thing as *bhakti*. In fact it is in this light that he has interpreted the *Vedānta-Sūtras* of Bādarāyaṇa. Accordingly, making *bhakti* as before the pivot of popular religion was one of the most important points in the life-work of Rāmānujāchārya. It is fully worthwhile noting here that the Sanskrit words *bhaga*, *bhagavat*, and *bhakti* are all of the same origin etymologically; and it cannot therefore be an altogether unfounded assumption to hold that the word *bhakti* must have, almost from the very commencement of its religious history in the Sanskrit language, meant the means of worshipping Bhagavat in the spirit of true love and devotion as the one Supreme Lord, the God of all gods. There is other evidence also to prove that the doctrine of *bhakti* is undoubtedly an ancient element in the religion of the Bhāgavatas. Anyhow there can be no doubt that the all-pervading and all-enlivening Viṣṇu, who, as Bhagavat, is the loving bestower of all auspicious boons and blessings, and is, as Nārāyaṇa, the abode of all life and the internal controller—*antaryāmin*—of all beings, is most appropriately approached through *bhakti*. The most glorious delight of love is ever in experiencing the response of love to love. Therefore to a loving God, what can be more delightful than the confident and trustful love with which His devotees respond to His love? And is not Viṣṇu, the bestower of light and life and of all auspicious boons and blessings, a loving God? When we think of our own unworthiness to be the objects of His love, and contrast it with His infinite benevolence and the immense value of all His divine gifts, how can we conceive Him to be other than a really loving God? On the certainty of His all-merciful and omnipotent love is based another doctrine of

the Śrī-Vaiṣṇavas, which is closely allied to the doctrine of *bhakti* and may even be said to be a natural development of it. I refer to the doctrine of *prapatti* or absolute self-surrender to God, which is also spoken of sometimes as *saranāgati*. This doctrine of self-surrender is based mainly on the last teaching given by Śrī-Kṛṣṇa to Arjuna in the *Bhagavadgītā*, and it is hence held to be as authoritative as the *Gītā* itself. I told you a little while ago that there are some modern philosophers also who maintain that man's sense of dependence on a higher power has to be an essential element in all religions. Whether it really has to be so or not, we need not discuss now. But it is evident that the doctrine of *prapatti* is based on such a sense of dependence on God—a dependence which is complete and unquestioningly trustful. Rāmānujā's views regarding this doctrine come out most beautifully from his *Saranāgati-gadya*, which is a pathetic prayer in Sanskrit prose embodying his great faith in God as his sole refuge and only saviour.

There is another point in the work of Rāmānuja in connection with Vaishṇavism, which is brought prominently to view by the name Śrī-Vaiṣṇavism, which has been given to the religion he taught and upheld. It is sometimes called Vaishṇavism of the *Śrī-sampradāya*. Rāmānuja's religion has been called Śrī-Vaiṣṇavism, because Śrī, that is, the goddess Lakṣmī, is made to have an important function to perform in it. When man, by means of his *bhakti*, endeavours to attain *moksha*, it is found that he often feels helpless and hopelessly forlorn on account of his knowledge of his own culpable unworthiness to be blessed with the salvation of soul-emancipation and God-attainment, as also on account of his very natural conception of God as a just and impartial apportioner of the fruits of *karma* to all His creatures. When we deal with a great question of

religion and morality like the fitness of God's creatures to be saved and lifted out of the thralldom of *samsāra*, and base its solution on our metaphysical conceptions of God and of the will of God, we cannot help thinking of Him as a hard task-master, who is systematically bent upon seeing that all His commandments are duly obeyed by all His creatures, and that His will is always honoured by them as law. With such an absolutely just God, who is very rightly and very naturally apt to become deeply disappointed with us whenever we violate His commandments, our chances of attaining salvation are indeed infinitely small. When we calmly measure our own capacity to conduct our lives in complete consonance with the will of God, the result is certain to fill us all with great despondency. Since the moral law is based upon the will of God, we are all bound to live our lives in accordance with the moral law. But when the weakness that is in us unnerves us and we become a prey to temptations, how can we then manage to live the life that is morally faultless? And if we break down under the heavy pressure of trying temptations, are we thereafter to have no hope of any kind regarding the attainment of the bliss of soul-salvation? In this manner we are led to face the old problem of how the mercy of the loving God may be reconciled with the strict impartiality of the absolutely just God. It is in a situation like this that we naturally feel the need for the kindly interposition of a suitable intermediary between us and our great God, who on the one hand is willing and able to excuse our faults and can on the other hand effectively approach the almighty power of God with the petition for mercy in behalf of His weak and erring creatures. It is not here in India alone that the help of such an intermediary has been sought by pious and God-fearing people. Other religions also than this

Sri-Vaiṣṇavism seek and postulate an interceder between God and man, between the ever just and almighty God and the weak and erring human being, so that this weak and erring being may be made to have the full benefit of divine mercy. Some make their religious *Guru* such an interceder; others, like the Christians, make a divine incarnation serve as such an interceder; and Śrī-Vaiṣṇavism looks upon Lakshmi, the divine Mother of the Universe, as such an interceder. To bear well and without harm the burden of moral and religious responsibility belonging to weak and erring mankind, some such interceder between the judging God and the human beings to be judged is very rightly recognised to be necessary by more than one wellknown religion. Now, in the religion taught by Rāmānujāchārya, this interceder is, as you have been already told, the goddess Lakshmi. The conception of Lakshmi as the divine consort of Viṣṇu is also an old one in Hindu religion. It is known to later Vedic literature, and has a philosophical meaning underlying it—this meaning being nothing other than the true representation of the relation between *prakṛiti* and *Parama-puruṣa*. *Prakṛiti* is conceived to be the wife of God, who is the Supreme Being. According to what is called by some *Paurāṇika Sāṅkhya*—which is the same as the *Sāṅkhya* of Kapila, with the exception that, in the *Paurāṇika Sāṅkhya*, a Supreme Soul is postulated and made to have the same relation to the universe as a whole as the various individual souls have to their respective embodiments—according to this *Paurāṇika Sāṅkhya*, it is maintained that *prakṛiti*, which is in fact the source of the created universe, is obedient to the will of the Supreme Soul and gives birth to the universe in consequence of His close association with it. Hence *prakṛiti* is looked upon as the wife of God and the Mother of the Universe. Both Vaiṣṇavism and Śaivism

have recognised the appropriateness of this conception of the relation between God and Nature; and in Sāivism we have *prakṛiti* and *Parama-purusha* even blended together in the conception of the *Ardhunārīśvara*—the God who is represented as half man and half woman. If we understand that Lakshmi represents in Vaiṣṇavism the power of *prakṛiti*, we may easily make out the meaning and fitness of the function assigned to Her in Śrī-Vaiṣṇavism. Even according to the *Sāṅkhya* of Kapila, *prakṛiti* is conceived to undergo all her modifications with a view to liberate all bound souls from their imprisonment in matter, and is for this reason compared to a kind and loving mother. In *Paurāṇika Sāṅkhya*, Mother Nature happens thus to be the obedient and loving consort of Father God. Please note here that the feminine gender of the word *prakṛiti* in Sanskrit has not been without its influence in making Nature the kindly Mother of All, even as God is the great Father of All. Looked at in this light, what does the propitiation of Lakshmi really signify? It means this—that before we succeed in propitiating our God who is above and beyond Nature, it is necessary for us to propitiate Nature, if we are indeed anxious to get on well in life as well as after life. Those who want to live their lives happily and harmoniously for themselves and for others have to see that they do not foolishly violate the laws or oppose the irresistible forces of Nature. Hence the propitiation of the powers of Nature is always required in our own interest. Our ancestors of thousands of years ago achieved marked progress in religion by passing from Nature to Nature's God. In Rāmānuja's *Viśiṣṭādvaita* philosophy, the oneness of the ultimate reality is not the result of any form of essential identity, but is based upon an organic union of the component entities making up the reality. Hence according to him the path of philosophic

ascent is inevitably from Nature to Nature's God. And the function of mercy-seeking intercession in behalf of weak man, which is assigned in Śrī-Vaiṣṇavism to Lakshmi, the merciful Mother of All, enables us to see further that, in Rāmānuja's view, the path of religious realisation also is in proceeding from Nature to Nature's God.

When philosophy taught our ancient sages how to analyse the universe, and their constructive imagination led them to conceive the relation between God and Nature as that between a husband and his wife, it became perfectly natural for Vaiṣṇavism to make Lakshmi the wife of Vishnu and the merciful Mother of the Universe. You know that the progress of religions takes place not unoften by the infusion of new ideas into old institutions. A great Arabic scholar writing about the religion of the Semites pointed out some years ago, with many examples, the tendency that there is in human societies to conceive their divinities almost unconsciously in the light of their own social organizations. If we have a community of people whose society is matriarchal in organisation, and among whom the mother is therefore the most prominent person in the family, their most natural conception of the deity happens to be as a goddess. They look upon the high supernatural being or beings at whose hands they seek sympathy and support as a mother. In other communities wherein the social organization is patriarchal, where the father is the most authoritative figure in the family, the divine being is looked upon as a father. This state of affairs in human civilisation is indeed very well known to students of anthropology. And we are able to make out with various kinds of evidence that the Dravidian people of South India possessed in the early days a matriarchal organization of society, that among them the mother was accordingly the most important figure in the

family, and that consequently the worship of the village goddess as *amman*—that is, as mother—came to be very prevalent among them. If we have a people among whom goddess-worship is prevalent, and if we want to introduce in their midst a newer and a higher religion, it turns out to be necessary to find a real place for a great goddess in that newer and higher religion. This was probably one of the reasons which led to the enthronement of Lakshmī in the religion of Rāmānujāchārya as the world's Merciful Mother, who is the ever loving and ever successful mediatrix between Her Lord God and the individual souls seeking the salvation of a perfected re-union with Him. Rāmānuja's predecessors in the line of Śrī-Vaiṣṇava teachers had already given a prominent place to Lakshmī in their religion, probably because it happens to be a characteristic feature of Śrī-Vaiṣṇavism that it arose in the Tamil land and obtained its fresh nourishment largely from the inspired thoughts and sentiments of certain well known Tamil poets and saints. The thought-influences proceeding from these poets and saints were taken up by Brahminical teachers, and were woven into the philosophy of Vaiṣṇava Vedānta in a very remarkable manner. Such a mutual in-weaving of pious poetry and sublime philosophy is probably not seen in the literature of any other religion. The Śrī-Vaiṣṇavas often speak of their sacred literature as *Ubhaya-Vedānta*, that is, as a double Vedānta consisting of the Sanskrit philosophic Vedānta and the Tamil poetic Vedānta. And the association of Lakshmī or Śrī with Viṣṇu as the intermediary between weak man and almighty God must also have been postulated in this manner in response to popular needs and influences; and it led to various consequences. Thus it is in all probability that Vaiṣṇavism became here a religion in which Mother Lakshmī has to intercede

for mercy between God and His children. And who are His children? All mankind—why, all living beings. If all mankind happen to be His children, and if Mother Lakshmī intercedes between weak and suffering mankind on the one hand and almighty God on the other, we can easily understand how in this religion none can be kept out of the holy of holies, and none can be looked upon as unworthy to receive the grace of God. If out of a family of a number of children, a mother keeps away any one child from sharing the kindly and merciful favour of the father, she certainly deserves to be characterised as an unnatural mother. Therefore in this religion there is an all-comprehensive divine graciousness which knows no exclusion. The reciprocity and the universality of divine and human love, as known to this religion, has in no small measure been the result of the Mother of All being made in it to intercede between God and all His children so as to temper His justice with mercy.

I have thus tried to indicate to you in a very brief outline the position occupied by Rāmānujāchārya in the development of Śrī-Vaiṣṇavism in our country. Vaiṣṇavism, when adopted by Rāmānuja, had already become Śrī-Vaiṣṇavism. In it the old Bhāgavata doctrine of salvation through *bhakti* had been re-asserted and developed beyond into the doctrine of *prapatti*. The decision to utilise the *Ubhaya-Vedānta* of Sanskrit philosophy and Tamil Vaiṣṇava poetry as the basis of Śrī-Vaiṣṇavism had also been arrived at and practically carried out to a large extent by the predecessors of Rāmānuja. Accordingly he was in no sense the pioneer of the popular religious movement out of which Śrī-Vaiṣṇavism arose in South India. He may be said to have come on the crest of the wave of this movement; and it received its final seal of authority and rational sanction in his hands.

That he secured for it the full support of the Sanskrit Vedānta, and proved it to be a worthy means for the exaltation of the social virtues and the uplifting of the masses, is abundantly demonstrated by the events that filled his long life of courageous conviction and enduring sincerity and comprehensive humanity. Let me refer in illustration of this to the single instance of his having admitted the *paraiyas*—the *holeys* as you call them here—as worshippers into the famous Vishnu temple at Melkote, which is, as you all know, situated within your own Mysore State. The humanity and the courage involved in this noble act are both highly remarkable, and worthy of the enfranchising religious movement which attained its consummation through his work. After him others carried the stream of Vaishṇava thought in various ways into various parts of this holy land of ours; and new forms of Vaishṇava faith came into existence under new conditions. But these are matters which cannot be included within the scope of the present lecture. The popularisation of the ideas of the Fatherhood of God, the Motherhood of Lakshmi, and the Brotherhood of Man in India is indeed in a notable degree due to Rāmānuja and his work in life; and it is now a fact of history that to him may be traced more or less largely the beneficent religious influences that have proceeded from Rāmānanda, Kabir and Nānak. So far, Rāmānuja's work in connection with the immemorial and ever progressive religious life of India has shown itself to be like the work of the prescient sower who sows good seeds in good soil; and we may therefore feel well assured that, under the quickening stimulation of the heavenly light of God-love, the harvest of the love of man to man as man will in due time be quite abundant and full of further hope and further promise in this ancient and historic country, wherein he lived so well and laboured so nobly. (CHEERS).

THE CHAIRMAN'S SPEECH.

Gentlemen,

You have listened to a very elaborate, and very highly luminous lecture from my friend Mr. Rangacharya this evening. I am glad I cannot pass any adverse criticism on it, as there is very little in it for me to disagree from him: in fact I heartily agree with almost everything that he has said on the various aspects of the subject he has so well handled. There is also very little about that subject which I can put either in better language or in a more luminous manner. So, you see how he has cut off the ground under my feet very badly. Countless men like ourselves, who have neither the deep erudition of my friend nor his clear insight, take religion just as it comes to them when they come into the world. We are in this matter like little birds living their brief lives on a large tree, eating of its fruit, and receiving its protection and support and then disappearing. But when people, who have thought about the subject a great deal, tell us details regarding the history of these trees of religion, regarding the way in which their roots have gone deep down into the soil and regarding also the large wealth of attractive and helpful natural elements that surround those trees, it is then that our eyes are a little opened; and then it is that we begin to feel that the tree we have been so long living on partakes indeed of the infinity of the universe with all the glory of its omnipresent divine life. It is indeed under circumstances like these that we pay attention to what is valuable in our beliefs and practices. Thus we are led to go back into the recesses of antiquity, and impelled to examine the past history and the present significance of our everyday religious experiences. We Hindus

are sometimes declared to be idolators. I think all people have to be idolators in religion. The great thing is, that we should make our idols as good as we can possibly make them. That is, there should be no difference between our ideal and the idol that we worship. Man's conception of God is very much moulded by his conception of himself. He makes his God what he can with the aid of his own goodness and knowledge of truth multiplied to infinity in the sanctuary of his inmost heart. And so it becomes necessary for us now and again to have our ideals examined and purified, to have them brightened and heightened. The more we approach and assimilate the better ideals, the greater will be their influence on our own lives. To-day happens to be the Śaṅkara-Jayanti day; and our friend, intending to give a lecture on Rāmānujāchārya, has given as luminous and as edifying a lecture on the value of Śaṅkarāchārya's life-work as on that of Rāmānujāchārya. In fact, I do not know of any person who could have given a better estimate of Śaṅkarāchārya's life-work. That both Śaṅkarāchārya and Rāmānujāchārya have been spoken of in such high terms and without the least disparagement to either by my highly cultured and thoughtful friend, shows how absurd is the bigotted view we, in some of our weaker moments, indulge in about them and their work in life. After all it is only human nature to take different views of things. It may be that, to certain minds, Śaṅkarāchārya's view, though highly abstruse and philosophical, appeals more strongly. To other minds Rāmānujāchārya's view may appeal more strongly, inasmuch as it is on *bhakti* and the practical and popular aspect of life and religion that he lays stress. There is quite room enough for all these divergencies in the great sphere of religion; and whatever a man's belief may be, he has to try always to acquire

better and nobler ideals, and endeavour more and more to approximate to those ideals in his own life. For myself I must say that I am quite willing to fight my battle of life under the banner of any great and worthy religion. Narrow and intolerant sectarianism is not at all to my taste; and I believe it to be altogether unjustifiable. Let each of us have his own religion and his own philosophy of life. But let not this lead any one of us to be unjust or uncharitable to others. I feel that a word of praise and recognition is due to the enterprise of Mr. Gopalacharlu in having induced my friend Mr. Rangāchārya to come all the way from Madras to entertain us with this highly interesting and instructive discourse. There are many ways in which Mr. Gopalacharlu has shown that he can do useful public work in this big city of Bangalore. But I can appreciate nothing that he has done more than the enterprise which enabled him to bring, on this auspicious occasion of the anniversary of the Srīnivāsamanḍiram, my friend Mr. Rangāchārya here to deliver this very eloquent and edifying address.—(CHEERS.)

Harib Om !

S'ri Lakshmi Nrisimha Parabrahmane namaḥ.

THE INDIAN ASCETICISM.

By S. N. NARAHARAYYA.

Section 1.

Sannyasa is one of the four stages of a brahmin's life as is well-known. It is true that Manu says, "Having in the prescribed manner spent in the forest the third part of one's life, one ought during the fourth (part of his life) abandon all company, and become a sannyasin. Having passed through one stage to another, having given offerings to gods through fire, having given well alms to beggars and food to living beings, and having subdued the senses, he who embraces *sannyasa* does rise to excellence (VI. 33-4)." The purpose of *sannyasa* is to obtain *mōksha* or the Final Emancipation, and it must be begun with a complete severance from all the worldly concerns and attachments. Manu again clearly says, "One ought to turn his attention to *mōksha* after having duly discharged the three debts (Deva, Rishi, and Pitri Rinas) and he who seeks *mōksha* without having done so, does sink to the lower regions." This is enough to establish that unmarried persons have nothing to do with *sannyasa* but, as is generally case, we also find a contradictory statement in this connection. Here is the following quotation from the Upanishads :

“सदुत्समीरे सकलविद्यापरिभ्रमज्ञो भूत्वा विद्वान् सर्वमैहिकानु-
ष्मिकसुखश्रमं ज्ञात्वा ईष्यान्नयवासनाश्चयममत्वाहङ्कारादिकं बाह्यान्तरि-
हयमधिगम्य मोक्षमार्गैकसाधनो ब्रह्मचर्यं समाप्य गृही भवेद्ब्रह्मज्ञानी भूत्वा

प्रव्रजेदितरथा ब्रह्मचार्यादेव प्रव्रजेत् गृहाद्वा वनाद्वाऽथ पुनरवतीह वती वा
स्नातकोऽस्नातको वोत्सन्नामिस्त्वाभिरनमिको वा यदहरेव विरज्येतदहरेव
प्रव्रजेत्.....”

“ Having become acquainted with all the intricacies of every kind of learning under an accomplished Guru, let a wise man conduct the hard study with which the happiness, both in this world and the next, is secured regard the three things, wife, wealth, and world—the three kinds of *vāsanas* (certain invisible impressions on the mind left by the good or bad past actions, which, therefore, are productive of pain and pleasure', the feeling of "this is mine," self-pride, etc., as vomitted food, and turn his attention entirely towards that path of Final Emancipation. Let him finish *brahmacharya*, become a householder, then live a forest life, and then renounce life to embrace *sannyasa*. Or let him renounce the world while yet a *brahmacharin*, a householder, or, again while he is leading a forest life, Whether *vraṭi* or *no-vraṭi*, whether *snātaka* or *no-snātaka*, whether he has discontinued to keep fire, is keeping fire, or has never kept fire at all, let him renounce life that very day on which (day) he becomes free from all attachments." (Parama Hamsa Parivrājaka Upanishad.)

This is apparently antagonistic to the text of Manu, but an examination into the portion in italics disclose new facts at once. It must be borne in mind that, so long as we believe in re-incarnation, life begins when the ray of soul first proceeded from that Supreme Being, and the ending of it is only then when it reunites with that Primordial Source. *Young* and *old* have no meaning from a Vedāntic point of view, and an infant, though it is a paradox, may be millions of years older than the oldest living man, and only the *Annamaya Kośa* or the physical body of the

former may not yet be, what Kalidasa calls, even in his *kavya*, *atmakarmakshama*, or fit to give manifestation to one's own deeds. Śrī Krishna has expressed much the same idea as "Good deeds are never lost," and says that a *yōgabhrashta* is born in a family of the pure or the splendid and continues the course of the *samskāra* of life in the past body." So long as in all matters, high or low, great or small, understood or not understood, there can not be an effect without a cause, this alone explains why one is born under a lucky star and why is not so any other individual. We often see a child more spiritually bent than an old man, and while a boy of a very tender age is trying to renounce the world and become a *sannyasin*, an old man, in his decrepit body, when all his organs, sensory and sensual, have given up their respective desire and embraced natural *sannyasa*, is trying to murder a fellow-being of his to get into his possession a tender girl for whom, he imagines, he has a passionate love. Though sons of the same father, one may become a public executioner and the other a high teacher of religion. Of a number of students that sit by the same Guru, one becomes highly learned, a second moderately so, a third remains unbenefitted whatsoever, a fourth becomes worse for the instructions he received, and so on though the instruction imparted is both same and simultaneous. In a family a boy tries to imitate the actions of his father and says, "I am going to the court, I shall ride that horse, etc." whereas his girl sister says, "I shall cook, I shall give you meals, and so on." Of course neither the boy nor the girl understands what he or she says, but still that way their tendencies go. There occur things of all kinds in our very surroundings, and we take notice of only such as we are prepared for. Whence does this unconscious preparation come ?

That is what the sages call *samskāra*. It is well known fact that the great Shri Rama Krishna Paramahansa who was illiterate, so to speak, and who had never in all his life sat to read a word of Sanskrit, would give expression to the highest philosophy contained in our sacred books. How did he learn it, or who did invisibly whisper all the highest lore in his ear ? Say the Upanishads,—“*Yoga* in its isolated state is useless and to reach perfection it is to be attended with *Jhāna*.” It is true that *Jhāna* is inferior to *yoga*, but still the former is necessary to make the latter shine. A hot pickle cannot sustain life but it becomes quite necessary to give flavour so that the proper quantity of wholesome food may be introduced and even helped digestion and assimilation.

This Rama Krishna Paramahansa was a *Jhānin* already, and he had to take this life to practise *yoga* or complete the practice he had long before now undertaken. The two things concurred to bring about perfection, and though he had attained the stage of *Jhānins* in his past birth, he had not yet been free from *māyā*, and that made him pass through another *yōgi*. If we put on a new suit of clothes, we see how it fits us, how it becomes us, how it heightens our colour and so on if we are not free from that sort of human weakness. But some again, we see, are quite regardless of their clothes. To them there is neither new nor old. Exactly so is the case with the physical body : With every one there comes that veil of ignorance, *māyā* and that makes one think of its newness, its freshness, its fineness, and, in trying to protect it, he loses a good portion of his life, forgetting all the while that he is not made to protect his body but that is made like his clothes for his own purpose. It requires sometime before the veil is with-drawn and that once removed, we begin to see where we are and what we are. It is but enough

to say that if we have fully cropped the fruit of the second and third *āśramas* in some part of our existence life and now are born in this body prepared for a life of renunciation, it is not incumbent on us to lead in order the lives of a *brāhmachārin*, a *grihasṭha*, or a *vānaprastha*. But the text of Manu is certainly refering to those whose invisible nature has not yet received that completion, and those that are not ready ought to prepare themselves now at least, an opportunity presenting of its own accord to them.

What then is the test? The Upanishad text quoted above, has already pointed out to us that true *vairāgya* is essential for the embracing of *sannyasa*. When it comes it is understood that all the preparation has been already made, and we can change the life for any stage which we are fit for. But before stepping into the order, it is highly necessary to proceed in an orderly manner. Say the Upanishads again,

“ब्रह्मचारी गृही वानप्रस्थो वा पितरं मातरं कलत्रं आसन्नमुर्वी
तदभावे शिष्यं सहवासिनं वाऽनुमोदयित्वा.....”

that is, “Though *brāhmachārin*, *grihim* (a householder) or *vānaprastha* he is, let him obtain the approval of his father, mother, wife, son, or interested relatives, or a disciple, or a companion in default of any of them...” This formality is necessary for more reasons than one: Those are all most dear to us, and ever want our company and support. Such will never allow us to go away from them if we are pleasing to them in being full of *rajoguna*. In the first place, parents are mentioned, and unless they have renounced their lives, in which case they will no longer be one's parents, will never allow that pet son of their's to wear the garb of a *sannyasin*. Next wife is mentioned; does she consent to allow her partner of life to go away

for ever from her company and from her sweet bed, though God has given him long life? Similar is the case with relatives. It is a marked fact that those who have no people of their own try to love others, and are loved too in return, —for loving and being loved are something like action and reaction,—and are ever together. To such their loving friends are as a check, and they will never allow them to go away from them until they can see that change is beneficial for them at least. With regard to ourselves, others, are better judges as we are with regard to them. That consent which we are asked to obtain is a sure test of our genuine *vairāgya*, and our having lost all attachments to the world.

The life of Śrī Sankaracharya illustrates this very well. As yet a boy the great teacher displayed the highest *vairāgya*, but his parents did not like the idea of their highly intelligent and young boy to go away from them. While one day bathing in the Ganges, a crocodile began to drag him and then he cried, “O mother, permit me to renounce life now at least; or else this crocodile will not leave me.” The mother saw the urgency of the matter, and being disappointed of all her hopes in an instant, she forced her tongue to say “yes”, her eyes swimming in tears. But how few of Sankaracharyas do we find in these degenerate days? We read with astonishment how the boy *sannyasin* was able to defeat the most learned scholars of his time, how, alone, he was able to drive away the sectarianized Buddhist Religion from her mother land and sow such seeds as would ever prevent her return to India. We have to admit that we are weak, and we will do well to follow Manu's rule, and qualify ourselves in going through step by step.

Of late, it is a melancholy sight that, India is full of pretenders and fame hunters. The peculiar change of

ideals and circumstances favour them, and especially those who have got a smattering of English in their heads. The days are gone, at least for the present, when brahmins were respected for their knowledge and their thinking for the rest of the world. Those who were once the greatest people on account of their self-denial, are now most degraded, and it is with pride that they secure a high brain-praise. This cannot but excite the discontent of the other classes, and they are now desirous to get hold of one who can lift them to a "high level," and seek some one to impart to them the secret *mantras*, other such things. The fame hunters of the present day are ever busy to 'help' them, and that is for two reasons: The higher classes know the insignificance of such pretenders and never care to show such fools in sannyasin's garb any respect. They then go to the lower classes, who think they badly want them, and make a thriving business. Again a smattering knowledge of English they have enables them to come directly in contact with the modern English educated of India, and the so-called truth-seekers of the west. Putting on the garb of sannyasin, they say this or that and make a princely livelihood. They bugle their own horn, say that there is none equal to them in point of either qualification or attainment in all India, and even style themselves MAHATMAS inhabiting only that Eternal Region and coming only to the nether world for the benefit of man the helpless. They themselves have no *sidh-dhis*, and somehow try to get a smattering knowledge of what is written in some of our Sanskrit books, and impart the same to others as if it were the highest practical knowledge. The poor disciples who are least benefited by such impartings or *upadesas* have often reasons to complain and the pretending Guru chides them downright that it is entirely for want of faith. While speaking of the *Upadesa*

Mantra, the Upanishads say,

“ तस्य विज्ञानमात्रेण जीवन्मुक्तो भवेज्जनः ।

अणिमदिकमैश्वर्यमचिरादेव जायते ॥ ”

“By a mere knowing of that, the individual becomes a *Jivamukta* and very soon the *sidh-dhis*, *anima*, etc., will come to him.” It is also said that it requires an accomplished Guru, for it is highly necessary that he should discover what we are most fit for and give us such instructions as can quietly benefit us.

Again these fellows take a pride in explaining to the world their so called noble actions. They say that they are pretenders who, from the days of yore are responsible for the conduct of man. A pretender of pretenders would even wax eloquent that Vyasa never understood Sri Krishna, and one would have desire to see his own delineation of Sri Krishna's character. We have read that Durvasas cursed Sarasvati herself, we have learnt that Bhṛigu kicked Sri Vishnu in Vaikuntha itself, and the account is preserved to our day that even Arjuna, who was yet to be taught philosophy, was able to fight with the disguised *Īsvara*: We are aware that power, call it of whatever sort you prefer, can be increased so much so that we can defy the best personage known to the world. But mere saying that one's own self is so and so will not do, and there are accompanying tests and manifestations to prove it, What one would desire is that people should qualify themselves and leave it to the world to judge them. Why then is this sort of pretending so very repugnant to our very nature?

Now ask one of these pretenders if they have any *sidh-dhis* as Upanishads and all treatises on Yoga philosophy proclaim: They are sure to give you a rough answer

and say that you are a "curiosity seeker" and never a truth seeker. Says Yōga Śikhôpanishad,

“सिद्धिर्भिलक्षयेत्सिद्धं जीवन्मुक्तं तथैव च ।

भलौकिकगुणस्तस्य कदाचित्दृश्यते भुवम् ॥

सिद्धिभिर्ऋषीरहीनं तु नरं बद्धं तु लक्षयेत् ।”

“A *siḍḍha* is to be understood by the *siḍḍhis*, and so also is a *Jivanmukta*; the worldly qualities are, certainly, in him never found: As to that mortal who has no *siḍḍhis*, let him be known as *baddha* or bound.” (Notice the plural, *siḍḍhis*.)

A great personage inspires awe but never threatens. He commands respect but never compels it. Say the moralists—

“नमन्तिसन्तस्त्रैलोक्यादपिलब्धुपरांगतिम् ।”

that is, “The great bow low only to obtain a higher course than all the three worlds.” “For how many days I live for so many days do I learn” is a saying ascribed to Śrī Ramakrishṇa Paramahansa, and how true it is! We shall go to a higher personage still, and take that yogeswara, Śrī Krishṇa Himself, and such a personage as he used to sit to worship the pious dust scraped out of the feet of brahmins! I have always doubted him, and am apt to do so still, who says any thing of his own merits. To do him justice, let it be allowed that he may speak anything when he is making a *pratijñā*, as Viśvāmītra did while pronouncing, “*Anyam Indram karishyāmi loko mā syād anindrakah.*”

We have heard of the brahmacharin mentioned in the Dharmavyāḍhōpākhyana who, with the opening of his eye, burnt a crane that covered the sun from him by its spreaded wings. He had thought that he was the high-

est man, and while trying to impose his greatness, was chidden by an ordinary chaste housewife, and was sent to a butcher's son to learn the Reality! How inferior is even a *tapasvin* with certain powers to one who does his duty well! Side by side with *tapas* or yoga, there must be a proportionate amount of *jñāna*. But those were the days when people were amenable to what was expected to be better reason and would readily admit their faults. No idea of personality existed and the prevailing idea was,

“युक्तियुक्तं वचो ग्राह्यं बालादपि शुकादपि ।”

“A skilful speech is to be admitted though from a child or a parrot.” Whatever was Dharma, that was the authority, and even Vaiśheshika Darśana has,

“तद्वचनादाज्ञायस्यप्रामाण्यम् ।” (Ch. I, A. 1, S. 3)

“Vedas are (held as) authorities, because they deal with that (Dharma).” This Dharma is of ten kinds, or rather has ten characteristics, as the following points out

“धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

ह्रीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥” (नारदपरिव्राजकोपनिषद्)

“Courage (moral), forgiveness, suppression of internal senses, not stealing (not desiring what belongs to another), purity, checking of the external senses, modesty, wisdom, truthfulness, and never growing angry,—these ten are the characteristics of Dharma.” Such Dharma was held an authority, and even rishis are respected, not because they are legislators themselves but because of their explaining the undiscovered Dharma of the Vedic days. But unfortunately for mankind, these have turned quite incorrigible days and each tries to assert even what casually occurs to him and support it by fair means or foul. Things not understood

are said to you, and ask why it should be so, you will at once be told that you have no common sense.

"A grihasṭha fights aided within a fortress, but a sannyasin has to fight alone on the open field" is a saying ascribed to the late Swami Vivekananda. How very true it is and can we believe in those who say that a sannyasin has no restraint whatever that is to say, can move as he likes, can talk what he likes, and can eat what he likes? An attempt is made in the following pages to show how *sāstras* expect a sannyasin should be.

(To be continued.)

THE NATURE OF BLISS.

Throughout the Vedānta, the Infinite Being or *para-brahman* is described as *sat-chid-ānanda*, existence-knowledge-bliss. We shall now try to understand something of the last or bliss-aspect of the Self. The phrase used in the *upaniṣads* to represent this aspect is *ānanda-maya*. Students of the Vyasa-sūtras must be familiar with the interesting controversy raised by the several commentators regarding the exact meaning of the phrase, some holding that the suffix "*-maya*" means "made of" and others "full of". It is not however necessary for our present purpose to arrive at a definite conclusion on this technical point or even to decide the question whether bliss is an attribute of Brahman or whether Brahman is bliss itself. Books on popular religion express the truth in such a beautiful way that one is tempted to think that the above controversy is after all a fight about a mere shadow. The popular description is generally *ānanda-sāgara*, the ocean of bliss, *ānanda-ghana*, the cloud of bliss, and *ānanda-pūra* or the flood of bliss. One idea is apparent from all the three metaphors, namely, that the bliss of Brahman is infinite. But something more is meant. If we so choose we may speak of the water of the ocean or of the cloud or of the flood, treating the ocean or the cloud or the flood on the one hand and the water on the other as separate from one another, the latter being considered as an attribute or a characteristic of the former. But what is the ocean or the cloud or the flood except water? Are not the two, in reality, the same, the distinction being merely one of name and form? This

shows that there is no necessity at all for the controversy about the suffix. We may learn much more from these popular phrases. As the cloud pours down its showers on hill and dale, on field and marsh, on land and water, on town and village, on palace and hut, so does the bliss we speak of manifest itself in all beings irrespective of caste or creed, knowledge or ignorance. The flood flows for all and everyone can use the water to the extent of his own capacity and necessity. One may take an ounce of water for medicine, another a cupful to allay his thirst; another may irrigate his fields and another may fill his tank. So is this bliss overflowing the universe, but the extent of our sharing in it depends on our capacity and intelligence. The same idea may be gathered from the metaphor of the ocean, and something more. Just as the ocean-water becomes clouds and rain and floods in succession and eventually returns to itself, so does the Infinite Bliss manifest itself in various places and permeate the whole universe, but the ultimate goal of all this manifested bliss is the Infinite Bliss itself.

If therefore bliss permeates the whole universe and if Brahman (who is or is full of bliss) is, as we read, the efficient cause of the whole creation, we must certainly be able to find traces at least of this bliss in everything with which we come into contact. Ordinary experience tells us that this is so. Generally speaking, the attainment of what we desire and the avoidance of what we do not desire gives rise to what is ordinarily known as happiness. It may be that the same thing is a source of pleasure to one and of pain to another, but the above statement is sufficiently general and is applicable to all cases. All things seem, at first sight, to possess in them the power to impart such a happiness to us, for there is nothing which is not desired by some one and the attainment of

which does not give him satisfaction. But a little consideration will show that this view requires modification. It must be remembered that bliss is the nature of the self and not of the not-self, and, as it is a law of nature that bliss engenders a love for it, the self loves itself above everything that is not self. If, therefore, objects which are not the self appear in ordinary life to be sources of happiness creating in us a love for them, the true reason for it is because the self in us loves itself as stated above and merely uses these objects as indirect means to that end. We read in the Brihadaranyaka-upanishad: "Not for the sake of the husband is the husband dear but for the sake of the self is the husband dear; not for the sake of the wife is the wife dear but for the sake of the self is the wife dear; not for the sake of the children are the children dear but for the sake of the self are the children dear" and so on and on, and lastly "not for the sake of everything is everything dear but for the sake of the self is everything dear." The sage Suka adds the following explanation to the above in the *Bhāgavata-purāṇa*. The self is denoted by the word "I" whereas the not-self is denoted by the words "my" and "mine." Surely, "my" and "mine" have no value except in relation to "I." Hence is the self superior to and dearer than the not-self. Even the materialist who believes the gross physical body to be the self loves all things for the sake of that very body which is his self. But when the idea "this body is mine" enters into his mind, as it undoubtedly must at sometime or other, then he becomes conscious of an "I" for whose sake the body is felt to be dear. It is such a perception that is at the root of the desire to live, the anxiety to preserve the body even in old age and the aversion to die when the end is in sight.

One may ask "what does this prove?" Does it not

show that the self derives its happiness from the not-self and that, therefore, the power to impart happiness is in the not-self and not in the self? If this were so, to speak of the bliss-aspect of the self would be absurd. But, as a matter of fact, it is not so. This leads us to an explanation of the exact process by which pleasure is experienced.

We should, at the outset, state that bliss is only in the self and the so-called pleasure that we derive from external objects is only a reflection or a shadow of the bliss of the self and no more. The self is subjective and has to be sought for by the consciousness turning inward, whereas things of enjoyment are objective and have to be reached by the consciousness flowing outward. Now as long as the consciousness is turned inwards towards the self it is steady and unruffled, and there is an uninterrupted reflection in it of the Supreme Bliss. But when it changes its inward direction and turns outward towards objects of pleasure, there arises in it a desire for the attainment of those objects. At this stage the consciousness becomes disturbed and agitated and the reflection vanishes. When however the desire is fulfilled and the object of that desire is gained, the consciousness becomes still for a moment and then there is the reflection again. This, in ordinary language, is spoken of as pleasure derived from the external object, whereas in reality it was only a reflection of the bliss inherent in the self.

The above statement can easily be proved. If bliss were really inherent in objects which are not-self, then, when enjoyment is successively derived from a number of objects, the pleasure derived from a previous object should continue to be felt as long as that object is near, even during the enjoyment of the later objects. But actually it is not so. Life itself is a chasing of one phantom after another, and what is worse, the flying after one phantom

and leaving it aside for the sake of another. If the objects themselves had in them the power to give us enjoyment, no object can ever cloy. According to the Vedantic view, as soon as the first object was gained, the consciousness was still and there was the reflection of bliss; but as soon as it turned towards the second object, it became ruffled again and the reflection disappeared. Further when two lovers meet after a long separation, each feels an overwhelming pleasure at the very sight of the other. But this pleasure lasts only for a short time although they continue to live together for a much longer time. If it were the nature of one lover to impart pleasure to another, this would not be so, but the same intensity of pleasure should last as long as the two were together. The real explanation therefore is that the reflection felt at first was only a reflection of the bliss of the self, but, on the consciousness again becoming ruffled owing to other external activities, the reflection ceased to exist. Further it is a common experience of *yogis* and other advanced men that an immeasurable bliss is experienced during concentration when the consciousness is withdrawn from all external objects and turned inward. If bliss were inherent in the not-self and not the self, no such bliss could be felt in *samādhi*. Again, it is within the experience of every one that there is a feeling of happiness in deep sleep. This is evidenced by the memory of every one when he wakes to the effect that he had slept very pleasantly till then. And since memory is possible only in respect of a thing previously experienced, there can be no doubt that there is a direct feeling of happiness in sleep. Now, in sleep, the consciousness is withdrawn from all external objects and should not be capable of experiencing the bliss referred to above if bliss was really in the objects themselves. We thus see that all pleasure, wherever

and in whatever degree felt and from whatever object derived, is in truth but a reflection of that infinite bliss which is an aspect of Brahman and therefore of the self in every one of us.

The same thing is established by other considerations also. If bliss were a property of the not-self and not of the self, then the same object should impart the same degree of pleasure to all persons. But it is not so. The tiger and the serpent, for instance, love their young ones, but man does not love them. According to the Vedantic view, however, this is readily explained. When the tiger or the serpent is swayed by a desire to see its young ones or to do something in respect of them, the surface of their consciousness is disturbed and there can be no reflection of bliss. When however the desired end is reached, the consciousness is stilled and the reflection takes place. It will thus be seen that the Vedantic theory does not admit of even a single exception.

One misconception should be specially guarded against. It should not be concluded from the above that the man who has the intensest and the most numerous desires will have the largest share of bliss, since he will have most frequent opportunities to fulfil those desires and tranquilise his consciousness. Such a position is, however, fundamentally absurd. From what has been stated above it is evident that the presence of desire is a circumstance directly inimical to the reflection of bliss. The larger the number of desires, therefore, the oftener and the more numerous are the interruptions to the continuous enjoyment of bliss which would otherwise be possible. Further, as the number of desires increases, the chance of some or many of them not being capable of attainment also increases, and the possibility of the reflection of bliss in a

quiet consciousness is proportionately diminished. But the man who has subdued desire and rests in sweet contentment is surely in the enjoyment of uninterrupted happiness, as can be seen by any one who is a careful observer of human life. There is therefore much force in what the wise men have often said, namely, that the increase of happiness and the growth of prosperity do not result from the multiplication of our desires and the creation of new luxuries, but from the minimising of our wants and the cultivation of the feeling of contentment with whatever an all-merciful Providence chooses to provide us with. Such indeed were the eminent saints and sages of India of old, and even a cursory glance at their glorious lives and doings will convince any one of the ceaseless and infinite bliss that was their reward.

We also find that, the nearer or the more closely related an object is to the self, the greater is the pleasure derived from it. For example, a friend is dearer than a stranger, but a son or a daughter is dearer still than the friend, being more nearly related to the self. In comparison with the son or daughter, one's own physical body is dearer, and in comparison with the latter, one's inner or subtle body is more beloved. The last statement requires perhaps a little explanation. All things are loved on account of the pleasure derived from them, and pleasure, like pain, is a function of consciousness. Consciousness (or *buddhi* in the Vedantic phraseology) forms part of the subtle body (or the *sūkshma-sarira*), and hence the statement that the subtle body is dearer than the gross body and dearer than external objects. The above facts indicate the direction in which one should travel if his aim is to discover true bliss; and as the goal of this pilgrimage is the self, it is clear that bliss can be attained only if and when the self is realised.

To say that pleasure or happiness is derived from external objects is therefore a misstatement of facts. A good illustration of this is the dog which, while gnawing a bone and licking the blood that oozes from the gum of its own teeth, imagines that it is the bone that tastes so nice. In reality, bliss is the nature or the attribute of the self and of nothing else. Whatever pleasure one feels, whether from the company of a friend or the love of a sweetheart, from a hearty meal or a rich legacy, from the attainment of unworthy ends or the ecstasy of devotion, that pleasure is tantamount to a realisation of the self in its highest sense. And as there is hardly a single moment in our lives when we do not feel some degree of pleasure by the gaining of some desired object or the avoidance of some hated one, we are, every one of us, as a matter of fact, realising the self and enjoying its aspect of bliss at all times. Would that all of us were fully conscious of this sublime truth! We would then perceive most clearly that the self is the ultimate and the only reality and that all else is illusion, and that it is only by virtue of the rankest and most wilful ignorance that we render ourselves miserable in life by not realising the self that is within ourselves. He is a lunatic who travels several miles towards the west to reach the eastern room of his own house. But most of us are no better than him in our pursuit of innumerable worldly objects under the greatest difficulties for the sake of an uncertain happiness, while the surest and the highest bliss can be reached in an instant by turning inwardly even while the senses and the mind are dragging us outwardly and by realising the immeasurable glory of the resplendent self whose nature is infinite bliss.

FAITH, REASON AND BHAKTI.

We have so often been told that the three principal channels to spirituality lie along faith, reason and bhakti, that it is incumbent on us to examine their relative merits and to choose the easiest and the best.

2. Faith is the belief in the greatness of whatever is said or written to be great and trustingly takes up whatever is given to it. In the evolution of the individual and of the nation, the period of faith is the earliest. We may compare the man of faith to a little child that eagerly admires whatever it sees and readily takes in whatever is said about them. The period of enquiry has not yet come and the child does not reason. It takes on trust the information poured into its ears and is curious to see more and more objects. Even so is the man of faith. He sees the objects of the world and begins to admire them. Each object that he sees fills him with a desire to see more of its kind. Curiosity is awakened and observation is developed at this stage. But observation cannot go on endlessly and there is a limit to the objects that can be seen. So at a pretty advanced stage the man of faith begins to realise that behind and beyond the things he sees there must be something which, if it did not actually create these things, should have at least had much to do with their existence. Thus from observing the things and sincerely exercising his curiosity the man of faith comes to learn of the existence of God.

3. Now comes the second stage of reason when the man, no longer contented with what he hears about things, tries to know things for himself by the inductive and deductive processes of enquiry. He argues out the cause and process of creation as also its purpose and tries by the aid of his intellect to chalk out a path of life for himself and his neighbours. By connecting God with the world as creator, he speculates

as to how best he should act to carry out the object for which he was launched into this world. Sincere reasoning flowers in course of time into introspection, the grandest of all analyses, the analysis of the self. Thus the man of reason who began with the mere knowledge of the existence of God slowly evolves by sincerity and earnestness to know the self and gets at the sight of God, for God and the self are one.

4. The sight of God inspires the man with bhakti, fills him with a joy indescribable at the accounts of the Avatars and straightway he begins his devotion or bhakti. At this stage, the unity of the world is more or less realised, for he sees the One manifested in the many objects of the world. He has no more any abiding interest in the transient and changing things of this world and the joy derivable therefrom, for he has had a sight of the permanent and a taste of the joy eternal. Desire perforce leaves him, for there is nothing in him to vibrate to its note, his sole purpose being the admiration and the realisation of the infinite. The goal is reached when the man is absorbed in God.

5. Such is the evolution of the individual as well as the nation. All have to pass through the many stages detailed above and if one has strayed away from the path at any point, he must needs return to that point and follow up the path again. It is thus clear that the path of devotion is the highest of the three paths named at the beginning, but before we can say what path each man should take up or what would be easy for him, we have to pause and see at what stage he is. Nature helps us to judge the stage at which each of us stands; its merciful law is that only those things will appeal to us that are necessary for our immediate evolution, for the step just higher than that in which we are. If therefore we are only sincere to ourselves and, without prejudice, choose that which appeals most to us, we would be doing very much to hasten our evolution.

6. Even where, for keeping up appearances or for other reasons, we attempt to leap into a higher step on the ladder

than we should ordinarily go to, the harm is not great as the three paths above described are not so sharply divided in the actual as in the ideal. The following account of the interdependence of these three paths will greatly help us to fix our position and to shape our conduct in a way in which our progress will be rapid and yet easy.

7. Now the path of faith, though the most elementary, has its own importance in that it is a necessary preparation for the other two. It as it were prepares the ground for the reception of the seed, clears it of weeds and protects it against the inclemencies of the weather. Where there is no faith, there can be no growth, for the seed of instruction would soon be choked up and wither away. We have not yet reached an age when every truth of nature can be actually realised so that we have to take many truths on trust and to slowly work them up till, by some means or other that may come to us later on, we are in a position to understand them for ourselves. The weed of doubt grows apace in the ground where faith is not, and to proceed with doubts is to build on sand; we have nothing to go by. Then there comes the storm of public opinion which assails every honest man who minds his own business as a sulk or a misanthrope, which probes into every action that is not commonplace. Without strong faith a man soon loses heart and gives up his attempts at progress, for progress necessarily implies a diversion of path, in some points at least, from the ordinary run of mankind.

8. Let us next turn our attention to the importance of the intellect, for, by reason is here meant the highest of earthly reasoning. Now Reason is the discrimination which helps us to find out who are wise and who are not, at any rate, whose instruction can be taken and whose not. Faith, necessary though it be, if left to grow uncurbed, may lead us to a stage where we will have no opinion of our own and where every passing individual will lead us this way and that. It is true that our individuality has to be sacrificed before we can grow in spirituality but it is not undeveloped individuality that

should be sacrificed, for, undeveloped individuality is no individuality and there will be nothing to sacrifice at all. Again there can be no realisation of a truth till we have made it ours by enquiry and contemplation. If we merely took up what others gave and were content, those truths will not become ours and can never be realised. If we are all along in the leading strings of some body, when are we to stand upon our own legs and to lead others? It is to a great extent true that in appearance there are many things in common between the man of faith and the bhakta, but it only requires a little insight to see that while the latter feels and realises what he says and does, the former does it in a more or less mechanical way. Intellect is thus necessary to make faith permeate the man and help it to flower into bhakti, for in all the cases described above the main cause of difference was the understanding, the why of the thing. If the advanced man of faith has heard of the how of a thing, the man of reason knows the why of it and with increasing bhakti becomes the thing itself.

9. It is also observed that faith by itself does not last long. Even strong faith in the words of an elder is not sufficient to keep up our belief in those words for a long time. There is a craving in us which suggests that if it is too soon to realise truths in life it should at least be possible to grasp intellectually the chances of these truths being true. Moreover when another questions our faith it will not do to say in all cases that such and such a truth was given out by a Yogi. If we are not able to give even an intellectual explanation of what we are doing, at least to the extent of convincing an outsider that we are not mere dupes of somebody else, we ourselves soon begin to suspect whether we are standing on solid ground and whether the supposed bed of rock may not after all prove a quicksand. The function of the intellect is thus to be a prop to faith, to help us to have a foretaste of God and Bliss by allowing us to have an intellectual grasp of the realities of life and to enable us to impart to others what

little we have known and to lead them along the path of righteousness till they can trust to themselves or till abler and stronger hands have taken hold of them.

10. But in proportion to the excellence of knowledge is its evil when the function of this knowledge is not understood and it is permitted to run riot. Going back to the analogy of the plant, the same stick that serves as the prop and shelter to the tender plant will, if left to grow, develop into a tree itself and mistaking its purpose, stunt the growth of the plant it is intended to help and prevent that plant opening out to the sun. The overgrowth of the prop has therefore to be checked, if the main object is to be attained. So also in regard to reason. We have ever to be on the watch to see that our intellect does its due function *viz.*, to sustain our faith and to induce faith in others; else is there the danger of the intellect stunting our growth in spirituality by appropriating all available matter for its own growth. There is also the additional difficulty of our getting an undesirable element of pride with the advance of the intellect. Spiritual progress being our purpose in life, intellect has to be viewed only as a help to that progress and should receive only so much attention as it needs to be a help and no more.

11. Passing on to bhakti, we find that, bhakti or devotion being the very essence of spirituality, there can never be any harm in its being ever so much. In fact our whole life should be one continuous period of devotion, but as that is not possible in the beginning we have to prepare ourselves for it through faith and enquiry. The only possible and apparent dangers that can ever come to a bhakta are the ridicule of the ignorant and the loss of personality. The ignorant who cannot understand what devotion is are prone to mimic and ridicule the ecstatic actions of the devoted as these actions are out of the common. But the devotee has long ago learnt to care more for the reality than to look to the approbation of others. Moreover being entirely attached to the object of his devotion, he is deliciously oblivious of all

around him, and therefore unconscious of the praise or blame bestowed on him. This danger therefore, if it is a danger, does not affect the devotee. The other, namely, loss of personality is, otherwise expressed, absorption with the object of his devotion, Ishwara. As absorption with Ishwara has been the very aim and purpose of his bhakti and of his life, it is not and cannot be called a danger except in that it is death to the physical body. Thus both the apparent dangers vanish, as the one he is not conscious of and does not care for, while the other is what he has been praying for all along.

12. Having now traced the nature of faith, reason and bhakti and their interdependence one on the other, it only remains for us to draw out from the above a working hypothesis that would be available for practice in daily life. We have seen how bhakti could not be without faith and reason, how reason within limits is the strong support of faith and a help to bhakti and how faith itself is necessary. We have in the first place to remember that it is not only one of the three, faith, reason or bhakti, that we want but all the three. Next we observe that in actual life, these three paths are not sharply divided off and that, even if they were, it would be very undesirable to take them up one by one to be completed one after another. The best course rather seems to be to apply the three in succession to each truth or instruction as it comes along. We are sufficiently advanced to know, at least in most cases, what way the truth lies and whose instructions we can safely adopt. Our work should therefore be to receive the truths or instructions in good faith, to enquire within ourselves as to the truth and utility of these teachings and to help our brethren in similar enquiries and straightway put them into practice. We know only too well that no amount of theorising would help us to any great extent and it is only to the extent that we adopt a truth in practice that we make it a part of ourselves. It is after thus realising bit by bit the lesser truths of this world that we can rise to realise the grand Truths of God and Soul. For

no Guru will condescend to give any instruction to a person when he knows that an instruction already given to a person has not been put into practice. 'Let us then be up and doing' and realise by practice every truth that we know so that we may be the better able to help others and expedite our own progress onwards.

T. B. R.

VEDANTA WORK.

VEDANTA MOVEMENT.

"Prayer versus Concentration of Mind" was the subject of a lecture given last night by Sister Avabamia, representing the Vedanta movement in this part of the world, and a large gathering of interested people attended to hear her on the Hindu pray and the definition between prayer and mental culture. "Prayer," said the speaker, "is the communion without words with God and the spiritualisation of the inner man." Everything as well as man prays in its own way for the longing consciously or unconsciously for something higher than we have leads us to the higher. The Hindu prays by surrendering himself to the Divine, and he sometimes remains in such communion for days, and when he again appears among his friends his face shines like the sun, for he has cleansed himself from everything which he saw was not Godly in him. Words cannot express the desires of the inner man, and since prayers are the silent communion between the soul and God there could not be any formula or dictation strong enough to express what the soul realises. Concentration of mind, said the lecturer, is the training of the senses, and attracts them to the external things, but mind cannot spiritualise them, for prayers, or what the Hindu calls "Samadhi," alone makes man spiritual. Concentration of mind can cure pain, it can cure habits, it can help mankind to succeed better in what it undertakes, but it cannot make man godly or spiritual, but the closeness to God, in innermost devotion will put the seal of spirituality upon us and make us examples before the world. At the close of the lecture the speaker told the audience that she is going to India to work amongst the starving and dying Hindus and said that Vedanta has workers both in India and in other parts of the world for the help and upliftment of the sick and needy.

SISTER AVABAMIA'S LECTURE.

NEW ZEALAND.

Do the dead still live? If so, where are they and what are they doing? Was the subject of the lecture given by Sister Avabamia (representing Vedanta in the colonies) last evening in the Victoria Hall. After outlining the Vedanta teachings upon the subject that nothing is destroyed as the word death means, she explained at length that mind is the dictator and cause of action in different degrees, and that by soul Vedanta means mind in a higher and more conscious degree of action. The lecturer said: "It is true that the instinct in the animal is the same mind as has evolved into the manifestation of God by living the life which Christ taught and lived: but it is acting but partly in animals, and things, because of its limited degree of action. The mind in lower degree of action, though it is the same divine mind all over the universe, knows nothing but that by which it is surrounded, and we see that in the lower it is surrounded, and we see that in the lower it is only occupying itself with what to eat, drink, etc., but by nothing higher or of a spiritual nature. Mind upon all planes attracts to itself matter by its intense activity, and by the fact that it builds its bodies in the different degree of action, and that it also makes its limitations or extensions of action. Human beings, who do not think of anything but eating or drinking, so much money saved, and how to get the better of their brothers, are but very little above the animals. There is more capacity of brain action than the animals have, but it is not used, so the God-consciousness is not quickened to seek the spiritual, and in this wise a large portion of the human race remain as dormant to higher things after they have passed from the body as they were while living in it, and though the mind is active all the time it is in the scope of its usual action while in flesh. I want it understood that neither

prayers, holy oil, nor sins' forgiveness will lift a slumbering soul out of its unconsciousness, but action alone, for faith, though it is good, cannot help man unless he lives the holy life which Jesus taught, and by that alone we shall rise higher, and until that has taken place with the human soul it is in slumber, though the lower mind is active in its degree of activity. What are we doing after we have left the body? We are occupied with that which has attracted our mind while we were in the physical body. Where are we? We are in such degree of action as the mind has lived in while it was in the body. Criminals, both mentally and actively, are in the same degree after they leave their body, where their minds have held them while in the body, for death changes no one, but all must become quickened and seek the higher life. One consoling thought is that outward circumstances shall have no power over us after we have left the body. Those who have had to be retarded in this body shall go forth afterwards in the great beyond. The musician shall play there as he could not here, being limited by circumstances; the artist, the speaker the inventor, all shall have the opportunities there which they have not had here, as all gifts latent must come forth, because they are the mediums by which the divine law of action is fulfilled in every degree of unfoldment." The audience seemed intensely interested.

WHAT IS VEDANTA?

Mr. J. S. Warner writes to us :—In regard to the Vedanta movement, I enclose a general outline of Vedanta as expressed by Swami Abhedananda, the present head of the Vedanta movement in the Western world, successor to the late Swami Vivekananda, who first introduced this teaching (although it had existed for thousands of years in India) to the Western World at the World's Congress of Religions at the World's Fair in Chicago, Ill., U.S.A., in 1892.

Many people have the erroneous idea that by Vedanta philosophy is meant a philosophy confined exclusively to the Veda, or Sacred Scripture of India; but the term Veda in the present case is used to signify not a book, but "wisdom" while "anta" means "end." Vedanta therefore implies literally "end of wisdom," and the philosophy is called Vedanta because it explains what that end is and how it can be obtained. All relative knowledge ends in the realisation of the unity of the individual soul with the ultimate truth of the universe. That ultimate reality is the universal spirit. It is the infinite ocean of wisdom. As rivers running across thousands of miles ultimately end in the ocean, so the rivers of relative knowledge, flowing through the various stages of the phenomenal universe, ultimately end in the infinite ocean of existence, intelligence, bliss and love. To realise this unity must be the aim of all true religion. "Truth is one, but the means of obtaining it is many." In the Rig-Veda, the most ancient of all Scriptures, we read: "That which exists is one; men call it by different names." The Jews call it Jehovah; the Christians, God or Father in Heaven; the Mahomedans worship it as Allah; the Buddhists as Buddha; while the Hindus call it Brahman. Upon this fundamental truth rests the whole structure of Vedanta teaching; it insists upon this doctrine of the unity of existence under a variety of

names; it offers an adequate foundation for all the different phases and systems of religious thought. Vedanta, indeed, establishes a universal religion, which embraces all the special religions of the world. It is not built round any particular personality. So long as a religion is limited to a personality it cannot be universal, as we find special religions, like Christianity, Mahomedanism, Buddhism, and kindred faiths; the followers of each, forgetting the principles become attached to the personality, and refuse to recognise any other. This results in discord, conflict, and persecution, with which the pages of religious history are filled. Vedanta is a system of philosophy. It does not ask anybody to accept or believe anything which does not appeal to reason, or which is not in harmony with the law of science, philosophy, and logic. Vedanta, one of the oldest religions of India, is in strict accord with the ultimate conclusions of modern science, and preaches the doctrine of evolution; it also recognises the varying tendencies of different minds, and guides each along the way best suited to it. It classifies human tendencies into four grand divisions. Each of these methods is called in Sanskrit "Yoga." First is Karma Yoga. It teaches the secret of work, and tells us how we can turn our daily tasks into acts of worship, and thus reach perfection in this life through work. Second of Bhakti Yoga. It is the path of devotion and love, and shows us how to turn human love into divine, and thus fulfil the purpose of life, both here and hereafter. Third is Raja Yoga, the path of concentration and meditation, the evolving of finer perceptions. Its principal aim is to lead the student through concentration and meditation to the highest state of super-conscious, where the individual soul communes with the Universal Spirit and realises the unity of existence, eternal peace, and happiness. Jnana Yoga is the fourth method. It is the path of right knowledge and discrimination. This, for those who are intellectual, discriminative, and of a philosophical nature. Vedanta accepts the teachings of all the great spiritual teachers of the world,

recognises them as incarnations of Divine Spirit, and leaves room for those who are yet to come for the good of humanity. Vedanta explains the basis of ethics. Why should we be moral? Not because someone has said this or that; not because it is written in a certain chapter of a certain Scripture but because of the spiritual oneness why we should love our neighbour as ourself, because in Spirit we are already one with that neighbour. The ethics of Vedanta brings peace and harmony to the religious world. Wherever Vedanta reigns religious toleration and co-operation among all sects prevail, and religious persecution ceases for ever. A student of Vedanta does not belong to any creed, sect, or denomination. He is neither a Christian, a Mahomedan, a Buddhist, nor a Hindu, yet in principle he is one with all. He is a follower of that nameless and formless eternal religion which underlies all the special religions of the world, and as he grows into a deeper and deeper understanding of this universal religion he cannot but declare, as did Professor Max Muller: "Vedanta has room for almost every religion; nay, it embraces them all." And so it must, because its whole teaching is based on those all-inclusive words of the Blessed Lord Krishna in the 'Bhagavad Gita': "Whosoever come to me, through whatsoever path, I reach him. All men are struggling in the paths which ultimately lead to Me, the Eternal Truth."

NOTES AND THOUGHTS.

True knowledge leads to Unity
and ignorance to diversity.

—Sri Rama Krishna.

Death has no terrors when the life is true
'Tis living ill that makes us fear to die

—Omar Khayyam.

There is no great and no small,
To the Soul that maketh all,
And where it cometh all things are,
And it cometh everywhere

—Emerson.

The moments we forego
Eternity itself cannot retrieve

—Schiller.

No pleasure is comparable to the standing
upon the vantage ground of truth.

—Bacon.

You know that to give alms is nothing unless you
give thoughts also, and that, therefore, it is written, not
"blessed is he that feedeth the poor," but "blessed is he
that considereth the poor".

—Ruskin.

What is that grosser, narrower light by which men
behold merely the petty scene around them, compared

with that far-stretching, lasting light which spreads over
centuries of thought and over the life of nations, and
makes clear to us the minds of the immortals who have
reaped the great harvest and left us to glean in their
furrows?

—George Eliot.

Thou who canst think as well as feel,
Mount from the earth, aspire, aspire!

—Wordsworth.

Place upon your thoughts the harness of control,
guide them with the reins of concentration along the spiri-
tual highway which leadeth to perfection, and, as you
proceed through the fruitful country of eternal life with
its increasing joy, you will realise the blessedness of being,
and your oneness with God.

—Corning Edwards.

But withal we must not overlook the fact that eco-
nomic progress is not the end, but the means, towards
that broader goal which every statesman and every scho-
lar must recognise as the ultimate aim, namely, the gene-
ral uplifting of humanity.

—H. H. The Gaekwar of Baroda.

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THE BRAHMAVADIN

“ एकं सद्विप्रा बहुधा वदन्ति ”

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

Rig-veda. I. 164-46.

VOL. XIV.]

JULY, 1909.

[No. 7.]

Harik Om !

S'ri Lakshmi Nrisimha Parabrahmane namah.

THE INDIAN ASCETICISM.

By S. N. NARAHARAYYA.

(Continued from page 306.)

Section II.

First, it is necessary to have a better idea of one who is capable of embracing sannyasa :

Of course the chief qualification for it is the real vairagya, and it is not sufficient if that is temporary, or one arising out of anger or the like, as it often happens in some unfortunate cases. Things done under such circumstances are not satisfactory, and that test of another's consent having been undergone, one may turn his attention to sannyasa.

Who can embrace Sannyasa ?

We are wisely asked not to interfere with those, in our being strangers, that are bent on assuming on themselves that arduous path of sannyasa. It is strictly said that, "He who causes a sannyasin to fall from a higher level to a lower one, he who tries to encourage a *paṭiṭa* or a fallen man to the sannyasa order, or he who disturbs one in his taking to sannyasa, is a *paṭiṭa* himself." Śāstras again say that some are forbidden from embracing sannyasa, and even if they embrace it, are not qualified for that highest Upadeśa. An impotent person, a fallen man, one who is devoid of some organ or the other, an effeminate person, a deaf man, a child, a heretic, a *chakrin*, a *lingin*, a lepper, *vai-khānasaharadvijas*, a paid teacher, a *śipivishṭu*, one who is not entitled to keep fire, an anthelst, and he who has no vairagya in him,—these are not entitled to embrace sannyasa. Also he who has once fallen from sannyasa, he who has bad nails, he whose teeth are brown, he who suffers from consumption, those who are *mahāpātākins*, those that are not entitled to *upanayana* ceremony, one who has received serious injuries, one who has not performed *vraṭa*, sacrifice, *tapas*, gifts to others, burning of offerings to gods, and the study of his own *S'akha* Veda, and he who has fallen from the path of truth and cleanliness,—are forbidden. (*Nārāḍa parivrajakōpanishad* and *Sannyasōpanishad*.)

This is not hard to understand when we know the commonplace saying of "a sound mind in a sound body." Sannyasa is for him who has an aspiration for the acquisition of the highest knowledge. He must be prepared to undergo all sorts of hardships and practise his yoga everyday. There are also expressions in the *śāstras* that go to prove that people are asked to be very strict

(except in the giving of alms and in times of danger) towards a sannyasin. For instance a king is asked to punish a sannyasin if he goes out of his way: Whenever a sannyasin, by illness or other serious trouble, is unable to do his *nitya* yoga, he is asked to go and climb a hill or tree that is near, fall from it, and die. If it is so serious that he is unable to do even thus much himself the ruler of the country is enjoined to have his body cut into pieces and exposed for vultures and kites in a place where four roads meet. All this shows that the Śāstras do not permit idle or insincere persons to embrace sannyasa merely for show,—and he who renounces life must be prepared for a discipline of the most rigid order. The *Kalivarjya* text openly proclaims that sannyasa is not to be attempted at all in this age of Kali. A careful consideration of all these does really go a long way to correct wrong impressions.

What is the use of such a rigid life at all?—Is the question that naturally suggests itself to a utilitarian. The high ideal that our rishis set before us is to be virtuous, for virtue is its own reward. Says Bhagavan Śrī Kṛṣṇa, "Thou shalt do the deed (good, of course, for, says the teacher, in the *Taittiriya* *Upanishad*, "Thou shalt attempt only such deeds as are free from bad attributes, and nothing else; also, thou shalt attempt only such deeds of ours as are free from bad attributes, and nothing else.") but not expect the fruit thereof." One is to embrace sannyasa only to reserve his life entirely for knowing That Para-brahman. You cannot begin to practise yoga because that gives you certain powers an exhibition of which makes you look superior to other men. It is said that "These two are the persons who pierce the sun's orb; the one, a person who has renounced his life and has turned

What is the reward of this life of renunciation?

out a yogin, and the other, he who has faced the battle and met with his death." Continues the Upanishad, "He who says 'I have renounced' lifts up sixty generations that have passed and sixty that will follow." The determination he takes and the penance he heaps up thereafter must accomplish this, and, therefore, must certainly be enormous.

There are other physical advantages also naturally coming to a sannyasin who has realized the truth through yoga. Says *Mandalabrahmānōpanishad*, "He who has that *Amanuskā-bhyāsa*, (what this is will be made known later on), to him by that alone is realized contentment that is never checked, (*atyatīrṣṭi*) and a state of minimum quantity of urine and faeces (thus showing how little morbid matter is found in his body), minimum food, robust physique, wakefulness,..... and a conscious feeling of the highest happiness." Says *Yogaśāstrōpanishad*, "A yogin is never troubled by sorrows little or great—.....he never has secretions in the ear or eye, or abnormal saliva (that is, the disagreeable flow of saliva, etc., during sleep is not seen in him), and never does his mouth emit a disagreeable odour. He, if he goes on practising further, does obtain much of strength which makes him a *siddha* on the earth, and with which he becomes fit to conquer the earthly beings: Though a tiger, or a *śarabha* (an extinct animal, credited to be strong enough to kill lions) though an elephant or a wild ox, or though it is a lion itself, it dies if beaten by the hand of a *yogin*. As handsome as that of the god of love, becomes the body of a yogin: Captivated by his appearance, women would feel a longing sensation for his embrace....."

The order, high as it is, is not free from its own injunctions: In the first place, if the resolution is taken for the

embracing of *sannyasa*, one must embrace it at once, or if he falters he has to perform *Krichchra-vrāta* before he is again qualified for the embracing of it. This is another thing that binds him from not making up a hasty resolution. *Nārada-parivrajakōpanishad* comes again to bind him further: "When that non-desire arises in the mind towards everything, let *sannyasa* be then thought of, or else, he becomes a *paṭiṭa*, or a fallen man: Let a wise man go in for *sannyasa* only when he has lost all attachment, and if he has any attachment left, let him live as a householder, for he who embraces *sannyasa* and has yet attachment left, becomes the most degraded of *dvijas* and goes to hell."

A brahmacharin qualified to embrace *sannyasa*.

It is also to be understood what sort of a brahmacharin is qualified to embrace *sannyasa*. Say the Upanishads again,

"यस्यैतानि सुगुप्तानि जिह्वोपस्थोदरं करः ।

संन्यसेदङ्कतोद्वाहो ब्राह्मणो ब्रह्मचर्यवान् ।" (भा. प. उ.)

"He of whom the following,—tongue, the organs of generation, (*upastha* means male or female organs of generation) the stomach, and the hand—are well protected (that is, capable of being well protected, or capable of being well concealed from bad ways of the world, i.e., capable of not falling into the ways of the world,—the ways that are not open to a sannyasin), let that brahman who is yet in his *brahmacharya*, embrace *sannyasa* without passing through the married life." What is called *naish-karmya*, or non-attachment to karma, is quite necessary to attain before one can become a *sannyasin*. But how can this come ordinarily? Says the *Bhagavadgita*,

"न कर्मणामनारंभात्तैस्त्वय्यं पुरुषोऽश्नुते ।"

"Without ever beginning actions (karmas), man cannot attain that non-attachment for actions (*naishkarmya*)."
It may be that in a bygone life one has begun karma as in the case of exceptional personages, and in that case one is born with *naishkarmya*. Such *brahmacharins* are ever at liberty to embrace *sannyasa*.

Again *sannyasa* is of two kinds: (1) *Ātura*, and (2) *Krama*. If embraced, as for instance, when life is about to ebb out of the body, it is called *Ātura*, and under such conditions there is free permission to embrace *sannyāsa*. Free permission implies that even those excepted persons enumerated above are, under such conditions, allowed to embrace *sannyāsa*. Even then, one is advised to follow the *Vidhi* and utter every one of the *mantras*. But if the time is exceedingly short, such as in the case when one is caught by a tiger, when one is about to be murdered in the cold blood, etc., it is enough to say, "I have renounced life." Upanishads, however, say,

"मन्त्रावृत्तिवक्तृवैवसंन्यसेद्विधिवदुचः ।" (N. P. U.—Upa. 3.)

"Let a wise man, only after having repeated every *mantra* embrace *sannyāsa* according to the *Vidhi*." They also add that doing things without *mantras* is something like throwing sacrificial offerings on ashes. Whether it is *ātura* or *krama*, there is no distinction on account of the urging circumstances. That which has no *mantra* is no *karma*, as *karma* requires *mantra*, and let *mantra* be, therefore, not neglected. But in the case of *Ātura sannyāsa*, all the *karmas* laid down by the *śāstra* are to be observed briefly, and so if *mantras* are repeated the *karmas* are considered to have been performed. As an instance if one who used to keep sacred fire, if he has now lost all attachment, let him if he is living in a foreign place, finish

his *prājāpatya ishti* in water, and then alone embrace *sannyasa*.

Thus one has to finish all his *karmas* in the best way he can: If possible let him do it orderly and embrace *krama sannyāsa*. In the case of *Ātura sannyāsa*, let him finish all the *karmas* laid down by the *Vidhi* in his mind alone; or let him repeat the various *mantras* that are prescribed for the various *karmas*; or let him finish everything in water. He must, thus, in one way or the other, finish the *karmas*, and if he embraces *sannyasa* without having so done previously, he becomes a *paṭiṭa* or a fallen man. When the thirst for the best arises, and a disgust is created towards this cycle of births and deaths, then even an unmarried man can embrace *sannyāsa*.

All this means the beginning of *jñāna*, which must precede the embracing of *sannyasa*. When the Reality is known and that highest, The Perpetual Brahma, is understood, then alone one may "tear off" his hair along with his *yajñōpaviṭa*. He has no cares of his own (spoken from a worldly point of view) and he is deeply interested in That Paramāṭma. Let such a man who sees himself as liberated from all the earthly concerns embrace that life of begging, for that fits him. It is natural that one is favourably disposed towards another when he is worshipped or respected, and if he can be disposed so alone even when he is beaten, he has lost that sense of contrast and let him embrace that life of begging, for that fits him. He who has got that real belief that he is that Unconcerned Brahma, known as Vāsudeva and existing without a second, let him embrace that life of begging, for that fits him. He who is unruffled by anything, who has that complete indifference to all the worldly concerns, who can be most pure imaginable,

Sundry general rules.

who can speak the truth and the truth alone, who can be happy in the midst of sorrow, who can always be straightforward, who can voluntarily be poor, and who knows not what pride is, let him embrace that life of begging, for that fits him. He who by word, deed, or thought does not cherish any sinful attitude towards any being in the entire cosmos, let him embrace that life of begging, for that fits him. He who is prepared for the Dharma with all its ten characteristics, he who is free having disposed of all his concerns, he who has studied or learnt the Vedānta philosophy, and he who has disposed of all his *ṛiṇas*, let him embrace that life of begging only then and not earlier.

Section III.

Now to the mode of embracing *sannyasa*: Whether it is *Ātura* or *Kṛma* *sannyasa*, let the person first perform the *Krichchra Prayaschitta* and then the following eight *Śrādhḍhas*: (In each he has to worship certain gods known as *Viśveḍevas*, and of the name of *Satyvasus* in this instance, and the others mentioned in each case.) The first is called *Devaśrādhḍha*, where the three gods, Brahma, Vishnu, and Maheshvara are to be worshipped; second, *Rishiśrādhḍha*, where all the *rishis* known as *devarshis* (that is all the *rishis* who have got godhead in them; Nārada for instance) *kṣatrarshis*, (that is all the *rishis* who were *ksatriyas* first and became *rishis* by their penance solely; Janaka for instance) and *manushyarshis* that is all the *rishis* who were born first as men and became *rishis* by their penance); third, *Divyashrādhḍha*, where all that have taken the three forms Vasu, Rudra, and Āditya; fourth *Manushyaśrādhḍha*, where Sanaka, Sanandana, Sanatkumāra, and Sanatsujāta; fifth, *Bhūtaśrādhḍha*, where the five elements the earth, etc., the senses

such as the eye, and the entire cosmos containing four kinds of beings; sixth, *Pitṛśrādhḍha*, where father, grand-father, and the great-grand-father; seventh, *Mātriśrādhḍha*, where mother, father's mother, father's grand-mother; and eighth *Ātmaśrādhḍha*, where one's own self, father, and the grand-father; or in case that he has his father living, one's own self, the grand father, and the great-grand-father. In this way eight *Śrādhḍhas* are to be performed two brahmins being regularly entertained in each. This being the last time that he has to perform

The eight *śrādhḍhas* are to be performed;—their description.

any such *Śrādhḍha* ceremony, he has to finish all, so that no *Riṇa* is left. He may take eight days to complete these *Śrādhḍhas*, performing one a day, or he may finish all in a single day. When the brahmins have finished eating, he has to offer the funeral oblations in the form of *Pindas*, that is rice balls, and having pleased the brahmins with gifts of money, flowers, scents, and betel leaves and nuts. All this is exactly similar to those *Śrādhḍhas* performed by men in honour of their deceased relatives. It has been noticed above that *pitṛi riṇa* is one of the debts which a man has to liquidate. Say the *Śāstras* that you must beget a son not only for the continuation of the family, but also for the getting of the spiritual benefit after death. It is also said that at the birth of a

How to clear *pitṛirina*?

child, the *pitṛis* rejoice mightily that the funeral oblations continue. A man is bound to clear that *riṇa* or debt in all possible ways. But this being the last time, for after embracing of *sannyasa* he loses all *adhikara* of performing such *karmas*, he has to satisfy his departed ancestors in the best way he can. The names of the *śrādhḍhas* show that all the *riṇas* he has are to be cleared up, and to clear each he has to perform one *Śrādhḍha*.

Being thus free from all *vinas*; he has a few more ceremonies to perform. He has already taken a step which he cannot retrace. The ceremonies of *srādhā* being over, he has to get himself shaved except in certain prohibited parts of the body. He, however, has to preserve a small tuft of hair, only seven or eight, easy to pull off at the required hour for he has yet to perform certain ceremonies. As a sannyasin one cannot get shaved himself below his neck, though he is allowed to cut his nails. He had to perform hitherto his *sandhyavandana*, his *Gāyātrijapa*, his *brahmahayajñā*, and the like. Let him now sit and duly perform everything. He then has to perform a *homa* sacrifice called, *virajāhoma*, and present a cow with gifts of money, of a vessel, of a cloth, etc., to a deserving brahmin. That *homa* is thus finished and the person has nothing with Agni or the sacrificial fire. As observed it is so alone but conventionally he still has it even as in higher mathematics, a circle with minus *a* for its radius is not an impossible thing, but a thing which is to be imagined. A sannyasin, has no *pratyakshagni*, or the visible sacrificial fire, but yet he is not free from as much as after having finished the said *homa* he has to pray thus: "May the maruts (winds), Indra, and Brihaspati well bless me with long life and wealth....." and pray to Agni to enter into his own self. At the time of initiation as a brahmachārin, he had two things, *Gāyātri* and *Sāvitrī*. Let him meditatively repeat *Gāyātri* a thousand times, give *arghyas* to the ruling gods of the eight directions, and then put it off. Let him then pray to *Sāvitrī* to enter the vyahrities (*Bhuh*, *Bhuvah*, and *Svah*) and with this, every ceremony is finished and he is ready for the final vow.

Being thus prepared he has but to repeat a portion of

Taittirīyopanishad and say, "*Om bhūh, sannyastam mayā; Om bhuvah, sannyastam mayā; Om svah, sannyastam mayā; and Om bhurbhuvassvah, sannyastam mayā.*"

These vows are to be uttered in three distinct tones coming one after the other.

They are *mandra* (a hollow rumbling noise), *madhyama* (medium loud voice—the fifth tone in music), and *tāra* the highest pitch). His determination of mind must sound in unison with his speech, and these three distinct tones coming one after the other produce a sort of thrilling sensation passing all over the body. There is very much in repeating this oath in the way described inasmuch as an *āveśa* (or taking possession of some peculiar influence) seems to be possessed by the mind, and give it that unswerving courage. Especially a sort of new pride seems to have taken possession of the person in his new position, and that is so very essential for the preservation of the duties attached to it.

He then has to say "Let the entire creation abandon its fear, and all proceeds from me," and sip water then his *bhāvana* or his imagination should be that he is *Brahma* Himself, and he is to be regarded as such alone by others too. Then he has to pull off the small

Sundry other particulars. tuft of hair that is left, and tear of the

yajñopavīta with the *mantra*: "O *yajñopavīta*, thou must not be seen outside: Enter within myself and give me the splendour, strength, wisdom, non-attachment, and good retentivity of brain," and putting it into his cupshaped hands with water, say, "May you go to the sea," and throw it into water.

He has now to repeat the vow thrice with one *vyahriti* every time. Then drinking the sanctified water, he has to remove his clothes along with his thread round the loins, and

Repetition of the oath and walking northward.

throw both into water, and say, "I am now free from all *karmas*." He is without clothes, it must be remembered, and with his mind turned towards self-investigation, let him walk towards the north with his hands uplifted. This is probably because that as all the holiest places are towards the north, the object of his going in that direction is to find a fit place there to contemplate.

One more thing is necessary to note here: If he is a *vidvāṭ* sannyasin then he has to go away without returning. He has no other appertenance, and has only to find a fit Guru to impart to him the *Pranavamahopadeśa*. Having received it let him wander over the mountains, forests, and abodes of gods, living entirely, upon fruits,

Two kinds of
sannyasa again.

leaves and water. But as is ordinarily done, (when he is a *vividishyā* sannyasin) let him walk only a hundred yards and being commanded by the preceptor, etc., thus, "Stop, stop, O blessed personage, and take the *ḍanda* (staff), cloth, and bowl. Come back to the Guru to be imparted the *mahāmantrōpadeśa*," let him walk back and take them all for his wear. He must have a thread round his loins and a piece of cloth to serve as a *kaupina* (a piece of cloth to cover the secret organs); only one cloth to protect himself from cold and wind; a bowl to preserve water; and a *ḍanda* (a staff) of bamboo which he has to wear always.

Here it is not our purpose to write in detail the mode of initiation into sannyasa, with all the necessary mantras, so that it may prove a guide to those who want to embrace sannyasa. We only noted certain things, with portions of mantras too wherever it was found necessary. We shall enter into certain other details reserving all the general classification, etc., to the end.

Section IV.

Has a sannyasin caste? This is a question which requires some careful consideration.

Of course *S'ikha* and *Yajnōpavīta* have been removed, and the things in virtue of which he had the *adhikara* to perform *karmas*, have disappeared. They are not necessary for him any longer, as he is now *sarvakarmavimukta*, or totally liberated from all *karmas*. If we remember the *mantra* he has uttered at the time of his removing his *Yajnōpavīta*, we see that he plainly prays to it to be with-

A sannyasin
has caste.

in himself in an invisible condition, only to give him splendour, strength, and so on.

When he had it he had the qualification for the doing of *karmas*, which would only help him in an indirect way. While in a previous stage of life, he was slowly qualifying himself to attain to *vairagya* or non-attachment, and now he has got it, it is not essential that he should be surrounded by all the paraphernalia of a *karmīn*. The symbol is removed, but nothing else.

Asks Narada, again, "Pitāmaha, how can he who has no *Yajnōpavīta* be a brahmin?" The question itself is significant, but the answer is more direct. Says he, "Having shaved his head clean let the wise man leave off the outer *Sūtra* (thread—*Yajnōpavīta*), and thinking That, which is Imperishable and the Highest Brahman, is

The Sastraic
View.

the *Sūtra*, let him wear It.....Let a wise man abandon the external *Sūtra*.....and take that *Sūtra* of *Brahmabhava*.....He who has got that *Sikha* of *jñāna* ("flame of knowledge"—fire of knowledge), even as the flame of fire, and nothing else, that wise man is called *sikhi*, and the rest are not wearers of *keśa* (tuft of hair on the head)—Those brahmins and others who are initiated for the doing of *vaidic* deeds, should, indeed wear this *Sūtra*, for that indeed is

vaidik—He whose *Sikha* is one of *jnana*, and whose *Upavīta* (*Yajnopavīta*) is also of the same kind, the knowers of *Brahma* regard that the entire *brāhmanya* is his." Thus a *sannyāsin* is still a *brahmin*, and has not renounced his caste when he renounced the three kinds of *śhanas*, viz., wife, wealth, and the world. (Vide N.P.U.—Upadesha, 3)

Some more explanation may still be necessary here. It is said,

“सूचनात्सूत्रमित्याहुस्सूत्रं नाम परं पदम् ।

“तत्सूत्रं विदितं येन स विप्रो वेदपारगः ॥

“येन सर्वमिदं प्रोक्तं सूत्रेणैव ।

“तत्सूत्रं धारयेद्योगी योगवित्तत्त्वदर्शनः ॥” (—ib.)

“It is called *Sūtra* because it directs (one towards the Highest), and *Sūtra* is indeed the Highest Seat. By whom that *Sūtra*, by which all this is connected, even as jewels by a thread, is understood, that *brahmin* has gone to the end of the Vedic knowledge. Let a *yogin* who knows *yoga* and sees the Reality, (that is, he who has begun to practise *yoga*, and wants to explore *yoga* and reach Reality) wear it.” It is useful to note in this connection what *Shri Krishna* says,

“यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।”—Gita, Ch. VI. 2.

“What they say is *sannyasa*, understand that, O *Pāṇḍava*, is *yoga*,” for without *harṃasannyāsa* it is impossible to be a *yogin*. Thus *Yogin*, here, is meant, ‘a *sannyasin* who has renounced his life and wants to devote himself entirely to *yoga*.’ By the wearing of this, (this *Sūtra*), there is neither impurity nor pollution, and they who have understood this Vedic principle of *sutra*, are, indeed, *yajnopavītins*. *Jñāna* alone is their *sikha*, and that alone is

their *yajnopavīta*, and, to remember that funny comparison of the imaginary circle, they have got that *sikha* and *yajnopavīta* still,—though invisible. They are then in the conventional language as good *dvijas* as any wearer of *yajnopavīta*. The *āśrama* is different, but *dvijaship*, where can it go?

(To be continued.)

BHAGAVAD GITA—AN ESSAY.

"Every single organ" said a powerful speaker, "does a particular work, not for its own gain, but for the common good." Since a nation is, doubtless, a living organism, every individual must do a particular work, not for his own gain, but for the good of the whole nation. In other words, man has to think only of "duties to perform" and not of "rights to enjoy," though the latter may come of their own accord or in consequence of the former. The French, in the eighteenth century, turned this principle upside down and raised an outcry of 'liberty equality and fraternity.' The result was a dreadful revolution and a still more dreadfully chaotic condition of the country. 'This contagion of "Man's rights" spread in England and lo! our country has now been infected by it. Is it not, then, necessary that our brethren should be brought back to the old principle of "Man's duties."? What better book can you lay your hand on than that wonderful little book—the Bhagavad-Gita—wherein our Lord says

"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन,"

i.e., your business is with action and never with fruit, that is to say, with duties, never with rights." Indeed, the Bhagavad-Gita is, above anything else, a book on *Duty*. That it is so will be borne out by the very circumstances under which the immortal teaching was given.

The 'Great War' was resolved upon in all seriousness. When all attempts to peacefully settle the differences proved futile, Yudhishtra anxiously asked Sri Krishna "Oh Achyuta, what should we do in view of the occasion that hath come? By acting in what way may

we keep on the track of *duty*!" Our Lord, as anxiously, replied: "War is that which should now take place" It is clear from what had transpired between Yudhishtra and Krishna, that war was resolved upon as a matter of duty. It was after having unsuccessfully employed the first three, that the fourth, means was resorted to. Arjuna entered the battlefield only to perform his duty, like a veteran soldier that he undoubtedly was. Our Lord who was in charge of Arjuna's chariot, stationed that excellent car between the two armies and said: "Oh Pârtha, behold these Kurus gathered together." Pârtha did behold his own fathers, grandfathers, teachers, brothers, sons, comrades—all arrayed in the army. Dejection at once crept over him. Listen to what he says:

'My limbs fail and my mouth is parched.

'I desire not victory, O Krishna, nor kingdom nor pleasure.'

'Slaying these sons of Dhritarashtra, what pleasure may be ours, O Janardana?'

Could these be the words of a veteran unconquerable hero that he was represented to be? Could he, after having deliberately entered the battle field, waver as to which of the two must be preferred—fight or flight?

Reader, make an introspection of your mind. Regarding any question, say, of social reform, we conduct discussions in our mind, overpower it with our reasons and force it to admit our contention. All this we do admirably. But try to put your reasoned resolution into practice. Ah! there is the rub. Offend the feelings of your superiors, you say you should not. Suffer from the unpleasantness of your situation, you say you cannot. In fact, a new set of arguments comes forth to vindicate

your changed position. The truth is that duty is more often than not very unpleasant and this unpleasantness, scarpes you away from sticking to it. You do not stop there but seek for the help of Sophistry whereby you deceive yourself and for that matter others too, that whatever is unpleasant is not your duty. Did not Arjuna know, when he entered the field, that it was sin for a Kshatrya like him to swerve from what he had undertaken as a duty, *i.e.*, killing the felons? Why did he, then, say, after he entered the field and beheld his Kith and Kin, "Killing these felons sin will but take hold of us"? In the former case, he was all reason, while in the latter, he was all feeling. In the light of reason, duty appears as a thing which, however unpleasant, must be done. Under the influence of feeling, Belial is invoked to "perplex and dash maturest counsels and to make the the worst appear the better reason." That is to say, duty, if unpleasant, is not only regarded as no duty but is positively (mis-) represented to be full of sin. It was this sort of device that Arjuna, pressed by feelings, attempted to employ, though unwittingly. It is again this sort of device that men, in general, employ whenever they *feel* their duty to be unpleasant.

Could these devices be let go *scot free*? No, no. The Voice of Conscience, there is to save us. In the case of Arjuna, the voice of conscience was the voice of the very Lord Sri Krishna. But Arjuna would not be satisfied with the mere "voice." Mere exhortations would not do for him. He had wrought around him an elaborate set of sophistical arguments, such as any person under his circumstances would surely do, from which nothing but an equally elaborate set of philosophical arguments could extricate. It is this piece of extricating Arjuna from his wrong ideas of *duty* that the Bhagavad

Gita proposes to do. In so doing, it teaches upon all the points of philosophy and is, therefore, said to be the ocean into which all the rivers of the great religious and philosophies of the world empty themselves.

इदं गीताशास्त्रं समस्तवेदार्थसारसंग्रहभूतम् ,

'this Gita Sastra is an epitome of the essentials of the whole vedic learning,' so said Sri Sankara. The credit of this noble book does not stop here. For its inspired author did not fail to recognise the important fact that men were not equal in intelligence and devotion and that the intellectual and spiritual, as with the physical, food must necessarily be different. Hence it is that we often hear of the Gita as having "shallows in which a child may wade and deeps into which giants may plunge."

Man, ever since creation began, has been racking his brains with such puzzling problems as 'Who am I?' 'Why am I here?' 'What is my future?' Volumes after volumes have been written on the subject and yet these problems remain all the more puzzling. But turn to the Bhagavad Gita. No more puzzling problems; they are all solved. Hence the Gita is represented to be a fountain the crystal water of which has quenched many a thirsty mind.

Such, then, is the Bhagavad Gita. It is incumbent on every son of Mother India that he should familiarise himself with the contents of this immortal book ignorance of which is, like that of Criminal Law, no excuse.

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(To be continued.)

A SHORT REVIEW OF KALIDASA'S WORKS.

The limitation of time put upon me forces me to take for granted that the conventions of the *Ālankārikas* about the power of a *Kavi* as *Krāntadarśin*, or one who sees beyond the limitations of time and place, the difference between the pleasure roused in the mind of the reader and that obtainable from sense experience of the beauties of external nature, the poet's power to combine within himself the functions of a sage, a philosopher and an artist, the *Sthāyi* and *Tanmayi Bhāvas*, the *Vyangya* and *Dhvani*, the powers, *Abhidha*, *Lakshana* and *Vyanjana* of words, the musical elements as inherent in the *Avyakta* aspects of words to be utilised by a poet, the classification of a *Kāvya* into *Driṣya* and *Srāvya* with reference to the manner of presentation to the readers, and the same into *Uditodita*, *Anuditodita* and *Uditānuditā* with reference to the development of *Rasa*—these and many other points without a knowledge of which it is difficult to judge the merits of a good poet, according to the *Ālankārikas*, are familiar to us. A detailed review of the poet even without entrenching on the field of the other speakers is likely to occupy much time. I will therefore confine myself to a cursory review by way of answering a few of the criticisms hurled haphazard against the works of this Master Artist.

Of the works known to us under the name of a Kālidāsa nine have been accepted by all as the genuine productions of the original writer of that name. These are the three *Mahākāvya*s of Raghuvamśa, Kumārasambhava and Meghadūta, the three dramas of Śākuntala, Vikramorvaśiya and Mālavikāgnimitra, and the three miscellaneous works of Ritusamhāra, Śrutabodha and Vṛttaratnāvali Stuti.

European orientalists have done their best to see and

appreciate some of the excellences of Kālidāsa. Even where they have failed to do so their faults are not altogether unpardonable. Born in the midst of alien traditions and sentiments, nurtured with prejudices foreign to the Indian mind and infatuated with the pride of superiority of their own race, they cannot but find it hard to see with the trained eye of an Indian. But alas! that an Indian who from his cradle has breathed the atmosphere of Indian traditions and sentiments and in whose veins runs the very blood of the sages upon whom he ventures to sit in judgment should commit blunders worse than that of a European is an undoubted moral degradation. We are forced to find a reason for it either in one's vain desire to pass for one greater than an acknowledgedly great author or in a selfish wish to get into the good graces of Herod by out-heroding him.

One very serious charge brought by a new-fangled critic against the classic work of Raghuvamśa is, that on account of its treating about the history of a number of kings, it lacks in unity and consequently fails to embody the regular development of *Rasa*. To my mind it only shows the incapacity of the critic to appreciate the greatness of Indian genius. A family or race has as much right to individuality as a single member of it. Who could fail to see in Raghuvamśa an attempt on the part of Kālidāsa to portray the fundamental characteristics of the Raghu race? Why should the poet who commences his poem by saying रघुनामन्वयं वक्ष्ये actually begin it with the life of the father of Raghu instead of with that of Raghu himself? Why should he abruptly end the same with that of Agni-varṇa, the father of a posthumous child, so as to give room to the suspicion that he should have written some more *Sargas*. The answers to these questions will, I am sure, expose the vapidty of the above objection.

One of the chief characteristics of the Raghu-race brought into prominence in the work is the inseparable love and devotion between husband and wife. Else how could this race have produced the man-God Rama whose love for his wife and other members of his family is even to day the ideal of all Indian homes. While passing over the lives of many in which this family trait does not form a dominant note, he takes care to dwell at some length on others in which there is a manifest expression of this love. In Agnivarṇa alone he finds a fitting character to close his poem with. When this king was on his death bed his wife was carrying in her womb the hope of the race. He, therefore, exhorts her to fulfill the vow of the race not by accompanying him in death, but by living for the love of him who is to be born again in her for the perpetuation of the race. Kālidāsa takes advantage of this to end his poem auspiciously. It is therefore clear that there is complete unity in the poem.

Admitting the existence of unity there will be no difficulty in showing the *Uditodita* character of the Rasa as developed in the poem. The higher aspect of love, *Vira* as merged in *S'ringāra*, is prominently portrayed in three places—once at the opening in the love between Indumati and her lord, once in the middle in the love of Rama and Sita and once again in the end in that of Agnivarṇa and his queen. These form as it were the three landmarks in the progressive development of the higher love portrayed in the poem. The force of love is expressed in the first instance by the death of king Aja following that of Indumati. In the second the intensity is enhanced by the pangs of separation. In the last, to the pangs of hopeless separation is added the necessity to live for the love and memory of the deceased beloved in obedience to his orders to live and rule his kingdom.

Kālidāsa's speciality is that he is an adept in the art of applying *Samvrita S'ringāra* to human actions and passions. In *Raghuvamśa* the divine character of Rāma seems to have handicapped him to a certain extent in exercising his art and developing the *S'ringāra* to an appreciable degree. Kālidāsa finds in the story of Dushyanta and Śākuntala a close parallel to that of Rāmāyana. He utilises this for effectively portraying the sublime love of Rāmā and Sita so uniquely described by Vālmiki. From this point of view Kālidāsa's *Śākuntala* may be said to be a fitting sequel to his *Raghuvamśa*.

In this connection it is worth while to know something about the philosophy of love. *Srimat Bhāgavata* has laid down that all human emotions are but the manifestations of the one transcendental love. Hatred itself is only love turned towards an object that stands between one's self and the object of his love. So also with other emotions according to the circumstances under which this love manifests. Human beings can realise the Supreme Love only through its manifestations in themselves. True love is manifestation of the Infinite in the finite. A good poet who endeavours to teach this higher love should therefore converge all the human emotions towards their common source. Love towards lower orders of beings is *Dayā* or *Karuṇa*; love towards equals is *Prema* or *Sneha*; and the same when manifested towards superiors is *Bhakti*. In *Śākuntala* Kālidāsa has successfully made use of the different forms of love to teach the grandeur of the Supreme love at the background. The unselfish love of Śākuntala to the trees and plants of the *Āśrama* watered by her, her love for the deer, her *Sakhis*, her adoptive parents and above all to her insulting lover are described with a peculiar zest which is Kālidāsa's own and remind the readers of the power of that higher love.

Another criticism against Raghuvamśa is that the commonly accepted benedictory stanza of the work is not the composition of Kālidāsa. The reasons assigned for it are that in the other two Kāvya's there is only *Vastunirdeśa*, that *Visishtadevata namaskāra* to *Pārvalīparamēśvara* in the present stanza, is to be found in none of his other works, and that the relation of *Vāk* and *Artha* therein is difficult to grasp for beginners into whose hands the book is generally put.

Before I question the critics knowledge of the philosophy of this relation which is acknowledged by all to be that between *Prakṛiti* and *Purusha*, I would ask him in return to say who is the better subject to appreciate the correlation of word and its meaning whether an advanced scholar whose mind is stuffed with the higher philosophy of the relation or a beginner who is being taught to associate every word with its proper significance? And are there not passages in the work more abstruse than this even for advanced scholars? As to the legitimacy of *Vastunirdeśa* in this work also, we shall take the opinion of the *Ālankārikas* in this matter. The alternative of *Āsih* (benediction), *Namaskriya* (salutation) and *Vastunirdeśa* (pointing to the subject of the work) prescribed by them are not to be understood as independent and exclusive of one another. They are to be understood only as different forms of the one method of writing the opening stanza. Each of them therefore involves the spirit of the others also. This stanza whichever may be its form should always contain a key to the unravelling of the plot developed in the work. A clever poet like Kālidāsa who had a clear vision of the plot before him could not have opened the work with a better stanza. From the point of view of the critic himself it would be

absurd to expect *Vastunirdeśa* in a work which treats of a series of kings. No form other than the unique invocation of *Visishtadevata* could have suggested to the mind of the readers the inseparable love portrayed by the author as the chief characteristic of the race of Raghu. A poet of Kālidāsa's precision who has taken care even to name his works with due consideration to the central point of the plot could not have failed to use his discretion in framing the benedictory stanza.

Kālidāsa himself gives a brief summary of the main features of the poem at the opening of the epic in the five stanzas commencing with the fifth. In this he mentions all the characteristics of the race of Raghu portrayed by him in the body of the work. In the life of whichever of the kings he finds an opportunity for the expression of any of these he takes care to describe it in such a way as to produce the impression that it is only a family trait displayed in that particular king under the stress of circumstances. One of the characteristics pointed out in the summary is that the kings of this line married only for the perpetuation of the line and not for sensual enjoyment—*Prajāyaigrihamedhinām*. Kālidāsa fully justified this in the work by making the love of these kings pure and compatible with *Dharma*. The most striking incident and the most poetically described in the whole work illustrative of this is the meeting of the *Nagaradevata* of the ruined city of Ayodha by the youthful Kuśa in the sanctum of his bed room at the dead of night at Kauśāmbi on the banks of the Ganges. His father's Capital is left in ruins after the passing away of him. Kauśāmbi is the newly created Capital apportioned to Kuśa to live and rule in. One night he wakes up suddenly from sleep and becomes conscious of the presence of a beautiful young woman attractively decked, in his bed chamber. He accosts

the intruder to tell him who she was and what brought her there at such an hour. He gives her to understand that a young bachelor as he is he is not to be mistaken for one in whom the avowed family character of not bestowing even a thought on a woman other than his legally wedded wife, is dead. If her purpose in coming there at that hour was sinister he would not hesitate to make her a prey to his sharp sword wielded by him for the protection of *Dharma*. The Devata then divulges her identity and her purpose in coming there at that hour to test him and advise him to rebuild the ruined city of Rama worthy of his rule. With what tact has Kālidāsa depicted here the *S'ringāra* which has just emerged out of *Vira*.

This passage shows that the love of the Raghus is unselfish and consistent with *Dharma*. But unselfishness is only a negative aspect of the Supreme love which is described by Kālidāsa as belonging to the Raghus. The positive aspect lies in the manifestation of its universality as love and sympathy for all beings. This the poet has taken some other opportunity to develop. We already pointed out that in Agnivarṇa *S'ringāra* Kālidāsa reaches the acme of *Vipralamba*. Of the different aspects of *Vipralamba*, *Karuṇā-Vipralamba* is the greatest. In closing this work with the above *S'ringāra* Kālidāsa has to overcome a great difficulty. The separation between Agnivarṇa and his queen is not of the ordinary kind. The death of Agnivarṇa meant the end of all hopes to their reunion and with the hope that of the *S'ringāra* itself. Kālidāsa with unique poetic skill has kept up the *S'ringāra* by making the bereaved queen attain identity of being with the her deceased lord and continue the life of him in hers. The wound of irremediable separation is more than healed, by the closer union with him who is to be born again in her. The termina-

tion of the desire in her to live, gives rise to a greater desire to live for and protect the offspring of him and his kingdom and thereby cherish the memory of him in a better way. Thus the ring of *karuṇā* produced by *Vipralamba* is saved from becoming abortive. Kālidāsa in his own inimitable way has exemplified here how the highest *Sringara* can be made to rest on either side both on *Vira* and *Karuna*. The *Sringāra* which is attained by means of *Vira* and *Karuṇā* should also in its turn become the means for the production of *Karuṇā* and *Vira*. The beauty of the *Vipralamba* here lies in the fact that it combines within itself both the means and the end. In view of the death of Agnivarṇa it is, in the ordinary sense, the end, and in view of the *Vira* that is to be born in her and the command of the deceased king to continue his work, it is the means of the highest. If this is the nature of love portayed by Kālidāsa in the poem pertaining to the race of Raghu what better suited words can be reasonably employed for framing the benedictory stanza than those referring to the world's parents, Pārvati and Parameśwara, two souls in one body, found in the commonly accepted verse, and what subject more beautifully chosen for a grand epic than the lives of the kings of the Raghu race.

(To be continued.)

God is not less God because we kindle our flame at His sun, nor is our light the less our own because it is borrowed. For when the spirit borrows it appropriates; when it appropriates it assimilates; and what it assimilates becomes itself without ceasing to be another's.

—Prof. Henry Jones.

TOLERATION.

It requires much culture and training to be tolerant. The more one learns and the wider one's outlook, the more tolerant does one become. Toleration is not a mere indifference to the merits or demerits of one's fellowmen. If that were so, the man of utter ignorance will be a model of this virtue, since he can hardly distinguish good from evil, and can neither appreciate the one nor dislike the other. There are also those who have such a high sense of their own superiority in all things that they would let the world get on as it pleases and would in return be let alone to get on as they please. Such supercilious contempt or apathy is not what is meant by toleration. Nor is it the same as the righteous pity which the consciousness of one's own superiority often gives rise to. Toleration is not a negative virtue like patience or forgiveness but a positive virtue involving the recognition of some good in the thing tolerated. It is the same as the *yoga* of equality preached by Śrī Kṛṣṇa in the sixth chapter of the Bhagavad-Gītā. We shall explain briefly what this means.

The evolution of the universe may be compared to an endless ladder with an infinite number of steps. Its beginning and its end and whether its beginning and end are not one and the same are questions which will only form a digression from our present purpose. Enough for us to realise that we are neither at the beginning nor at the end of the ladder but on one of its middle rungs, trying to ascend one by one the numerous steps that lie in front of us. Those that stand lowest in the ladder are generally full of pride at the task they have accomplished and have a very deceptive notion of the work yet remaining to be done.

But as one ascends higher and higher, the infinity of the ladder is clearly recognised and the triumph already achieved, although great in itself, dwindles into insignificance before the victory yet to be won. This is the reason why humility grows with wisdom. But the majority of men are devoid of that true wisdom which can estimate the work done and the work to be done at their true value, and the natural results of such ignorance are that differences of opinion are emphasised, every one asserts his superiority over the rest of creation, and intolerance becomes a general rule. We use the step on which we stand as the only right standard and condemn all that are below and revere all that are above. We forget that we too once trod the rungs which we now look down upon and are destined to tread at some future time the rungs which we look up to. We also forget that the standard is at best only conventional, that each one of us has such a standard of his own and that there is no absolute standard for all. A person whose bodily temperature is 98° by the thermometer will feel 99° as hot, while another with a temperature of 100° will feel the same as cold. Surely neither of the two will be right in condemning the other as wrong. Let us examine this illustration of the thermometer a little further. It is plain to every student of science that the thermometer is a measure of heat and not of cold. Every degree marked on it is a degree of heat and not of cold. What is called cold is therefore only a less degree of heat. Cold as such is non-existent, for, it is heat throughout, the difference being one of degree only. The same is the case with the ladder of evolution. It is an ascent throughout, hope and progress and achievement throughout, a realisation of the truth throughout. Whatever differences there are are only differences of degree and not of reality. A proper understanding of this

principle is the essence of all spirituality, for it is the only means of transgressing the limitations of duality. We are frequently taught in our religious books to view alike heat and cold, pleasure and pain, gain and loss, friend and enemy, and so on. Surely it does not mean that the religious student should stand for hours in the burning sun bareheaded and barefooted and should get himself drenched in the pouring rain. The only possible meaning and the only practical application of the teaching is as stated above. There is not heat and cold in the world, but only heat. There is not pleasure and pain in the world, but only pleasure. There is not love and hate in the world, but only love. There is not knowledge and ignorance in the world, but only knowledge. There is not truth and falsehood, but only truth throughout. This is the rock on which the yoga of equality rests. We can now understand the true meaning of passages like the following: "The wise view equally the learned and humble Brāhmaṇa, the cow, the elephant, the dog and the eater of dog's flesh." The wise man is not herein described as being too foolish to distinguish between the learned and the ignorant. But he is able to recognise in what we call ignorance a less degree of knowledge, so that, in whatever direction he turns his gaze, he sees only different degrees of knowledge and no ignorance. His outlook and ours are essentially different. We love and applaud the good and hate and condemn the evil, whereas the advanced sage sees good where we see evil, and where we anticipate degradation and ruin, he foresees with an unerring insight steady progress and realisation. Toleration is his very nature, and hatred and condemnation are entirely unknown to him.

The above remarks are sufficiently general and may be applied to all walks of life, religion or politics, society or commerce. There is, however another consideration

which is of especial value to the spiritual aspirant. Since an omniscient Being is the author of the universe, nothing therein could have been created without a purpose, for, purposelessness is inconsistent with omniscience. Everything has its appropriate place and purpose in the universe, although our limited intelligence is unable to grasp the inner relations of things or to disentangle the subtleties of causation. If therefore the Lord himself, in his omniscience has thought it worth his while to create everyone of the innumerable things in the universe, what right has any one of us to condemn any of those things as useless or evil. To those especially who have a spark of devotion in them, the above consideration must appeal most emphatically, for, if the Lord is an ocean of infinite love and infinite mercy and if every object, animate or inanimate, high or low, receives a share of that love and mercy according to its measure, it is a natural consequence of one's devotion to the Lord that one should love everything that is beloved of the Lord. And as all things are dear to Him, they should equally be dear to us, and hatred and intolerance should be absolutely unknown. Further it is an established truth of the Vedanta philosophy that, although the Self is unattached and illimitable, it pervades and inspires all things, and but for its illumination no existence, thought or emotion will be possible. The earnest religious student should therefore kneel down before the meanest of creatures and should recognise even in him the presence of the omnipresent Self. He too serves a purpose in the exquisite harmony of the universe. Is he superior to you in any respect? Worship him and learn from him what you can. Is he inferior to you? Here is mighty work for you. Do not despise him or criticise him or even neglect him. Ridicule and criticism and indifference are

at best passive and in most cases destructive. They are never constructive. They can mar but cannot make anything. Put your shoulder to the wheel, use all the means in your power whereby he may profit by your superiority. Remember throughout the time that you two are not travelling in opposite directions but in the same direction, only he is somewhat lagging behind. Extend your hand in loving fellowship and lead him forward gradually so that he may walk abreast of you. This is the right thing to be done. Be a man at all times and in all conditions. Never rail at another and never grow impatient or disgusted at a fellow-being who is ascending the very same ladder with you but is a few steps lower.

It is a matter of history that the greatest intolerance is felt in religion. This however is the most unfounded of all intolerances. Religion deals with the relation between God and man and is more a question of practice and experience than theory or speculation. This relation should be, and, as a matter of fact, is worked out by each individual for himself, and although for the sake of convenience a number of people may profess a common religion or sect, the religion of no two of them will be alike in all respects, in the same way that the countenance or the voice of no two creatures is identically the same. The Supreme Being is one and the truth about him is one. But as it is an absolute impossibility that the finite can include the infinite in its comprehension, each can catch only so much glimpse of the super-nal glory as his limited capacity permits. The essential fact to remember is that each one is in possession of the truth in a greater or less degree, and untruth or falsehood does not enter into the calculation at all. Why then should there be any intolerance in this matter. In the well-known story of the blind man and the elephant, one

man examined only the leg and said that the beast was like a pillar, another touched only the ear and asserted that the whole beast resembled a sieve and so on. But the passer-by who was not blind knew that all of them were right partially although the whole truth was not comprehended by any one of them. As long as the universe exists as phenomenon, so long must these differences exist. We gain nothing by fretting and fuming at these differences. If there were no difference, there will be only the One and the world would be nowhere. The real significance of unification is not the eradication of differences altogether but the recognition of those differences as differences of degree only and not of reality. This principle has been recognised by the founders of all great religions and they have made them as cosmopolitan and as comprehensive in their scope as they legitimately could. If certain religions have decayed and died a natural death, if some religions have had to draw back abashed at the triumphant march of science and enlightenment, it is because their authors were somewhat narrow-minded and presumed to legislate a single enactment for all humanity, unmindful of the innumerable differences of culture and evolution which should strike every thoughtful mind. Such an accusation cannot be levelled at any of the great religions of the present-day world and especially at the religion of the Vedanta. The knowledge of which these religions consist is arranged, as it were, according to various grades and there is enough in them to satisfy all sorts and conditions of men from the illiterate peasant upto the erudite man of science and the highly religious philosopher. Hence have the sages of old promulgated so much folklore and popular religion which the thoughtless scholar of later days has branded as "childish babble." Yet, even the child's babble at home gives immense happiness to the

parents and the "babblings" of our holy sages have in them the power to flood the whole universe with bliss unspeakable.

If the above considerations were borne in mind there is no doubt that toleration will be the general rule of life and universal brotherhood a realised fact.



Finish everyday and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in ; forget them as soon as you can. To-morrow is a new day ; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

—Emerson.

EXTRACT

THE TRUE VEDANTA.

THE PHILOSOPHY OF NATURE.

To have entered into some kind of comprehension of Indian philosophical thought is to have inherited a great and noble possession. At every turn it opens up new vistas of speculation. At the magic touch of its generalisations, things in Nature fall into their proper place and are seen in their right relations. The most diverse phenomena come into line and reveal themselves as manifestations of a common law. It has all the manifold richness, the infinite variety of Nature herself. And perhaps, when one has said this, one has touched the secret of its charm. For it is the philosophy of Nature. Nature is the great Vedantist ; and in all her works—for those have eyes to see—she is but elaborating and manifesting that mighty process which the inspired sages of the past endeavoured as best they could, to interpret in the language of common speech. He who would study the Vedanta aright must be a lover of the fields and the brooks. He must look affectionately upon the flowers and the trees, and learn to think brotherly thoughts of the grazing herds and the wild denizens of the jungle. Like St. Francis of Assisi he must grow to speak of "my little brothers the birds" and "my sister the air." His spirit must go forth with the winds and sink to rest with the setting sun. He must look through the eyes of the stars and brood with the quiet lakes. And to all men he must be their other self-rejoicing and sorrowing as they rejoice and sorrow ; while of himself he must become as unconscious as the wind and

the rain, visiting good and bad alike with equal blessing, and knowing not of his beneficence. His aim should be to become as Nature herself. For Nature is the Supreme Moralist the great Yogi, the Jagad-Guru: and all our virtues are but dim strivings and gropings after what Nature is practising every day.

MODERN PHILOSOPHY

Our customary thought on matters philosophical is apt to become so dry and so distorted in the atmosphere of the schools that it is well sometimes to have done with all our technicalities and our special terminologies and to refer our whole philosophy back to what it really is, namely an interpretation of laws and processes of Nature. When we philosophise, all that we are doing is to endeavour to grasp in thought, and to express in words, the rules and methods by which Nature works. But such is the human tendency towards division and specialisation, that we too often come to think of philosophy as a thing apart as a separate department which may be treated by itself, quite out of reference to the facts of common life. We make it academic, when it should be a thing of perpetual application to experience; we make it barren and lifeless when it should be full of the warm life-blood of our breathing humanity. So deceived are we by elaborate terms that we have come to think that philosophy cannot be spoken of simply or naturally. We have built up a barrier of polysyllables between our metaphysics and our life. And so it has come to pass that the ordinary man distrusts philosophy and intent upon the interests of the day, gladly relinquishes its subtleties to pandits and professors, feeling (not unjustly) that to live is, after all, better than to argue about life.

THE GODDESS NATURE.

This, I would venture to suggest, is not philosophy's own fault; but the thought of those who know only how to dissect her mummified image on the operating table of the schools. The true philosophy is ever fresh and young. She loves to dwell out of doors amid the pleasant scents of fields and hedgerows, to listen to the song as the birds and bathe at twilight in the cool rivers. She is a wanderer upon the hillside and a hearer to soft music beneath a waning moon, sometimes men have met her unawares at early dawn in spring time, or at sunset when the woods were still. But those men had the hearts of little children and they knew nothing of books. But they loved Truth and Goodness and their fellow-men; and their souls were filled with all the beauty of the world. For a moment they would catch a glimpse of her and then she would fade away. But that moment was a memory to be stored up through a lifetime and be carried through like some inalienable treasure, from one successive birth to another. For what they saw was not what we understand by philosophy. It was the goddess Nature herself.

THE MODEL ALL ARE SEEKING.

How often do we puzzle our heads over the well-worn problems of scholastic philosophy and ask ourselves vain questions as to the "ultimate basis of morality," the meaning of good and evil, the moral faculty and so forth. For men have struggled with the mysteries of conscience, with the final cause of human progress and metaphysical foundations of the ethical command. And yet we have only to look out of window to see the very virtues, about which we argue so elaborately in actual practice before our eyes. We have our metaphysical basis before us—and

that is Nature herself. So simple a solution, and yet avoided so long by men! All that we to do is to think of Nature as something living and conscious, and she at once becomes the model to which we are all blindly seeking to conform. Here has been the crux of all Western Philosophers: and it is this which has divorced their speculations from life. The Western thinker dare not take the plunge which Eastern sages have taken with such splendid boldness. Infected by that subtle anthropomorphism, which has crippled all Western religions he cannot think of consciousness save in organic creatures such as animals or men.

A PHILOSOPHY OF THE FUTURE.

The Indian sage, however, finds reality in the total life. To him all limitation is unreal, all differentiation only maya. And, strange as it may seem to the concrete and dividing mind, this is the true end from which to begin. For it provides a theory which works out. It gives us a metaphysic which is at one with Nature and supplies a simple formula for all her laws. It founds philosophy upon an inextinguishable basis so that everything which scientists may discover in the realm of physical investigation, so far from weakening that basis helps only to make it safer and more firm. And that is why the Vedanta is, in the truest sense the philosophy not of the past, but of the future. It is that simple and transparent Nature Philosophy, for which the world has long yearned—the Philosophy which will knit together Science and Religion, and reinfuse into our common life the inspiring breath of an ideal derived from Nature herself, and so immortal and ever young. All that is needed is that she should lay aside her somewhat antiquated dress, and step forth into the world of men, no longer a withered and

ascetic pandit, but a sprightly and charming goddess, full of youth and life, bringing with her the songs of spring and all scents and colours of the field and the grove.

THE SUPREMACY OF NATURE.

How different all the virtues become when they are referred to Nature! No longer sour and musty creatures, long of face and stern of mien, but simple spontaneous, natural, the charms and graces of a breathing world of life. We may learn them on a country walk. We find the non-attachment of the Gita manifested all round us in that beneficent life which nourishes herb and plant, beast and bird and all the tribes of men, quickening and informing all, yet asking for no reward. We may read the lesson of perfect sympathy in the fact, which scientists have noted, that a pebble thrown into the air will disturb the whole equilibrium of Nature; and from this we may, if we will picture that ideal society in which the sorrow or pain of a single one of its members would be instantly felt by all. What is the love which any man can feel, when compared with the absolute self-abandon wherewith the consciousness of Nature identifies itself with each of her creatures? And how can human unselfishness stand beside that of the Life which submits itself to the torturing limitations of matter in order that, out of limitation and separation a myriad lives may come to realise, each in itself, the transcendent life of the whole? We have no such indefatigable zeal as Nature has in working for the good of others. Our strongest determination places before the inflexibility of Natural Law. Our highest purity is as nothing to hers, for whom all things are pure. And our tolerance is but the feeble imitation of that sublime impartiality where with she doles out her favours to good and bad alike.

TRANSCENDENT VIRTUE.

Take any virtue we like—and, once we have with the Vedantist attributed life and consciousness to Nature, we behold it exhibited by Nature in its most transcendent form. We see then that all our yoga is only the endeavour to train ourselves that we may gradually more and more come to think and feel and act as Nature does. We train the body in order that the life of Nature may work through it. We master the emotions and the mind since all the separateness of feeling and of thought to which they are prone, does but shut out and distort the larger life behind. Our yoga is the removal of obstructions. We, as it were, open the windows, in order that the life may come in. For Nature has all the virtues ready for us, if we will only admit them. They are implicit in her; and she only awaits the time when she can express herself more freely in us. We need her practice purity; we need only set ourselves to remove impurities. We are not asked to practice charity, but only to get rid of uncharitableness; not to cultivate stillness, but to banish anxiety and disturbance. Remove the obstruction, and Nature will do the rest herself. Our business is merely to dig the channels; for the life without to flow in.

THE ART OF NATURAL LIFE.

Thus, for the true Vedantist there are really no virtue nor vices but only naturalness and unnaturalness. The evil man is he who shuts out the life of Nature; the good man he who allows it to come in. Nor is there anything either secular or sacred profane or holy, There is only more or less, life. The wise man differs only in degree from the ignorant. He has only assimilated a little more of that consciousness which belongs to Nature. He looks

out upon the world a little more with her eyes. Religion is no longer a special thing. It is merely a widening of the horizon. Philosophy no longer belongs only to the learned. It is the art of natural life, exemplified to perfection in the leaf or the stone, and only jeopardised when a creature has reached the point of determining his life and actions for himself. The meaning of free will is simply this—that man should share in the freedom of Nature and so should have the hope of some day transforming himself into her likeness. For, without freedom how could he ever come to resemble her who is free? And the lesson, which he has to learn, is that the truest freedom lies in self-surrender. He can only become truly wise by giving back to Nature the boon which she has conferred. Free to do as we will, yet, in order that he may grow he must forego his freedom. Only by obedience to Nature can he rise to that sublime independence which is the fruit of subservience to Law.

THE IDEALIST AND REFORMER.

How often in the history of mankind has the cry of "back to Nature" gone up! It is the cry of the idealist and reformer; and it comes when the forms through which an age has expressed itself, have outlasted the period of their usefulness. For the business of the form is to be a vehicle and not a barrier to life. In raising this cry men have only imitated Nature herself, whose habit it is to cast away at once all forms which have become useless, in order that she may express herself a new. She herself is the great reformer, teaching us that our conservatism and our re-actions are false in theory and opposed to the deeper laws of life. And the cry of "back to Nature" is only her cry, breaking through into consciousness within us. Continually she pleads with us to be a little more

like herself. For only as we universalise ourselves, transcending our narrowness and our limitation, can we reach that higher individuality which is our goal. In becoming Nature we become ourselves. She is our true self, and what we think to be our self is but a distorted reflection, a shadow cast upon the veil of matter.

HUMAN LIMITATIONS.

All this is in the Vedanta, and much more of which there is here no space to speak. In the writer's opinion we gain much not only in our understanding of Indian thought, but in our adaptation of it to modern needs if we substitute the word "Nature" for the usual Brahman of the Sanskrit. It is difficult to use the latter word without lapsing, all unwittingly, into anthropomorphic conceptions. The fault is not in the word, but in ourselves. It is due to the fact that, try how we may, we can never think purely in abstractions. We are forced, by the very configuration of our minds, to think in mental pictures. And so we are driven, in the last resort, to make a selection among such mental pictures, and to choose those which interfere least with our philosophy. The word "Nature" seems, on the whole, to give us most nearly what we want. It is a word to which we are accustomed; and fortunately our poets have helped to give it just the right connotation. We have learned to think of it as something living yet diffused, as something sufficiently purposive and conscious to be capable of easy personification and yet as something, for all that beyond all personal limitations. It has a further convenience—and that is that something which is all around us, which is, as it were, a familiar friend with whom we may all commune, and which contains within itself all possible phenomena, known or unknown. Finally it helps to knit our philosophy with common life, and what is still

more important, with science. That which we have wrongly come to look as the enemy of the religions becomes their champion and their friend. And that is why it would seem that Indian thought has so great a future before it. It stands for a truth, towards which the world has for many ages been struggling—the truth, that is, which tells us that religion and philosophy and science must eventually be one. In the Vedanta the three became interchangeable terms.

NEED OF REINTERPRETATION.

But to achieve all this, it must be properly understood. The time for vain repetition and for learning by rote has passed. The time for scientific reinterpretation has come. We need new commentaries to-day, which shall present these ancient truths afresh in the height of modern knowledge. We need not fear that they will suffer in the process. The result will be quite the reverse, for it will make of what is now a dry and dusty tradition something young and living, replete with reference to our daily life. And it will, if ever it be undertaken, supply for India what she sadly needs to-day—namely a philosophy of the present, in touch with the awakening life of the country and with all her new-born hopes and aspirations, instead of merely a far off echo of a half-forgotten past. All this the Vedanta still can do. For it has in it the essence of a life eternal since it is, as I have said, the philosophy, not of the library and the lecture room, but of Nature herself. And that day will be the day of its resurrection when it comes to be realised as such.

E. A. W.

—*In the Times of India.*

REVIEW

AVVAYAR'S YOGA APHORISMS.*

Great though the name of Avvayar is in the field of Tamil literature, her 'Gnāna Kural' or 'Yoga Aphorisms' is comparatively little known. Her ethical works *Athi-soodi*, *Konraivēndan*, *Mūthurai* and *Nalvali* are familiar to all who have any smattering of Tamil and in many a Tamilian home, every child can repeat many of her verses; but even to an avowed student of Tamil the Gnana Kural as a work, and perhaps the best work, of Avvayar's, is generally unknown. Apparently the terse style, which is itself a stumbling block to many when added to the abstruseness and unattractiveness of the subject has rendered the book the property of but a few. Those however that make a study of this book (and these are only to be found in the mutts of South India and here and there among the seekers after truth) feel that they are more than compensated for the trouble involved in the study, by the new view of life that comes upon them and the insight it gives into the nature and origin of things.

2. The comparatively unfamiliar state of this book has led many a person to suspect whether this work is really a composition of Avvayar's. This question has not yet been completely threshed out and the arguments for or against the authorship, are not many or conclusive. It does not need much argument to prove that Avvayar was a *Yogini* of no mean order and that she was therefore capable of producing a book like the one now under

review. There are sufficient indications in her works, as to her high spiritual attainments, the *Agavai* beginning with சிதக்கலாப (Sithakkalaba) composed on the eve of her journey to Mount Kailas with *Chéramanperuman Nayanar* and *Sundaramurthi Swamigal*, furnishing, perhaps, the best example. But whether Avvayar did actually write this book, is, as already said, a disputed point. The only class of persons that study the work and keep up the traditions connected with it attribute it to Avvayar and as the translator remarks, there is not sufficient evidence to reject this longstanding view.

3. To bring to light and within the reach of all, this little known but very valuable book is indeed to place a large portion of the educated world under a deep debt of gratitude. M. R. Ry. P. Narayana Aiyar rightly deserves this gratitude from us and he may well be congratulated on the good English translation of these aphorisms that he has now brought out.

4. Passing on now to the book itself, we find that it consists of three parts of ten chapters each and that there are ten couplets in each chapter, the whole being crowned with another chapter, thus making up 310 couplets in all. The first part deals with the nature and theory of liberation and merely indicates the various principles of the universe and the path to liberation. In the second part an important principle is renounced, and Avvayar affirms that however much a man may be good or great, it is only when he gets the divine grace that he treads the path of liberation, the goodness and greatness being only the qualifications that are necessary to draw forth that grace. The several processes by which God can be invoked to bestow on us His grace are next detailed in this part. It is in the third part that we find the description of the state of liberation, the state when,

*Translated into English by M. R. Ry. P. Narayana Aiyar B.A. B.L., F.T.S., Madura—Price twelve annas.

through the advent of divine grace, the man gets hold of a *guru* and realises his unity with the divine self and all created existences. Some of the chapters at the end are very technical and are not easily comprehensible. They cannot be profitably criticised or understood except under the guidance of one who has actually undergone the experiences therein detailed.

5. But considered as a whole the book gives us an idea of the high spiritual advance made in very early days and the very subtle analysis which the ancients had made of the body and its parts through the astonishing power of introspection which they had acquired. "The purpose of life" sage Avvayar says "is to realise the Brahman within us. And the end of all tapas or austerities is to get at that perfect knowledge that will make us at one with God." These are beautiful definitions that need to be constantly dinned into many a man to prevent his going astray. Without a clear idea as to what we have to do, it is but natural that we go aside of the true path and waste our days in idleness and ease. A good ideal is the first necessity and next the help that will make that ideal a possibility, be that same help the outcome of our own efforts or of the mercy of another being before we realise the ideal and make it the actual. This is exactly how Avvayar deals with the subject and we commend to all earnest students a close study of this book.

6. We are unwilling to close this short review without remarking that the translator would have done well if he had expounded clearly what, in his opinion, is the view of Avvayar as to liberation and the path to it as expressed in these aphorisms as also a short criticism on that view. Such an exposition would have formed the best introduction to the book and would be of great help to his readers. There are some places where additional

notes are necessary owing to differences of interpretation, and many where we wish the printer had taken greater care, but all these drawbacks can gladly be overlooked if we recognise the great difficulties that a translator of such books has to undergo. We are sure that many of these defects will be removed in the second edition, which should soon be called for, if only the public would rate the book at its true value.

T. B. R.



Oh ! there is never sorrow of heart
That shall lack a timely end,
If but to God we turn and ask
Of Him to be our Friend,

— Wordsworth.



NOTES AND THOUGHTS.

We publish elsewhere a beautiful review of Kālidāsa's work. This was a short paper read on the occasion of the celebration of the Kālidāsa's day at Bangalore by Mr. G. G. Narasimhacharyar. It is a very instructive paper on the subject pointing out the glories of this prince of poet and answers some of the criticisms hurled against this greatest of worlds dramatic, epic and lyric writer and artist. As an ancient verse run. Poetry is born in Valmiki, is nursed by Vyasa, and is married by Kālidāsa.

He that does good to another man does also good to himself, not only in the consequence, but in the very act of doing it ; for the conscience of well-doing is an ample reward.

—Seneca.

One's faith is worth nothing, if it does not inspire one to deeds of kindness. If you are kinder than I am, your religion, whatever it may be, is better than mine.

—C. W. Casson.

A mind that is at peace with itself will offer far greater resistance to sickness and disease of all kinds than one that is filled with discord.

—C. B. Patterson.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

—Longfellow.

THE BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

Rig-veda. I. 164-46.

VOL. XIV.]

NOVEMBER, 1909.

[No. II.]

NIRVANA.

Ever since Arnold gave to the Western Nations, the “Light of Asia,” these have been aroused both in curiosity and interest, concerning the religions of the East. Naturally, considering the theme, Buddhism has found a foremost place in their attention ; and the subject of Nirvana, has attracted more attention than any other phase of the teaching of the great Gautama Buddha most justly called “The Blessed One.” But there have been great divergences of opinion as to the meaning of the word. That great scholar and student of Eastern religions, Max Muller, at *first* pronounced the meaning of Nirvana to be annihilation of the individual, nothingness. He declared that according to the doctrine of the Buddha, man was destined to whirl with the wheel of Samsara, age after age, cycle after cycle, until Karma was exhausted, and *then* came the *end* of these fretful and sorrowful lives, by the beginning of *nothingness*. That was the goal of all ambition and spiritual aspiration, *to cease to live*.

Following in his footsteps, and many of them not taking the trouble to examine for themselves the truth of the deductions, repeated this distorted and incorrect view as to the meaning of Nirvana so that the minds of the races of the West were saturated with this misconception. In travelling in Ceylon and India I found to my astonishment that a large number of Easterns were equally blameworthy on this point; and in Ceylon a very considerable number of the Buddhist Monks hold the opinion that Nirvana means extinction, annihilation of the personality *and* individuality also. The object of this paper is to show that this opinion is erroneous. Before entering on my argument I may mention that Max Muller lived to repudiate his earlier pronouncement concerning Nirvana. I will endeavour to show by quotations culled from the Gospel of Buddha, a compilation of the Buddhist Pitakas, made by Dr. Paul Carus, an American scholar and a great admirer of the Gautama. When the Buddha obtained the great enlightenment, he composed a stanza, ringing with the joy of his great discovery; the translation, which, I am assured, is a good and reliable one, represents the Buddha as saying:

“Long have I wandered! Long!
Bound by the chain of desire
Through many births;
Seeking thus long in vain.
Whence comes this restlessness in man?
Whence his egotism? His anguish?
And hard to bear is samsara
When pain and death encompass us.
Found! It is Found!
Author of self-hood!
No longer shalt thou build a house for me.
Broken are the beams of sin;

The ridge-pole of care is shattered;
Into Nirvana my mind has passed.

The end of cravings has been reached at last
“Into Nirvana my mind has passed.”

Let us deal with this passage, and see what light we can obtain from it. In Buddhist psychology, *mind* in man is defined under two heads; *vinanyam* the objective mind, and *chittam* the subject mind, the latter being the equivalent for the term *soul*. In using the term *mind* in English, no such distinction is made. Now in the stanza referred to above, the Pali word used to express *mind* is *chittam*. I have said that this means the subjective mind or soul of man. The line with this interpretation would read. “Into Nirvana my subjective mind or soul has passed.” At once, in this enquiry, the question arises; “What is the subjective mind?” I must ask those much interested in the subject to read what I have said on this in my book, “*The Human Soul*.” For, there the distinction between the objective and subjective minds in men is clearly defined. Shortly here I will say that the objective mind is that consciousness, that is the work-a-day, normal consciousness, exhibited by men in their ordinary walk and conversation, during waking hours *apart from meditation*. The subjective mind is that consciousness that is manifested during trance conditions under hypnosis; and which *can* be reached in meditation and is more or less aroused in *all* meditation and quiet thoughtfulness. The objective mind is that through which the sense perceptions operate; the subjective consists of the congeries of the experiences obtained by the **objective** personality.

The ~~objective~~ consciousness is absolutely necessary as a ~~medium through~~ which the personality can gather ~~fresh experiences~~ and form new habits. The subjective

consciousness is the sum total of experiences and habits of thought, word and action. The *character* of a man depends on what his *subjective* may be; and constitutes the real man. What a man really is, the subjective makes manifest; the objective is what he *seems* to be to his fellows. The subjective is the higher consciousness and being the repository of the experiences of an earth life, at death of the body, *migrates, lives on*, and after a season returns to endure another earth-life. The objective, whilst it *remains such*, has no such durability.

I think, I have said sufficient to satisfy those few who may not have thought of the great distinction between the objective and subjective states of consciousness, that this difference is very great and very real. Having so far explained the position, let me draw your attention to the passage of the stanza referred to: "Into Nirvana my *chittam*; my subjective consciousness—my *soul*; has passed.

Clearly does the passage mentioned refer to the subjective and *not* the objective. Having seen *what* it is that passes into Nirvana, let us discuss Nirvana. The very word expresses in its construction the meaning it conveys viz., the annihilation, destruction! absence of *desire*. A vastly different thing this, to the idea of annihilation of individuality.

The Buddha in this passage tells us that already, whilst in the body, he had attained to Nirvana. Would it be very sensible, think you, for the Lord Buddha to have said: "Into nothingness my soul *has passed*."

In addition to this, we have the ~~term~~ *paranirvana*, very frequently used in connection with this subject. Is it reasonable to talk of a *higher* nothingness? And also is used the word *Mahaparanirvana*. Speaking reasonably could we talk of the *highest*, the *greatest* nothingness?

As the Lord Gautama remained in his physical body after attaining Nirvana and that body remained in the company of his disciples in India, it is evident that Nirvana is a mental condition and not a change of *habitat*. The passage quoted becomes luminous if we transpose it thus:

"Into the mental condition, where the destruction of desire is accomplished my soul has passed."

At the commencement of the stanza, the Buddha bewails the imprisoned state of man, and says: "Bound by the chain of desire." And at its conclusion he refers to the *breaking* of that chain; the separation from bondage; the bliss of freedom; the impossibility of generating fresh kamic fruit through the operation of *desire*; thus obviating the necessity for the wheel of rebirth to continue.

And this glorious state, which includes all these privileges, he calls *Nirvana*.

The fact that the Buddha and his arhats attained Nirvana during their then physical earth-life; is a guarantee that, provided *we* fulfil the conditions, *we* can also enjoy this glorious privilege. In the Christian psychology, the, "Peace of God, that passeth all understanding," very properly represents Nirvanic condition; for, such peace can only be attained by the conquest and destruction of earth-bound desires. And just as this Peace that Christians love to dwell on is capable of degrees of comparison, so is Nirvana. During the last centuries how rare is it to have heard even of a man who has attained Nirvana. And this is due to the fact that this blessed condition and the rightful inheritance of all who truly serve God has been misunderstood. In the days of the Buddha and for long afterwards we find the Nirvanic state openly acknowledged as a possession, something held, something enjoyed. We cannot suppose for a moment that Nirvana was available to the

righteous *then*, and not *now*. Are there then no righteous? None who love the Divine and spend their lives in holiness? Surely that cannot be claimed as true. In the teaching of the blessed one to his disciples he very clearly teaches *what* Nirvana is. In the Gospel of Buddha by Dr. Paul Carus, page 35, is the following. "The world-living will not understand the doctrine; for, to him, there is happiness in self-hood only; and the bliss that lies in a complete surrender to truth is unintelligible to him. He will call resignation, *what*, to the enlightened one, is the purest joy. He will see annihilation where the perfected one finds immortality. Nirvana remains incomprehensible and mysterious to the vulgar mind that worldly interests surround as with clouds."

To Upaka, an old acquaintance, who was astonished at the glory that radiated from the Buddha after his enlightenment, he explains; "I have obtained Nirvana, and this is the reason that my countenance is serene, and my eyes are bright." He does not say: "I hope to obtain the bliss of Nirvana; or, I think I shall soon do so; but, *I have obtained*." If you accept the meaning of Nirvana to be the *peace of God*, obtained by the annihilation of earth-bound detiers (and I declare this to be its true meaning and significance) could any expression be more suitable, when applied instead of the word Nirvana?

Even I, who have so much to learn yet, and not a little still to conquer, *know* in part, what this means. And *in part* I have *obtained*; and I also *know* that this joy and peace whilst it shows its presence even in my objective, is peculiarly the property and possession of the subjective mind, my chittam. The fore-taste of the joy of Nirvana I have experienced, and it is *this* that has given me the calmness and content and *solid* happiness that I *possess*. And if I can lay claim to having experienced

something of Nirvanic bliss, what must be the condition, when the last earthbound desire is trampled under foot and the victory over the self is complete? Such joy would be intoxicating and indeed the ecstasy described by Swami Vivekananda in his Bhakti Yoga, very fitly describes that bliss. At present those who are nearest the goal still suffer from the clouding influence of the objective mind. What right have we to expect our objective personality to be flooded with Nirvanic bliss, when such an one as Gautama said: "Into Nirvana my *chittam* has passed." Let any holy man lay aside all thought of the world and its desires and passions; and retire into true meditation; straight way does the glory of Nirvana shine. It is right that it *should* do so; we can expect to have it; *it is there* if we choose to recognize it.

Believe me, Nirvana is not only a certain blissful state, the inheritance of saints, *after* the death of the body, but it can be obtained *here and now*. Yes indeed; whilst still in a physical human organism, the glory may be won in part at any rate; and when this is the case, it will surely manifest its presence by an atmosphere about the man, indescribable possibly; but unmistakable. *I have obtained!* A great and daring thing to say; but, just as surely as the peace of God can be enjoyed on earth, so can that of Nirvana.

To Upaka, the Buddha said. "Jinas are all those who have conquered self, and the passions of self; those alone are victors who *control their minds*, and *abstain from any sin*. Therefore, Upaka, I am the Jina."

You will notice that in this reply to Upaka, the Buddha says: "Those *alone* are Victors." Here is no question of abstruse knowledge; of becoming a B.A. or an M.A.; or of the building of a kosmos; or being able to trace the pedigree of man from the amoeba to the adept.

Never for a moment suppose that because you have not mastered the intricacies of science, because you are not gifted as an orator; or because your outward appearance is not commanding, therefore you cannot attain. All these things may be good enough in this place but what have they to do with Nirvana? Remember the words: "Those *alone* are victors who conquer the self and abstain from sin."

In the Gospel of Buddha, page 55. "As a mother, even at the risk of her own life protects her son, her only son; so let him that has recognised the truth, cultivate good-will without measure among all beings. Let him cultivate good-will without measure toward the whole world; above; below; around; unstinted; unmixed with any feeling of making distinctions or of showing preferences. Let a man remain steadfast in this state of mind while he is awake, whether he is standing, walking, sitting, or lying down.

This state of heart is the best in the world. *It is Nirvana.* Surrender the grasping disposition of your selfishness; and you will attain to that sinless calm state of mind, which conveys perfect peace, goodness and wisdom,"

When the surrender of all selfishness has taken place in the man's inner-most being, and he cultivates good-will to all creatures in all the world; *that* implies an actual active expenditure of *Love* to all.

This active display of the divine quality, reacts upon the soul, and the calm spoken of sets in, bringing with it the peace of God, that passeth all understanding; *which is Nirvana.* The advent of this peace enables a man to look out over the whole world differently to heretofore.

He looks on all men as being members of the same family, and he will often be amazed because of the hatred

and bitterness of spirit that he sees manifested, by those who *should* love and not hate. Nirvanic happiness is subjective bliss, and when we realize this, no longer are we astonished when men retire into the jungle and absolute seclusion; where they can enjoy this happiness without let or hindrance. To those of us who see that there is a certain element of selfishness in this absolute seclusion, *when we could be better employed elsewhere*; we are compelled to snatch what hours are possible so as to enjoy Nirvanic bliss. As it is a subjective condition, more or less we are compelled to get into a subjective state of mind, in order to appreciate the blessing to which we are entitled. Some who will read these lines will know how much planning has to be done, in order to lengthen these seasons of spiritual refreshment. *Here*, situated as we are, our Nirvanic experiences must be limited, broken and interrupted. In the mean time, ours is the task to allow the fullest expression possible to this spiritual bliss that is ours. As long as life lasts, we can make it greater. The Christos within holds this treasure for our use and at our disposal. The more purification is accomplished, the more will the glory shine; therefore, brothers, be strenuous in your efforts to attain.

WILTON HACK.

Trust in the good that is in the world, loyalty towards the society he would raise to a higher level of well-being, seem to me to be the cardinal qualities of the reformer's faith.

—Henry Jones.

BHAGAVAD GITA—AN ESSAY.

(Continued from page 474.)

III

The Gita: II. 26-29 form one digression from the main argument, while II. 31-38 the other.

First Digression.

Sri Krishna tried hereby to show Arjuna that even if the Self were *not eternal*, still there was no room for grief, inasmuchas.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्ममृतस्य च ।

“Sure is the death of him that is born and sure is the birth of him that is dead”; and inasmuchas beings are seen only in their present life, their past and future being sealed to us. Verily, their past and future are so unknown to us that none of us really understands his real nature. Hence the Lord Says.

आश्चर्यं वक्ष्यति कश्चिदेनमाश्चर्यं वदति तथैव चाम्यः ।

आश्चर्यं वक्ष्ये न मन्यः शृणोति श्रुत्वाप्येनं वेदनैव कश्चित् ॥

“As marvellous one regardeth It; as marvellous another speaketh thereof; as marvellous another heareth thereof; yet, having heard, *none indeed understandeth*.

Second Digression.

Here, the Lord attempted, by an appeal to the worldly considerations, to lead Arjuna to the same conclusion. Arjuna was put in mind that he was a Kshatriya whose duty it was to fight and as such must not swerve from that duty. He was further informed that

धर्म्यादि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ।

“There is nothing more welcome to a Kshatriya than righteous war”; that therefore if a Kshatriya would not fight a lawful war which was an open door to heaven, he would incur sin; that people too would recount his infamy and hold him lightly and that enemies would speak unseemly words about him. What could be more painful than these? He might rather die than incur such dishonor, for.

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ।

“To one highly esteemed, dishonor exceedeth death.” Arjuna must, therefore, fight: Slain, he will obtain heaven; victorious, he will enjoy the earth.

These are the two digressions above referred to. Sri Krishna wanted to anyhow incite Arjuna to action. Since the Sāṅkhya Philosophy is a very hard nut to crack, He touched upon certain *lower* motives whereby at least, He hoped, Arjuna would bestir himself to fight. But, be it noted—it is the realisation of the ātma-principle that forms the *main* subject of this portion of the Gita (II. 12-38) and that, as has been said, goes by the name of the Sāṅkhya Yōga.

Yes, Sāṅkhya Yoga is a very hard nut to crack. Hence it is that our Lord again proceeded to change the topic of His discourse thus:

एषा तेऽभिहितस्तत्त्वमेव बुद्धिर्योगोऽस्मिन् शृणु ।

“This teaching set forth to thee is in accordance with the Sāṅkhya; hear it now according to the Yōga,” for.

कोकेऽस्मिन्निद्विधानिष्ठा पुराप्रोक्तमयाऽनघ ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥

"In this world a twofold path was formerly taught by me, oh sinless one; that of Guâna Yôga of the Sâmkhyas and that of Karma Yôga of the Yôgis.

Karma Yôga, then, is the subject which our Lord has undertaken to expatiate upon in the following chapters. "The Bhagavad Gita," it is said, "is *the* book on Karma Yôga and nowhere else do we find the path of action indicated with so much of clearness and beauty. Indeed it was Sri Krishna who elevated action to the dignity of a Yoga."

Our Lord first extols the Karma Yôga thus:

नेहाभिक्रमनाशोऽस्ति प्रत्यवायोनविद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायतेमहतोभयात् ॥

"In this (*i.e.* Karma Yôga) there is no loss of effort nor is there disappointment. Even a little of this Dharma frees one from great fear (of mundane career)."

M. S. RAMASWAMI AIYAR, B.A., L.T.

(To be continued.)

The only hope of preserving what is best, lies in the practice of an immense charity, a wide tolerance, a sincere respect for opinions that are not ours. —P. G. Hamerton.

THE ABSOLUTE.

The conception of personality as consisting in the unity of Self-Conscious experience is a fruitful conception furnishing the analogy in human experience of what may justly be viewed as the conception of God. This is the unity of absolute experience comprehending within its scope all the individual experiences and what falls within human knowledge as the external world. Just as the human experience is a series of conscious states controlled by conscious ends and organically united by a Supreme end so, absolute experience may be regarded as a series of conscious states in shape of the human selves and objects of the external world as immediate experiences, pervaded through and through by a single aim which may be called 'the plan of the world.' The absolute experience starts from the grossest beginnings and develops towards Reality which is the consummation of its development. This conception of the Absolute or God may be likened to the Hindu conception of Brahman whose initial variations unreal in themselves but real for all practical purposes and from a relative point of view, have gradually expanded into the manifold contents of this stupendous universe not however without a consistency of plan. In this evolution of the variations or the conditioned effects of the Brahman which are of the Brahman's own making, there may be noticed a gradual increase in the physical equipment necessary for acquiring more and more of conditioned knowledge which seems to be a preliminary for the dawning of true knowledge. In the highest product of this evolution, man, the stage may be said to have been

approached when it is possible to realise that it is the differences that make the manifold of things, that the Divine Essence is only one, not admitting of plurality or differences, and that by a special discipline a power may be developed by which these differences can be overrun, and the essential Oneness of the absolute reached. So also, in the many-sided development of the absolute experience the different parts of which are inter-related and act and re-act upon each other, the development of the human self is an exemplification of the entire process, and the possibility of recognising this fact may be accepted as an indication, if not as a proof, of the fact that the human self is of the same nature as the absolute self. When the dogmatism of Leibnitz and the scepticism of Hume prevailed in Europe, Kant proceeded critically to determine the conditions or limitations of human knowledge; and these limitations from the point of view of the Hindu Philosophy, may be viewed as the limitations laid upon itself by the Brahman thus creating the differences and obscuring the oneness. When these illusory differences shall have suffered annihilation, when the limitations shall have been transcended, then the identity of the human mind with the absolute will become a realised fact. In the conception of absolute experience, however, with which we started, the details of the experience are real and are in a process of growth, and we have no method prescribed by which the Self-conscious human Self can realise itself as no other than the absolute Self. This realization is not the same as the fact of knowing that the human self is a mere exemplification of the absolute, and different again from concluding from the possibility of this knowledge that they are both of the same essence. The human Self constituted by a system of purposes controlled by a supreme end or purpose can

merely postulate an Absolute Experience on the analogy of itself with a view to explaining the innumerable other things which fall outside its own grasp. In other words, the human mind can merely postulate God, but cannot prove his existence. The Absolute Experience cannot be realised to be a unity by the human Self. It is a hypothetical experience ushered into existence because of the limitations of human knowledge. It cannot be proved by perception or by logical reasoning. There is a proof, however to which we have referred, which is of a peculiar nature, and whose peculiarity springs from our conception of the proving Ego as nothing essentially different from the Absolute. This is the proof proffered by the Advaita system of Hindu Philosophy. With regard to this proof, however, which may be called the Psychological or Psychical proof and which consists in showing that it is possible for you by rigorous practice and discipline so far to check your desires and outgoing impulses and withdraw within yourself as to be totally oblivious of all surroundings, deaf to the din of worldly strife, and insensitive even to positive pain that may be inflicted on you, and thus by the annihilation of conditioned thought to realise your own true self, it is still open to the followers of the late Prof. Huxley to ask, is not this process of rising to the Absolute by the abolition of conditioned activity, after all a high degree of abstraction wherein you are lost in the thought of one supreme being as distinct from all other thoughts, or in the thought of a blankness of thought which you think you have the power of producing! May it not be a case of pure self hypnotisation? How can we be sure that in that stage realisation is effected? But it must be said that this proof, from its very nature, cannot be convincing to any but those that have sought it by actual practice.

If God is extra-mental, or absolute, or independent of the knowing mind, then any attempt to know Him is irrational, and the only one thing that we can say of Him is, "we do not know." This idea of God is certainly a most dignified idea, and our attitude in relation to it most reverential, but it is by no means encouraging and does not give any satisfaction to the pious inquirer. If we cannot know Him, and if yet we are restless and feel a constitutional necessity to rise to something higher in search of permanent satisfaction, this only indicates that the essential nature of the mind so aspiring is not really of the Finite and the Relative, but of that which is entirely opposed to it and which it aspires to become. There is further a natural desire for unity which everybody feels, a resting-place for all our intellectual wanderings. This natural craving for unity in our experience also marks the essential oneness of the Spirit pervading the universe. Now, the only theory that seems adequate to meet these demands is that which postulates an absolute being and conceives the finite and the relative as an illusory variation of the absolute brought about by the absolute itself ; so that, being absolute, he is unknowable by what is merely a variation of itself even as a man does not and cannot know what he is really worth, and, being nothing but the real prototype of that illusory mind, though a knowledge of Him is impossible under the present conditions, there is yet a cheering possibility of his pure existence being left as a residuum when the finite existence is voluntarily overrun. The absolute is to be conceived as the true self which has thrown over itself a veil which has resulted in all the illusions of the relative and the finite Self. The finite or the conditioned Self is the false or illusory self. When the false or illusory self abolishes itself, then the true Self remains. Then it is that you are

said to have become yourself, to have known yourself, to have attained salvation. Then the question arises, how do you voluntarily divest yourself of conditioned thought? The theorising philosopher, by offering this conception of God to the people, offers to such of them as have learnt to despise the ephemeral pleasures of the world the inducement that they can know themselves and become absolute and prescribes to them ways and means which, while finally leading to the the main end of Self-realisation, have the immediate effect of promoting the well-being of others by making the former withdraw from the busy contest of the world for the good things it can give. And further, the essential identity of the various selves associated with different material and mental organisations, consciously or unconsciously acts as a prompting in each to seek for others what from their own point of view may be regarded by them as constituting their good ; for, if in the case of any, there is absolutely no warrant for supposing that they have reached the stage when the charm of the ultimate ideal has succeeded in overpowering the worldly attractions and delights while there are reasons to believe that they set great store by such delights and pursue lower ideals, there can be no justification from the worldly point of view for depriving them of their enjoyments and forcing on them the higher ideal which they are incapable of appreciating and unable to follow. The ways and means prescribed for the higher man to realise himself have reference, as has already been said, to the abolition of all conditioned mental activity, becoming insensitive to pleasures and pains and incapable of discriminating and identifying things ; so that when this stage is reached, when the ordinary conditions of mental activity are suspended, when the veil of the relative and finite thinking which the Absolute had

thrown over itself is thus removed, the Absolute remains and shines in all its resplendent glory. At this stage the Absolute has immediate and timeless experience of the whole Universe, as contrasted with the real and growing experience guided though it may be, by a timeless and immanent Self.



None of us have a right to say that the life of a man is of no use to *him*, though it may be of no use to *us* ; we have no right to say that his existence, however wasted, is wasted *away*. It may be just dragging itself on, in its thin golden line with nothing dependent upon it, to the point where it is to strengthen into good chain cable, and have thousands of other lives dependent on it.

—*Ruskin.*

THE SONG OF THE COWHERDESSES.

[From the Bhāgavata-purāṇa, with notes]

by ANURĀDHA.

—o—

INTRODUCTORY.

Their whole attention fixed on Him, talking of naught but Him, stupefied on His account, and entirely absorbed in Him, they sang only His glories and remembered not even their own bodies or their households. Returning again to the banks of the Yamunā and having assembled there, they sang in expectation of Kṛṣṇa's return, their whole heart being centered in Him.

* * *

1. By thy birth is this abode of cowherds supremely blessed, for, the goddess of fortune eternally dwells here. See thy own, O beloved ! seeking thee in all directions, with their very lives dependent on thee.

The goddess of fortune, Lakshmi, being the consort of the Lord Viṣṇu, must necessarily dwell wherever he incarnates.

2. Bestower of boons ! Are you not guilty of murder by your thus killing these your gratuitous slaves with that glance of yours, O lord of supreme bliss ! surpassing, by its beauty, the centre of the full-blown lotus in autumn ?

They have completely surrendered themselves to the Lord, not in expectation of any reward or return but for the mere bliss of being his slaves. This is a stronger reason why the lord, who grants boons even to his selfish and greedy worshippers, should vouchsafe to these unselfish devotees one glance of His, for which they pine so much.

3. We have, again and again, been saved by you, O most supreme! from poisoned stream and serpent-demon, from storm and gale, from thunder and fire, from the demons Arishta and Vyoma, and from various other sources of danger.

If the Lord has protected them unfailingly from evil forces which were only third parties, He should, with greater reason, protect them now from the mortal sorrow resulting from His own separation.

4. Thou art certainly not the son of a cowherdess but the witness that is the inner self of all beings. At the request of the Creator, O dearest, thou hast descended into the family of cowherds for the preservation of the world.

This is a very important verse since it conclusively proves to us that the cowherd damsels were fully alive to the fact that Krishna was the Supreme Self itself and not an ordinary human child, and that all their amours with the Lord were inspired by this spiritual consciousness. If only those that are more eager to criticise than to understand, had paid a little attention to this part of the text, most of their unfounded statements would fortunately not have seen the light of day at all.

5. Ornament of the cowherd race, deign to place on our heads thy lotus-like hand which, O beloved, grants all desires being joined with the hand of the goddess of fortune, and which offers protection to those that take refuge in thy feet from fear of the bondage of births and deaths.

They have sought the Lord in order to achieve freedom from bondage and not with any lower object, and ask for the favour of the placing of His hand on their heads solely in pursuance of that object.

6. Destroyer of the sorrows of cowherds, O thou most brave, thy very smile dispels the vanity of those that are thy own. Do thou, therefore, accept us, dearest, who are thy slaves. But first reveal to us thy bewitching lotus-like countenance.

The damsels were first full of vanity and thought themselves to be superior to all other women in the world since the Lord chose them as His companions. To teach them a lesson, therefore, and to rid their minds of this undesirable feeling, the Lord disappeared suddenly from their midst. The damsels now state, repentingly, that the very smile of the Lord would remove all the ills of mind and body and that such a hero of heroes as the destroyer of demons need not have recourse to the disproportionately drastic expedient of punishing them with His unendurable disappearance.

7. Quench our heart's desire by depositing, on our breasts, thy lotus-like feet which destroy the sins of all beings that bow to them, which

are the abode of all beauty, which have followed even cows and calves and have even been placed on the hood of the serpent Kāliya.

The Lord's feet have followed even cows and calves, while they grazed in the forest, heedless of stones and thorns. Even the serpent Kāliya was blessed with the imprint of the Lord's feet on its head. Is it then too much for these damsels, much higher in the scale of creation than cows and serpents, to ask of the Lord the privilege of adoring the Lord's feet by affectionately and gently placing them on their own love-laden breasts. The placing of the Lord's feet on the breast is of course symbolical of the holding of the Lord's feet in the heart by meditation.

8. By thy sweet voice, O lotus-eyed, by thy bewitching talk, and with the nectar of thy lips, O bravest, revivify us, thy slaves, out of our swoon.

Life itself loses its value if the Lord is not seen and is then as good as death. A word from His lips would act as nectar and would bring them back to life.

9. They, indeed, are the greatest benefactors of the world who spread broadcast the nectar of thy story, which revivifies the sorrow-stricken, destroys all sin and is attractive to the ear, which is elegant in its effects and is held in esteem even by the wise.

These damsels should have long ago lost their lives out of despair in the absence of the nectar flowing from the Lord's lips. But another nectar has preserved their lives, namely, narratives and descriptions of the Lord told

by devotees who should, for that very reason, be considered the greatest benefactors of humanity. This nectar is compared with the well-known *amṛita* which freed the gods from death. The Lord's story will dispel sorrow also, while the other can only destroy death. The sages, saints and other perfected beings hold the Lord's narrative in high reverence whereas they care the least for the heavenly article.

10. Thy smile, O dearest, thy affectionate glance, thy playfulness, sweet to meditate upon, and thy heart-touching innuendoes in secret,—all these, O deceiver, greatly agitate our minds.

It is the characteristic of the Lord that everything connected with Him is the very essence of beauty and naturally, therefore, attracts and melts the hardest of hearts. The love of the cowherdesses cannot therefore be blamed for any reason nor can it in any sense be termed a blind attachment. And as it is only right that he who allures another and raises high hopes should see that those hopes are fulfilled, the Lord is blamed for not following this path of righteousness and is hence designated a cheat. It indicates very clearly the degree of familiarity they are able to assume by virtue of the advance in devotion that they have made.

11. When thou art absent from the village, O Lord, tending the cattle, our minds are full of anguish, dearest, at the thought that thy feet, tender as the lotus, will be pained by stones, grass, and weeds.

In the intensity of their devotion they are able to merge their very selves in the Lord and can therefore feel

His pain as their own. To the objection that the Lord cannot be affected by pleasure or pain, the only possible answer is that the one-pointedness of their devotion to the incarnated form of the Lord did not admit of any such intellectual considerations.

12. At the wane of day thou revealest to us, again, thy lotus-like countenance enveloped by dark curly hair and besmeared with the dust off the cows' feet. Thereby dost thou, bravest, create in our hearts a craving for thee, day after day.

This is much more irresistible than the attraction at first sight, since it occurs after a day's separation, every instant of which was unbearable in the extreme. Having, day after day, created this ever-increasing zest for union with the Lord, how can He, at this stage, disappoint them so mercilessly ?

(To be continued.)

He need not complain of too little work who has a little world in himself to mend.

—George Eliot.

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NOTES OF SOME WANDERINGS WITH THE SWAMI YIVEKANANDA.

(Continued from page 457.)

Place.—Kashmir.

Time.—June 20th to October 12th 1898.

At this time, the transfer of the *Prabuddha Bharata*, from Madras to the newly established *Ashrama* at Mayavati was much in all our thoughts. The Swâmi had always had a special love for this paper, as the beautiful name he had given it indicated. He had always been eager, too, for the establishment of organs of his own. The value of the journal, in the education of Modern India, was perfectly evident to him, and he felt that his Master's message and mode of thought required to be spread by this means, as well as by preaching and by work. Day after day, therefore, he would dream about the future of his papers, as about the work in its various centres. Day after day he would talk of the forthcoming first number, under the new editorship of Swâmi Swarupananda. And one afternoon he brought to us, as we sat together, a paper on which, he said, he had "tried to write a letter, but it *would* come this way !"—

TO THE AWAKENED INDIA.

Once more awake !

For sleep it was,—not death,—to bring thee life anew, and rest to lotus-eyes, for visions daring yet. The world, in need, awaits, Oh Truth, no death for thee !

Resume thy march,

With gentle feet that would not break the peaceful
pose, even of the roadside dust that lies so low,—
yet strong, and steady, blissful, bold, and free.
Awakener, ever forward ! Speak thy peaceful
words !

Thy home is gone,

Where loving hearts had brought thee up, and watch-
ed thy growth. But fate is strong, and this the
law,—All things go back to the source they
sprang, their strength to renew.

Then start afresh

From the land of thy birth, where great cloud-belted
snows do bless and put their strength in thee,
for working wonders new. The heavenly river
tunes thy voice to her own eternal song ; deodar
shades give thee ne'er-dying peace,

And all above,

Himala's daughter Uma, gentle, pure, the Mother
who resides in all as Power and life ;—who
works all works, and makes of one the world ;
whose mercy opens the gate to Truth, and
shows the One in all,—give thee unending
strength, which is Infinite Love.

They bless thee, all

The seers great, whom age nor clime can claim their
own ; the fathers of the race, who felt the heart
of truth the same, and bravely taught to man,
ill-voiced or well. Their servant, thou hast
caught their secret,—'tis but one.

Then speak, Oh Love !

Before thy gentle voice so sweet, behold how visions
melt, and fold on fold of dreams departs to void,—
till truth, bare truth, in all its glory shines.

And tell the world—Awake ! Arise ! And dream no more !

This is the land of dreams, where karma weaves un-
threaded garlands with our thoughts, of flowers
sweet or noxious,—and none has root or stem,
being born in nothing, which the softest breath
of truth drives back to primal nothing. Be bold
and face the truth. Be one with it ! Let visions
cease ! Or, if you cannot, dream but nearing
dreams, which are eternal love and service free.

The Master was longing to leave us all, and go away
into some place of quiet, alone. But we
June 26th. not knowing this, insisted on accompan-
ing him to the Coloured Springs, called " Kshir Bhowani",
or Milk of the Mother. It was said to be the first time
that Christian or Mohammedan had ever landed there,
and we can never be thankful enough for the glimpse we
had of it, since afterwards it was to become the most
sacred of all names to us. An amusing incident was that
our Mussalman boat-men would not allow us to land with
shoes on ; so thoroughly Hinduistic is the Mohammedan-
ism of Kashmir, with its forty rishi's, and pilgrimages made
fasting, to their shrines.

Another day we went off quietly by ourselves, and
visited the Takt-i-Suleiman, a little tem-
June 29th. ple very massively built, on the summit
of a small mountain two or three thousand feet high. It
was peaceful and beautiful, and the famous Floating
Gardens could be seen below us, for miles around. The

Takt-i-Suleiman was one of the great illustrations of the Swâmi's argument, when he would take up the subject of the Hindu love of nature, as shown in the choice of sites for temples and architectural monuments. As he had declared, in London, that 'the saints lived on the hill-tops, in order to enjoy the scenery,' so now he pointed out,—citing one example after another,—that our Indian people always consecrated places of peculiar beauty and importance, by making there their altars of worship. And there was no denying that the little Takt, crowning the hill that dominated the whole valley, was a case in point.

Many lovely fragments of those days come into mind, as—

"Therefore, Tulsi, take thou care to live with all, for who can tell where, or in what garb, the Lord Himself may next come to thee?"

"One God is hidden in all these, the Torturer of all, the Awakener of all, the Reservoir of all being, He who is bereft of all qualities."

"There the sun does not shine, nor the moon, nor the stars."

There was the story of how Ravana was advised to take the form of Rama, in order to cheat Sita. He answered "Have I not thought of it? But in order to take a man's form, you must meditate on him; and Rama is the Lord Himself; so, when I meditate on him, even the position of Brahma becomes a mere straw. How, then, could I think of a woman?"

"And so", commented the Swâmi, "Even in the commonest or most criminal life, there are these glimpses." It was ever thus. He was constantly interpreting human life as the expression of God, never insisting on the heinousness or wickedness of an act or a character.

"In that which is dark night to the rest of the world, there the man of self-control is awake. That which is life to the rest of the world is sleep to him."

Speaking of Thomas à Kempis one day, and of how he himself used to wander as a sannyasin, with the Gita and the *Imitation* as his whole library, one word, he said, came back to him, inseparably associated with the name of the western monk.

"Silence! ye teachers of the world, and silence! ye prophets! Speak thou alone, O Lord, unto my soul!"

Again—

"The soft *sirisha* flower can bear the weight of humming bees, but not of birds.

So, Uma, don't you go and make *tapasya*! come, Uma, come! delight and idol of my soul!

Be seated, Mother, on the lotus of my heart,
And let me take a long long look at you.

From my birth up, I am gazing, Mother, at your face.
Know you suffering what trouble, and pain?

Be seated, therefore, Blessed One, on the lotus of my heart,

And dwell there for evermore."

Every now and then there would be long talks about the Gita, "that wonderful poem, without one note in it, of weakness or unmanliness. He said one day that it was absurd to complain that knowledge was not given to women or to sudras. For the whole gist of the Upanishads was contained in the Gita. Without it, indeed, they could hardly be understood; and women and all castes could read the Mahabharata.

(To be continued.)

Harib Om !

S'ri Lakshmi Nrisimha Parabrahmane namah.

THE INDIAN ASCETICISM.

By S. N. NARAHARAYYA.

(Continued from page 466.)

Section VIII.

A little above, we made a remark that a yati has neither luggage nor baggage, and it is a fit opportunity to discuss the matter here.

Has he or has he not any property,—is the question. Vijnanesvara in his Mitakshara commentary on Yajnavalkya Smriti, gives a *Vridddhasammata*, or a support of the great by quoting,

“कौपीनाच्छादनार्थं वा वासोऽपि बिभृयाच्च सः ।

“योगसंभारभेदांश्च गृह्णीयात्पादुके तथा ॥ ”

“He may wear clothes, indeed, either to serve as *koupina* or a covering ; he may also take with him the requisites to conduct his yoga practice and likewise a pair of wooden shoes.” Here Vijnaneswara deduces that he can *own* clothes, books, etc., and that “property” is to pass to certain prescribed heirs after his death. Here Colebrooke has committed a mistake in translating “*bibhriyat*” “hoard” as that is directly opposed to Gautama's rule that “A sannyasin has no hoard,” in the first place, and besides it does not tally with many other texts. If we carefully examine the Mitakshara itself, we see that the word used there is “*Sambandha*” or “contact,” and it may suggest itself that the ownership may last only so long

as there is that contact. In the first place when he becomes a sannyasin, he has to take only “*शादमिकम्*” (N.P.U.), “one garment,” and that shall form his sole covering and one would wonder to see why he, who is allowed to hoard, should be forbidden to use a second covering.

Elsewhere we shall point out that there are six things that are forbidden to a yati, and of them *Sanchaya*, or hoarding is one. It is defined,

“गृहीतस्य तु दण्डादेर्द्वितीयस्य परिग्रहः ।

“कालान्तरोपभोगार्थं सञ्चयः परिकीर्तितः ॥ ”

“Though he has *Danda*, etc., with him, yet the taking of another for use at some other time is known as *Sanchaya*.” The word *adi* in the text shows that it refers to all his requisites, and obviously he shall not take a second when he has already one with him. Then he cannot keep with him even an extra stick, is it necessary to add that he shall not hoard ?

Here one may come forward and say, “Of course, he has to wear only one, and if he keeps an extra one to use when he has to wash, say, it may not be hoarding. He may therefore use a second, that is, keep it with him.” It does not look that it is not in accordance with the sastras. If he has to wash his garment that is a time when he has to be either naked, or dressed in his *kaupina*, and then he may very well do it. Says N. P. U.,

“मुनिः कौपीनवासाःस्नानाग्नौ वाऽध्यानतत्परः ।”—Upa., 4.

“A muni (an ascetic), who is absorbed in meditation, shall be either naked or dressed in his *kaupina*.” At that time he may expose his garment to dry, having washed it

previously to his sitting to meditate. This will set the matter right.

But what of books? Can he possess a library of his own? No, that is impossible. He may possess one or two to read, and for the time being, he may be thought to be the owner of them as they happen to be in his possession. It is said,

Not even many books he shall have.

“ न शिष्यानुबन्धीत ग्रंथास्त्रैवाऽभ्यसेद्बहुन् ।

“ न व्याख्यामुपयुञ्जीत नारंभानारभेत्कचिद् ॥ ”

“He shall not have disciples attached to him, and shall not at all study many *granthas* or works. Nor shall he use a commentary, and he shall never, never, begin to undertake business.” So how can he possess a large collection of books, that is to say, “hoard” them?

Besides there is that rule of Gautama which unconditionally prohibits him from hoarding anything. If a sannyasin (a Kutichaka or a Bahudaka) wants a book, such as Upanishads, (for he is asked to study them always, and if his memory is not good he may use a book,—for, one or two he is not forbidden from using) or a treatise on Yoga Philosophy, or only something of the kind, then he may take them and keep in his possession. That may be his own so to speak, for the grihasthas that may happen to have given it to him, may not claim it back, and when he dies in possession of it, it may pass to his heirs to be named. Even if he wants one, some body has to present him with one, and there is no harm in a sannyasin's accepting this, as this cannot be pratigraha, for he shall neither buy nor sell, nor has he any money in the first place. Supposing he has done with the book, then what has he to do with it? The best thing looks to be for him to borrow one, and having read it, return it to the owner, and this can-

not again, be any business transaction, so to speak, and a sannyasin may do it without any harm. Those who have understood the most delicate nature of sannyasa, cannot but admit the impropriety of translating “bibhriyat” by “hoard,” for that leniency would enable a sannyasin to have a library of his own worth even millions, and even supposing that to study is no harm, he will be occupied entirely by this outer study, and forget the duty of his turning all his mental resources towards his inner self, for which alone he has embraced sannyasa, and is fed by the public on that very consideration.

Of course, what little he dies in possession of, may pass on to those that are entitled to inherit him. The heirs in succession are (i) preceptor, (ii) worthy (disciple), (iii) another fellow of his in the same path of virtue, and (iv) one who has dwelt with him in the same *Tirtha*, as Yajnavalkya has laid down (II.-137.). If any incongruity arises here, care must be taken to hit at the right, as Yajnavalkya has dealt with the “property” of a Vanaprastha, a Yati, and a Bramhacharin in general terms, when giving the order of succession.

Thus obviously if a yati has anything to do with the inheritance, it is with the “property” of one of his own kind so to speak. But he has nothing to do with the property of the parents of “his body,” nor shall he accept any bounties, as he is not allowed to have anything to do with gold, or wealth, or anything of the sort.

He shall not inherit the property of the father or mother of “his body.”

Of course, it is a known fact, that when he embraces sannyasa, he has to pass, as it were, to another life,—another incarnation,—though in the very body in which he was born. Then he has to forget entirely all that be-

Has nothing to do with what was related to him when his body was born.

longed previously to his body. Before embracing sannyasa, he was known by a certain name, and claimed his descent from a certain rishi, his whole lineage "Gotra" was known. But now being a saunyasini, he shall not say that he belongs to that lineage, for now he has to forget all about births and deaths,—the beginning and the end. He shall not answer the question where and when he was born, or what, and how illustrious, "his family" was. Age, occupation, authority, or conduct,—even this he shall not say. It may sometimes happen that he had a wife, brothers and children, and also several other relatives: It is but natural that people feel for their kindred, and if they are happy they are happy too, and if they are unhappy or miserable, they are not otherwise. If a yati hears something of either their progress or retrogression, he must not have that sense of kindred sympathy or feeling,—for that indeed is a consequence of worldly attachment, which he should not have.

(*To be continued.*)

Nothing is really small ; whoever is open to the deep penetration of nature knows this. Although indeed, no absolute satisfaction may be vouchsafed to philosophy, no more in circumscribing the cause than in limiting the effect, the contemplator falls into unfathomable ecstasies in view of all these decompositions of forces resulting in unity. All works for all.

—*Victor Hugo.*

EXTRACT

THE BUDDHA'S RELICS.

INTERESTING DISCUSSION.

There was recently a conference of some of the prominent Buddhist monks and laymen at Colombo, presided over by the Very Venerable Sumangala Mahathera, High Priest of Western Ceylon. Professor Satis Chandra Vidyabhusana, M.A., Ph. D., of Calcutta, attended, the Conference in response to a special invitation. A "summary" of the proceedings of the Conference has been sent to the *Statesman* by a correspondent.

FIRST POINT OF DISPUTE.

President.—I call upon Anagarika Dharmapala to state the point of dispute to be settled at this Conference.

Dharmapala.—Venerable Sir, the Archæological Department of India excavating the site of an ancient pagoda close to Peshawar has brought to light four small pieces of charred bones enclosed in a crystal receptacle within a bronze casket. Pray let us know whether or not these bones are the relics of our Lord Buddha.

President.—I call upon Professor Satis Chandra Vidyabhusana to tell us what holy kingdom does Peshawar represent.

Vidyabhusana.—Peshawar, venerable Sir, is supposed to be the same as Purushapura in the holy kingdom of Gandhar.

President.—I call upon Brother Devamitra to say whether it is possible for any relics of our Lord to have gone to Gandhar.

Devamitra.—Venerable Sir, it is possible.

President.—I call upon brother Jñanesvara to relate how the relics could go to Gandhar.

Jñanesvara.—Venerable Sir, 2,452 years ago our Omniscient Lord renounced his mortal coil under a pair of *Sala* trees at Kusinara in India. After the funeral had been over the remains of the dead body (with the exception of four teeth, two collar-bones, one neck-bone, and the bone on the forehead) were, by the Supernatural powers of our Lord transformed into small pieces which were heaped together and divided into equal shares, of which seven were distributed to different kingdoms and the eighth was taken away by the Nagas. About 250 years after the Nirvana of our Lord, the Emperor Asoka collected together the afore mentioned seven shares which he distributed by pieces to various parts of India and on which pagodas were built—8,400 in number. The pagoda recently excavated by the Archæological Department of India in Gandhar must be one of these eighty-four thousands.

WHO IS KANISHKA ?

President.—Is there any other opinion on the subject?

Vidyabusana.—The Chinese pilgrim Hwen-Thsang, who visited India early in the 7th Century A. D., mentions a pagoda in Gandhar which was built by King Kanishka and which is said to have contained a considerable portion of the bones and flesh of Buddha. Some suppose that the pagoda excavated by the Archaeological Department is the same one that was built by Kanishka.

President.—Who is Kanishka ?

Vidyabusana.—A Buddhist King of the Kushana dynasty in Gandhar who flourished about the opening of the Christian era.

President.—What is the meaning of "a considerable portion ?"

Vidyabusana.—An amount of ten pecks (one-hok.)

President.—Can four small pieces of bones be called a "considerable portion" of the bones and flesh of Buddha ?

Vidyabusana.—No.

President.—Brother Suvarnajyoti, what do you think?

Suvarnajyoti.—Kanishka's pagoda, venerable Sir, must be sought somewhere else.

President.—Is there any distinguishing mark of the four pieces of charred bones discovered by the Archæological Department ?

Vidyabusana.—The casket containing the charred bones bears besides other things, a figure of Buddha below which there is an inscription in Kharesti characters expressing homage of the teachers of the Sarvastivadin sect.

President.—Who are the Sarvastivadins ?

Vidyabusana.—They are the same as Sabbatthivadins mentioned in the Pali texts. They were among the early dissenters from the Orthodox Buddhist Church and lived in very large numbers and in a most flourishing condition during the reigns of both Asoka and Kanishka.

Jñanesvara.—Then the presumption is that the Sarvastivadins received from Asoka the four pieces of charred bones on which they built a pagoda in Gandhar.

Vidyabusana.—The name of Kanishka also occurs on the casket.

Jñanesvara.—Kanishka flourished later than Asoka and was probably a patron of the Sarvastivadin sect.

HOW THE RELICS MAY BE KNOWN.

President.—Is there any hint given in our texts or commentaries to distinguish the relics of our Lord from those of any other personages?

Juanesvara.—Yes, Sir, the relics of our Lord are of three kinds of size and colour, *viz.*, (1) of the size of a mustard seed, rice or pea-seed; and (2) of the colour of gold (in skin), pearl (in flesh) and *kunda* (white jasmine) flower (in bones).

President.—Do the relics discovered by the Archæological Department conform to these characteristics?

Dharmapala.—Probably they do with regard to size we should remember that pea-seed at the time of our Lord was bigger than now, and as to colour of the charred bones we should not forget that the ravages of twenty-five centuries have passed over them.

President.—Does the head of the Archæological Department of India believe the four charred bones to be the relics of our Lord?

Muro Sing.—None of us has met with him, but from newspapers it appears he believes.

President.—What do the Hindus of India think?

Vidyabhusana.—India, Sir, is a vast country where an unanimity of opinions is impossible, but from newspaper reports it appears that the majority of the Hindus believe these charred bones to be genuine relics of Buddha.

President.—What do our lay devotees think?

Subho Sing.—Venerable Sir we believe most sincerely that the four pieces of charred bones discovered by the Archæological Department are the genuine relics of our Lord—no matter whether they were collected by Asoka or

Kanishka. Both these were enlightened emperors and must have taken pains to collect genuine relics. Not even a shadow of doubt attaches to the genuineness of the relics as the venerable teachers of the Sarvastivadin sect were their custodians.

President.—What do my brethren say?

Saranand.—We believe these to be genuine relics.

THE PRESIDENT'S DECISION.

President.—Ye brethren, devotees and sympathisers. I declare that the four small pieces of charred bones recently discovered by the Archæological Department of India at Peshawar are genuine relics of our Lord collected by our devoted Emperor, Asoka, and distributed to the Sarvastivadin sect, at Gandhar. At a later time when Kanishka another devoted Emperor become a convert to our faith he extended his patronage to the sect towards the upkeep of the relics. The particular pagoda containing these relics must have been in ruins even in the 7th century A.D. when it escaped the keen observation of the Chinese pilgrim Hwen Thsang. Accordingly I direct that due honors should be shown to the relics as befits our faith.

All accepted the decision standing.

SECOND POINT OF DISPUTE.

President.—Is there any other point to be settled?

Dharmapala.—Where the relics should be deposited?

President.—How many applicants are there?

Dharmapala.—At least sixteen applicants and there are only four pieces of bones.

Devamitra.—It is not in the power of any man to cut into pieces any parts of our Lord's body unless the Lord himself does it.

Savarajyoti.—Let all the four pieces be enshrined in one place in India.

Jnanesvara.—In this unstable world venerable Sir, all are fleeting except Budh-Gaya and Benares which are the two eternally fixed places. All Buddhas in whatever countries or at whatever times they might be born must come to Budh Gaya to attain their supreme light and must visit Benares to establish the first principles of their religion.

Dharmapala.—Land is not available at Budu-Gaya.

President.—Benares is then the place where the relics should be enshrined.

Muna Sing.—If the Government of India does not accept your Holiness's decision or, if other Buddhist countries disagree?

President.—In that case the portion of the bones that will be allotted to Ceylon may be enshrined at Benares with the consent of the various sects of this island and with the approval of the Government of India.

All accepted the decision standing.

We call the large majority of human lives *obscure*. Presumptuous that we are! How know we what lives a single thought retained from the dust of nameless graves may have lighted to renown?

—Lytton.

CASTE AND THE BHAGAVAD GITA.

(Continued from page 493.)

Objection may well be taken against this position, which declares God Himself to be the creator of caste; and critics may very well point out that it tends to attribute arbitrary and unfair partiality to God, and makes Him appear harsh as well as unjust in His government of the universe. It is obviously with a view to counteract such a possible objection that we have it stated in this stanza, which deals with caste, that God is the 'maker' of caste as well as its 'imperishable non-maker.' A statement like this may naturally seem to many of you to be a contradiction in terms. Nevertheless, it can be shown that, according to Hindu philosophy, it is quite strictly true that God is the 'maker' of caste at the same time that He is also its 'non-maker'. You have been told already that what a man is born to be in this life is determined by the *karma* of his previous lives—in fact by that portion of his *krama* which has ceased to be purely statical and has become dynamic and operative, that is, by what in Sanskrit is called his *prārabdhakarma*. If we know that a man ultimately makes and acquires his own *karma*, it is easy to see how what he did before at one time or other in the course of his previous incarnations is responsible largely for what he now is. Consequently, the inequalities of endowment and environment, which we notice in relation to the component members of all human communities unnecessary all over the world, are what those members have in fact made for themselves. Nobody can rightly deny that there is absolute justice in one having to reap whatever one has sown. In this sense, God is not the

maker of caste; He is its non-maker. It is a man's *paārabdha-karma* which operates, so as to make the quality of *sattva* or *rajas* or *tamas* become preponderant in his nature, and which thereby determines whether he is to be by quality a Brahmin or a Kshatriya or a Vaisya or a Sudra. It is evident that *karma* operates thus with the aid of *prakṛiti*. And that *prakṛiti* is God's own: it belongs to Him who is the Lord of all beings. In other words, the laws of *prakṛiti* are as He has willed and ordered them. There are some who say that the essence of religion consists in understanding that the laws of nature are what they are, because God has ordained that they should be so. Whether we wholly agree with them or not, there can be no doubt that the theistic conception of the universe necessarily looks upon nature as an obedient handmaid of God. Evidently, therefore the author of the law of *karma* can be no other than God. As the author of the law of *karma*, God is obviously the 'maker' of caste, in as much as the inequalities and variations in the natural endowments and environments of individuals are mainly traced to their *karma*. If, as long as we consider it to be perfectly just that men should reap what they sow, the justice of the law of *karma* can in no way be disputed, then the result is that the inevitable incidence of inequalities on individuals in society cannot indicate in any way that God is either arbitrary or unjust. This same view regarding God's impartial justice is distinctly given expression to in the *Vedānta-sūtras* of Badarayana. Now let me illustrate what I have said, regarding how it is that God is both the maker and the non-maker of caste, by means of a familiar example. Take the case of a magistrate who awards punishment to those criminals who are proved to be guilty. The magistrate guides himself in accordance with law, and also inflicts the punishment on the criminal

in accordance with law. And yet it is true that the kind of crime which he commits is responsible for the kind of punishment that is inflicted on him in accordance with law. When a man commits a crime and is then punished by the magistrate, we say rightly that the punished criminal really brought the punishment on himself by means of his own culpable misdeeds. If, however, this same criminal belonged to a society which had no regular government and no law, and in which therefore there would be no police and no magistracy, then his guilty deeds would in themselves prove powerless to subject him to any kind of legally inflicted punishment. Or, the law might be there: but if there were no strong and efficient government, then also the guilt of the criminal would in all probability go unpunished. Therefore, in addition to the criminal deed and the law, we require also a magistracy with effective power, if we wish to make sure that deeds of crime received their due punishment. In this way it is the magistrate who becomes responsible for the punishment that is inflicted upon the criminal. When we look upon the criminality of his deed as the real cause of his punishment, we do not hold the magistrate responsible for the punishment that is inflicted upon the criminal. From this standpoint the magistrate is the non-maker of punishment, the maker thereof being the criminal's guilty deed itself. But when we note that, without the help of an organised government and an efficient magistracy, the deed in itself would be incapable of giving rise to the punishment, we are naturally led to declare that the magistrate is the 'maker' of the punishment. And in whichever way we look upon him, whether as the 'maker' or as the 'non-maker' of punishment, it is impossible for him to be unjust, so long as he discharges the duties of his office conscientiously and in strict accordance with

the law that is based on justice and is well designed to administer justice. If God, after having willed the just law of *karma*, allowed freedom for embodied souls to make or mar their own progress towards attaining the gold of self-realisation and God-realisation, and if this freedom was used well by some and ill by others, so that inequalities thereby came into existence in connection with all of them, then surely He cannot be blamed as the unjust author of these inequalities. Nor can we, under such a circumstance, say that inequality itself is injustice. Evidently, there are situations in which equality itself may very well spell injustice.

Those that are accustomed to strongly democratic ways of thought, and have had their lot cast in a civilisation which is comparatively more democratic in spirit than some others are—such persons are apt to jump to the conclusion that inequalities belonging to civilisations other than their own are altogether insupportable and utterly unjust. They put up easily enough with that kind of caste which is current in their own society and civilisation, and fail to see any kind of injustice in its currency in their midst. But when it is another kind of caste current in another society or civilisation, they become easily indignant and vehemently protest against the injustice of its inequalities. I have pointed out to you that in this country we have, under the influence of the *Vedānta* and of Saivism and Vaishnavism, succeeded in making caste by quality supersede caste by birth as far as possible. The adoption of the later ideal of caste by quality has not, it is true, enabled us to get rid of caste by birth in respect of all our varied relations in life. The consequence is that even among us there are some who see in this imperfection nothing short of hopeless inconsistency and injustice and an absolute want of equity. When such persons blame Hindu

civilisation for the scope it gives for the operation of caste by birth in a society declared to be hallowed by the ideal of caste by quality, we may ask them whether they will freely give their daughters, if they have any, in marriage to men whom they know to be decidedly of low birth and inferior rank. They will often enough have no objection to their sons marrying women of higher birth; but they are certain to disapprove and even prohibit their daughters marrying men of low birth. We almost daily hear some of the common Christian missionaries from Europe and America loudly condemning our caste and telling us that all the inequalities of caste, which are current in our society, are altogether unwarranted and iniquitous. Let us take a missionary of that kind and ask him to tell us fairly and frankly, if he will give his own daughter in marriage to a pariah convert, whom he may himself have had the great privilege of bringing into the fold of Christ. Will he do it? He may at best say—"From the standpoint of my religion, I can have no objection to do so. Only our social sentiments rebel against it, and our racial instincts make it almost impossible." These social sentiments and racial instincts are not, however, unmeaning; and there can be no doubt, as I have already told you, that they have been much more helpful than hurtful to the advancement of humanity along the path of progressive civilisation and spirituality. If the European or American missionary's daughter married the pariah, there would in the end be real degradation and loss of moral power in relation to the offspring of such a marriage. The offspring would not be, in point of potency for culture and civilisation, so much above the father's as below the mother's level. A very wide range of human experience shows this to be true, and modern scientific enquirers also seem to have accepted it as such. Let us not forget that in this country

we have had for many thousands of years communities belonging to different races and different tribes, and possessing very different capacity for culture and occupying very different levels of civilisation, living side by side in peace and in amity. Such evidently has not been the case with the homeland of the Christian missionary from the west. Wherever there is a passably fair racial unity among the the inhabitants of a country, there marriage-relations between men and women need not be subjected to more than ordinary restrictions and limitations. Where, however, the people are heterogeneous in race and are composed of communities occupying different levels of civilisation, there marriage cannot be allowed to be quite so free and unguided and unrestrained. Otherwise, man is certain to decay, and his humanity certain to become degraded. Therefore, where religion does not authoritatively stand in the way of free interracial and inter-caste marriages, social sentiments and racial instincts take upon themselves the duty of preventing civilisation from undergoing decay or deterioration through unsuitable admixture of blood. And when those sentiments and instincts begin to operate, they invariably do so in a manner which we in this country cannot even think of without great horror and disgust.

(To be continued.)

We are not born to solve the problems of the world but to find out where the problem begins and then to keep within the limits of what we can grasp.

—Goethe.

NOTES AND THOUGHTS.

CHIPS FROM THE BHAGAVATA.

There is no other means to destroy the bondage of action for the seekers after liberation than the glorification of the Lord ; for, by it the mind loses all attachment to results and is freed from the stain of passion and ignorance.

Great men suffer on account of the sufferings of others. This, indeed, is the highest worship of the Lord that is the self of all beings.

One cannot transgress the wheel of time either by strength or ministers or intelligence or fortresses or incantations or herbs or warfare or treaties.

To those who have taken refuge in the boat of the Lord's tender feet the ocean of births and deaths is like the imprint of a calf's foot and the Brahman-state devoid of all sorrow is the natural abode.

What is unattainable when the Lord of all blessings is pleased ? But yet, those that are full of devotion to Him ask for nothing else.

Not by learning or penance or breathing exercise or philanthropy or bathing in sacred waters or vows or charity or prayers, is the inner man purified so much as by the residence of the Lord of infinite glory in the heart.

TO THE LEGAL PROFESSION

A COMPLETE EDITION OF THE MITAKSHARA

WITH AN ENGLISH TRANSLATION

BY

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THE

BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

Rig-veda. I. 164-46.

VOL. XIV.]

DECEMBER, 1909.

[No. 12.]

JAINISM.

1. Jainism is I believe much older than Buddhism. Buddhism itself is Jain protestantism. If any conclusion can be drawn from philosophical identities Jainism, better than Buddhism, is the modern representative of the ancient Sankhyaism—Nirishvara Sankhya. Both believe only in two categories, Prakriti and Purusha, persistency of matter and individual soul. Both find the existence of a God unnecessary to explain the universe. Their conceptions of the origin of evil and ultimate freedom and also of creation are almost identical. Only the Sankhyas make their Purushas, individual souls, passive, while the Jains make them equally active. This philosophical identity carries Jainism to the period of the Upanishads. Jain tradition places Jainism much earlier than Vardhamana and Parsvanath the last two Tirthankaras. Its founder is said to be one Rishabhadeva. In spite of the assertion of the orientalists that the first twenty two Tirthankaras were mythical personages it must not be doubted that Jain doctrines were

very old. In the region of thought every assertion lives side by side with its negation. That the condemnation of Vedic sacrifices and the denial of a Universal Spirit existed side by side is logical and natural. Such a cult is referred to even in the Vedas. Apte referring to the Padma Purana points out that Vena one of the earliest of solar kings embraced Jainism. This prince prohibited all sacrifices, and preached against the caste system and destroyed the moral life of the nation by his atheism. In the interest of national Dharma the Rishis killed him with their bundles of kusa-grass. This shows that the Jain doctrines, if not the modern designation of it, existed even at the time of Vena.

2. Bhüler places Jainism in 800 B.C. The Digambara sect of Jains is referred to even in the Tripitaka. Vardhamana Mahavira, supposed to have died in 526 B.C., is only a reformer of Jainism. Its founder is considered to be Parsvanath who is the twenty-third Tirtankara and earlier than Mahavira by several centuries. (He attained freedom on the Parsvanath hill in Bengal, on which, despite its sanctity, Government is granting building sites today.) This is also the view of Monier Williams. Perhaps, the origin of the Svetambara sect is contemporaneous with Buddhism.

3. The colonisation of South India by the Jains, so far as I could gather, dates from the time of the mighty Chandragupta the grand-father of Asoka. In the two edicts published in the Archeological Report, Mysore Govt., dated 900 and 904 A. C. it is said that a great famine was raging in Northern India and the Jain hermits Digambaras (sky-clad) found it difficult to practise their Dharma. So one Chandragupta, with his guru Bhadrabahu and a Jain scholar and adept (Srutakevali) with 12000 disciples came to the South and settled at Katavapra hills, Sravana Belagola, about 30 miles from Srirangapatam. Bhadrabahu,

a spiritual descendant of Mahavira, is said to have died at Bellagola, where even today there is a fort called Chandragupta Basti. (This Gupta is identified with the Gupta of Mudrarakshasa fame. His minister the selfless ascetic Chanakya is the author of a book on political science, Artha-sutras, which is being published by the Mysore Govt. and a short review of which was given in the "Brahmavadin" long ago. At Bellagola the centre of Jainism there is a huge image of Jina about 70 feet high cut out of a hill. (The image, if seen from a distance, is like a six year old child.) The records kept in the Bellagola Mutt from B.C. 53 also refer to this earlier visit by Chandragupta and Bhadrabahu. This of course proves the Jain origin of Asoka. The Orissa and other inscriptions refer to a colony of Jains in the Northern Circars in the Madras Presidency at about 200 B.C. A Tamil inscription dated perhaps 500 A.C. states that the Jains established a Sangham, a sort of Academie Francaise, at Madura. They must have been in Madura several generations previous to the inscriptions; for they could not enter all at once into the genius of the South to establish a sort of censorship over the literary productions of the people.

AJIVAKAS.

1. Ajivaka literally means one who begs his bread everywhere, a begging hermit. As for their origin and first teacher I was not able to gather much. They certainly are not Buddhists. They are referred to in the Buddhistic scriptures as an order of monks different from that of the buddhistic brotherhood. They seem to have existed even earlier than Gautama Sakhyia Muni, and were a well-known and well-formed order of monks even before Buddha's enlightenment. It is recorded in the Vinaya (Maha-Vagga 16. 7-9.) that Upaka, a man of the Ajivaka

sect of naked ascetics, founded by one Gosala, met the Buddha just after his enlightenment, and noticing his bright countenance asked him who had been his teacher? He replied "having gained all knowledge, I am myself the highest." This clearly shows that the Ajivakas were not the followers of Buddha who fought against nakedness. It is difficult to make out who this Gosala was. Monier William's statement that he was a disciple of Mahavira, is only a conjecture and is improbable, since Mahavira and Buddha were almost contemporaries with similar social aspirations.

2. In one of Asoka's edicts we find Asoka giving grants to Nirgranthas and Ajivakas. The Nirgranthas are clearly Jain Digambaras; and Ajivakas might refer to a different order of monks, perhaps to Vaishnava Bhikshus. Asoka's grandson Dasaratha granted caves to Ajivakas in the Nagarjuni hills (Vahyaka, Gopika, Vadattika Caves). Even in the early centuries of A.C. the Edicts speak of Ajivakas, identified by the orientalis with the Jains. Ancient Indian writers like Utpala and Kalakacharya call them Vaishnavas. Bhüler and Kern hold the same view. Bhüler calls them the worshippers of Narayana and says that they belong to the Bhagavata School of Vaishnavism. If this is true, then, this order of monks must be a very ancient one. That there existed a sect of Vaishnavite Bhikshus even before Buddhism is a clear fact. The Pancharatra Agama of the Bhagavata School is criticised even in the Sariraka Sutras. Its founder is supposed to be Rishi Sandilya. These Agamas are simply justifications of, perhaps, non-Vedic worship on a Vedic basis first begun by Yajnavalkya before Buddha.

3. Ajivakas may refer to the Vaikhanasa school of Vaishnavism. The word Vaikhanasa means a hermit. Its founder Vaikhanasa, hermit, is supposed to be an Avatar

of Vishnu. There was also a third class of Vaishnavite monks called the Karmahinas, or those who have given up all Karmas. These might have been the Ajivakas. All these may be branches of the order of monks founded by the great Avadhuta Dattatreya. (Refer to Ravi Varma's paintings) Bhagavan Ramanuja and almost all the Tridandins or Vaishnavite Sannyasins belong to the Dattatreya cult of ascetics. Dattatreya is an Avatar of Vishnu. Thus an order of naked ascetics of Vaishnavism must have been much older than Buddhism and Jainism. Another fact must be noted in this connection. Panini the great grammarian (5 or 6 century B.C.) refers to the Bhikshu Sutras by Parasarya or the son of Parasara. The Vaishnavas profess to be the followers of the teachings of the son of Parasara, one Vyasa, who is held to be the reputed author of Sarirakasutras or Vedanta Sutras. These Sutras might have been a later redaction of the older Bhikshu Sutras referred to by Panini; or these might be altogether different, since the Sariraka Sutras are clearly by one Badarayana—now identified, perhaps by mistake, with Vyasa—, and also since Bhaskaracharya in his commentary on the Badarayana Sutras refers to certain Bhikshu Sutras. Hence the Bhikshu Sutras might have belonged to the cult of Vaishnava Bhikshus otherwise known as Ajivakas.

4. A sort of reason might be given, for Vincent Smith and others calling them Jainas. Jainism and Vaishnavism resemble each other in many respects—especially, in practical religion, even as Buddhism is said to resemble Advaitism. The Jains are not against Vaishnavism and Vishnu-worship. Whatever may be their philosophical ultimate, both believed in the plurality of souls and eternity of matter. Only Ramanuja posited a Brahman behind these connecting them in an organic unity. As Sankara

is Prachchhanna-Bauddha, hidden Buddhist, so Ramanuja is a hidden Jaina. We find, in the edicts of Bapparayana of Vijayanagar empire (Hampi) the statement that the Vaishnavas and Jains are worshipping in the same temple. (Mysore Gazetteer). Hence these two sects were not exclusive, and Jainism sometimes disappeared, as pointed out by Monier Williams in Brahminism. After the lapse of so many centuries it is no wonder that the Orientalists confound the two.

5. In the national disintegration that followed the degradation of Buddhism, and its disappearance back into Hinduism and the reorganisation of Hinduism that followed, this sect might have disappeared into the present faith of Brahminism or Jainism. It might have been the forerunner of the modern Hindu Bairagi or the Jain Digambaras. In this connection it must be noted that Ramanuja assimilated, unified and brought under a common philosophical system the different schools of Vaishnavism that existed before his time except the dualism of Madhva which has lived even today as a separate Vaishnava sect. So far as Southern India is concerned the Ajivakas are not known to exist at present as a separate order in the same way as do the Vaishnava Bhikshus of the Bhikshu Sūtras referred to above.



THE SONG OF THE COWHERDESSES.

[From the Bhāgavata-purāṇa, with notes]

by ANURĀDHA.

(Continued from page 522.)

13. Giver of joy and dispeller of sorrow, place on our breasts thy lotus-feet, which fulfil the desires of all that bow to them, which are adored by the goddess of fortune herself, which are the ornament of the earth and which, being extremely auspicious, should be meditated upon in all dangers.

By every one of these epithets it is intended that the Lord should not falsify by his present conduct the several well-known virtues of His feet. If a mere bow to them can fulfil all desires, how much more efficacy should there not be in a devotion such as their own? But, then, a wave of despair sweeps across their minds, for, how can they, unworthy cowherd damsels as they are, hope for the contact of the Lord's feet which even the great goddess of fortune merely worships with reverence? This hopelessness is relieved by the consoling thought that for the sake of devotees such as themselves, has the Lord condescended to adorn this poor earth in human form and that, therefore, they as devotees were in duty bound to take advantage of that opportunity as best as they could, and were therefore justified in making his request. Further, howsoever much beyond word and thought the

Lord's feet may be, they have always been known to be unfailing protectors in danger and that all that was necessary to ensure their protection was a single heart-felt thought of them. There can be no greater danger than the present plight of these damsels and their thought of His feet is intenser than concentration itself. How then can the Lord tarry any longer ?

14. Bravest, favour us with the nectar of thy lips whose characteristic is to enhance bliss and to destroy sorrow,—thy lips so sweetly kissed by the melodious flute, making all beings forgetful of all other desires.

Even such an inanimate thing as a piece of hollow bamboo is tasting the sweetness of thy lips and is pouring forth its immeasurable joy in the shape of soul-stirring melodies. Are we not then privileged to share a small fraction, at least, of the bliss thou hast vouchsafed to the flute ? You cannot say that we may think of some other course of action and seek to satisfy some other desire. For, the very thought of thy ruddy lips, the very remembrance of the harmony of thy flute, is so very maddening as to drive away from our hearts all thoughts and aspirations except the one burning desire to drink a little at least of thine own sweetness.

15. While thou art away in the forest during the day, we feel every instant of thy absence as a cycle of many ages ; when, however, we are looking at thy most beautiful face, encircled by curls, the creator appears to have been extremely foolish in having created the eyelids.

Is it that you do not realise the extent of our misery caused by our separation ? If so, we shall explain ? One instant is like a *yuga* while thou art out of our sight. And when our eyes are feasting on thy countenance, even a wink of our eyes appears to be such a long interruption of our bliss that we blame the creator for his lack of appreciation of your beauty as evidenced by his having created eyelids to wink.

16. Knowing full well the path of righteousness, O immutable, we have come to thee for refuge, overpowered by thy music, transgressing even our husbands, sons, brothers and relations. Deceiver, who will forsake such helpless women at dead of night ?

Our abandoning even our husbands and our children and our homes was not inspired by any sordid or undesirable motives but by the sole and irresistible desire to fly to thee for refuge as the ultimate reality of everything that is. You need not therefore punish us for any immorality of ours, for we have chosen the path of utmost righteousness, namely, the forsaking of the nearest and dearest for the sake of the beloved Lord, dearer than the dearest of worldly objects. You should therefore reward us for this act of extreme self-renunciation by your reappearance and not punish us with your disappearance for any supposed mistake of ours.

17. Our minds are again and again agitated by extreme love engendered by the remembrance of thy secret innuendoes, kindling in our hearts a craving for thee, thy smiling face, thy affectionate look, and thy broad breast that is the abode of the goddess of beauty.

This is in the same strain as the tenth verse, but somewhat indicative of an intenser devotion.

18. Thy incarnation, dearest, has been destructive of all dangers and productive of the greatest happiness on all sides to the cowherds of the forest. Grant us therefore something, a little, which will relieve the heart-felt suffering of these, thine own, who long for nothing but thee.

If the whole race of cowherds profits so much by thee and derives so much happiness, why should we alone, of the same race, be treated as an exception. If you are not prepared to grant us any of the boons we have asked, grant us anything you like. Even the least thing that comes from you will be the most precious in our eyes and will give us the greatest happiness we can hope for.

19. O thou of tender limbs, even on our breasts, too hard for thy lotus-feet, we place them, cautiously and slowly. If with those very feet, dearest, thou wanderest away into the forest, the mere thought that they might be pained by thorns and stones stupefies us whose very life thou art.

By this sentiment, sincerely spoken out, they have satisfied the highest test of devotion, namely, complete absorption in the Lord, and it is written that, no sooner was this last verse uttered, the Lord made his appearance and filled their hearts with a joy that the whole universe cannot contain.

(To be continued.)

THE TWO PATHS ACCORDING TO THE VEDANTA.

Experience has shown that neither unaided philosophy nor a dogmatic religion can by itself long continue to satisfy the metaphysical longings of the human heart. Man's intellect is confessedly too weak to grapple with the problems of God, soul and its ultimate destiny, on the satisfactory solution of which alone, each man thinks that his real happiness and the enduring interests of his soul depend. Unaided speculation is concerned only with the problems relating to the world of phenomena, and whenever it tries to deal with Metaphysical questions, it woefully fails or offers solutions which are altogether unsatisfactory. Pure Speculation, therefore, without the help of religion cannot be expected to exercise any real beneficial influence on man's life and conduct. Thus while it is true that philosophy divorced from religion is barren, it is no less true that religion devoid of philosophy is dogmatic and blind. A dogmatic religion can have no influence on man's life unless its teachings also satisfy the understanding. A religion to be really useful must be based on a logical and comprehensive system of speculative philosophy. In fact what is required for man is a religious philosophy, a system which combines harmoniously both philosophy and religion and is therefore capable of giving satisfaction to the head as well as the heart of man.

It is well known that the religion of the Vedanta is based on a system of philosophy which is both logical and profound. It accepts the authority of the Vedic revelations and the accredited spiritual experiences of the ancient Rishis and seers and thereby checks the license of unaided speculation. Unlike Buddhism which sees nothing

beyond the finite world and which is contented with its code of ethics and phenomenology, the Vedanta recognises the reality of spirit and spiritual experiences. Unlike Christianity which is purely dogmatic the Vedanta is able to establish the truth of its teachings in the light of Reason and Logic. It is this harmonious combination of philosophy and religion in the Vedanta which forms its attractive feature and recommends it to all thinking minds as a religion capable of satisfying the spiritual needs of all mankind.

The Vedanta is a system of spiritual philosophy which offers a logical and consistent interpretation of the universe in the light of Reason, Vedic Revelation and the spiritual experiences of the sages of ancient India. It recognises the reality of an all-pervading spiritual presence unaffected by time, space or causation. Brahman whose essential nature is Infinite existence, knowledge and bliss is the source of all that is finite. The universe which emanates from God is a part and parcel of God in as much as it is a manifestation of His Sakti or power inseparable from His essence. According to Vedanta Brahman is both impersonal and personal. Impersonal in His essential nature, in relation to the universe which evolves out of Him, He is also a personal God—possessed of all imaginable auspicious qualities, omniscient, all-powerful and full of grace. In man also, the Vedanta recognises a higher spiritual principle different from his physical body and identical in essence with Paramatman, the Supreme Soul of the Universe. Man ignorant of his higher nature, identifies himself with his physical body and subjects himself to the miseries of Samsāra, of life and death, and when he is able to realise the spirit within him and its essential nature he frees himself from the trammels of Samsara and attains salvation or what is called Moksha in the Hindu scriptures. The

distinctive feature of the religion of the Vedanta is the recognition of the possibility of actual spiritual enlightenment even in this state of embodied existence. With other religions, the reality of spirit and spiritual experience is an article of faith and faith only which could not be verified or actually realised in life even by the individual. But the Vedanta teaches that spirit is capable of subjective realisation by each man in his individual life by means of Yoga. Consistent with the metaphysics of the Vedanta there are two ways by which salvation could be obtained. Two religions are possible for the attainment of God—the higher and the lower ; the religion of realisation and the religion of faith.

These are called the Yoga Marga (path of Yoga or realisation) and the Bhakti Marga—the path of Devotion and faith) in the sacred writings of the Hindus. It is the Bhakti Yoga—the path of devotion that is accepted by all the theistic religions of the world. No doubt it is the only path suited for the general humanity and capable of satisfying the spiritual needs of those who have not got the proper intellectual and other necessary equipments to enter the higher path of Yoga and self-realisation.

Purity of life, intense faith in God and entire dependence on His Grace are the only requisites for the lower path of Bhakti, and hence it is that the path recommends itself to all who by nature are theistic and have faith in an all-merciful and Omiscient God, full of love for his creatures and ever ready to accept those who sincerely repent of their sins and turn to Him for refuge from this world of sin and misery.

It must be remembered that both the higher and the lower paths lead to the same goal—God. The path of yoga is said to be higher because it leads by successive stages of spiritual realisation to the recognition of the Supreme

spirit of the universe. Such actual spiritual self-realisation and spiritual satisfaction could not be expected in the case of one who follows the lower path of simple faith unless it comes incidentally by the Divine grace. But the path of Bhakti is easy to follow. The glory of salvation is capable of easy achievement more easily even by ordinary men provided they have sufficient faith in God and reliance on the teachings of the Scriptures. Hence is the world-wide popularity of the religion of faith and love with the teachers and followers of all religions worthy of the name which inculcate faith and devotion to a personal God of infinite love and mercy. The Bhagavat Gita speaks of those two paths as Avyakta upasana, and Iswara upasana in Chapter 12 where Sri Krishna distinctly says that the path of realisation is more difficult of achievement than the path of devotion to God, though both lead to the same goal, the attainment of God. In the higher path the man tries to lift himself up by the difficult and labourious process of Yoga to the plane of spiritual experience where he can realise Atman and Brahman face to face. But in the case of the devotee who follows Bhakti, God himself acts as the Saviour and lifts him by his pure grace to the plane of spiritual experience. Says Sri Krishna "They who with mind fixed on Me ever harmonised, worship Me with supreme faith and devotion—these are in my opinion best in Yoga. They who worship the Indestructible, the Ineffable, the Unmanifested, omnipresent, Unthinkable, the unchanging, immutable, Eternal, restraining and subduing the senses, regarding all creatures equally, rejoicing in the welfare of all, these also come to Me. The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach. But those who renouncing all actions in Me., and intent on Me, worship Me with all

sincerity, these I speedily lift up from the ocean of death and existence"

It is true that the higher life required for spiritual illumination is extremely difficult of achievement. Especially in the case of humanity that has to do hard battle in this world of temptation and misery, it is almost impossible. Perhaps there may be a few here and there in this wide world who have succeeded in raising themselves above the phenomenal world so as to get direct experience of the spirit. That a direct cognition of the spiritual is possible we have the authority of all the Indian Scriptures and the experiences of the Rishis of ancient India. Says the Mahabharata, "The Yogi withdrawing the mind from the senses, should fix it on Buddhi—the understanding. Indeed having restrained the senses, the Yati should fix them on the mind. When these with the mind for their sixth principle become centred in the understanding and there remain steady and untroubled, then Brahman becomes perceptible like a smokeless fire of blazing flames or the sun of effulgent radiance. Indeed one there beholds in oneself one's own soul like lightening fire in the skies. Everything then appears in it and it appears in everything in consequence of its infinitude."

The essential requisites for success in the higher life of Yoga are complete indifference to the lower ideals of life, (paravairagya) purity of life and meditation (Dhyana) under the guidance of a Guru. We need not go into the details of the Yoga practice necessary for spiritual illumination. They are found in almost all the Hindu religious writings that treat of meditation and Yoga. Suffice it to say, that Yoga is the only means to a direct experience of the spiritual. No amount of speculative thought can establish the reality of the spirit or spiritual experience, or even its possibility. Yoga vision is the eye so to speak of the

spiritual man, with which he comes in direct relation with God and the spiritual universe. Till that is developed no sort of reasoning or logic can be satisfactorily set at rest our doubts in the regard to existence of soul or God. But for a man of faith the difficult ideal of realisation is unnecessary, so far as his salvation is concerned. God, in His infinite mercy vouchsafes salvation to all who follow Him in all humility. Sri Krishna offers deliverance from samsara to all those who sincerely repent of their sins and go to Him for shelter. Relying on this solemn promise made to Arjuna in the last stanza of the Gita the devotee spends his days in peace in the full hope that the grace of God would speedily give him release from the miseries of samsāric life.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

(Continued from page 527.)

Persons :—The Swami Vivekananda ; Gurubhais, and disciples.

A party of Europeans, amongst whom were Sthir Mata, the 'Steady Mother' ; 'One whose name was Joy' ; and Nivedita.

Place.—Kashmir.

Time.—June 20th to October 12th 1886.

With great fun and secrecy the Swami and his one non-American disciple prepared to celebrate The Fourth of July. A regret had been expressed in his hearing, that we had no American Flag, with which to welcome the other members of the party to breakfast, on their National Festival ; and late on the afternoon of the third, he brought a *pundit-derzey* in great excitement, explaining that this man would be glad to imitate it, if he were told how. The stars and stripes were very crudely represented, I fear, on the piece of cotton that was nailed, with branches of evergreens, to the head of the dining-room boat, when the Americans stepped on board for early tea, on Independence Day ! But the Swāmi had postponed a journey, in order to be present at the little festival, and he himself contributed a poem to the addresses that were now read aloud, by way of greeting.

TO THE FOURTH OF JULY.

Behold, the dark clouds melt away,
That gathered thick at night, and hung
So like a gloomy pall, above the earth !
Before thy magic touch, the world
Awakes. The birds in chorus sing.

The flowers raise their star-like crowns,
Dew-set, and wave thee welcome fair.
The lakes are opening wide in love,
Their hundred thousand lotus-eyes,
To welcome thee, with all their depth.
All hail to thee, Thou Lord of Light !
A welcome new to thee, to-day,
Oh Sun ! To-day thou sheddest *Liberty* !

Bethink thee how the world did wait,
And search for thee, through time and clime.*
Some gave up home and love of friends,
And went in quest of thee, self-banished,
Through dreary oceans, through primeval forests,
Each step a struggle for the life or death.
Then came the day when work bore fruit,
And worship, love, and sacrifice,
Fulfilled, accepted, and complete.
And then thou, propitious, rose to shed
The light of *Freedom* on mankind !

Move on, Oh Lord, in thy resistless path !
Till thy high noon o'erspreads the world ;
Till every land reflects thy light ;
Till men and women, with uplifted head,
Behold their shackles broken, and
Know, in springing joy, their life renewed !

* Clime—Climate.

That evening someone pained him by counting the
July 5th. cherry-stones left on her plate, to see
when she would be married. He, somehow, took the play in earnest, and came, the following morning, surcharged with passion for the ideal renunciation.

"These shadows of home and marriage cross even
July 6th. my mind now and then !" he cried, with that tender desire to make himself one with the sinner that he so often showed. But it was across oceans of scorn for those who would glorify the householder, that he sought, on this occasion, to preach the religious life. "Is it so easy," he exclaimed, "to be Janeka ? To sit on a throne absolutely unattached ? Caring nothing for wealth or fame, for wife or child ? One after another in the west has told me that he had reached this. But I could only say—'such great men are not born in India !'"

And then he turned to the other side.

"Never forget," he said to one of his hearers, "to say to yourself, and to teach to your children, 'as the difference between a firefly and the blazing sun, between the infinite ocean and a little pond, between a mustard-seed and the Mountain of Meru, SUCH is the difference between the householder and the Sannyasin !'"

"Everything is fraught with fear ; Renunciation alone is fearless'."

"Blessed be even the fraudulent *sadhus*, and those who have failed to carry out their vows, inasmuch as they also have witnessed to the ideal, and so are in some degree the cause of the success of others !

Let us never, never, forget our ideal ! ”

At such moments, he would identify himself entirely with the thought he sought to demonstrate, and in the same sense in which a law of nature might be deemed cruel or arrogant, his exposition might have those qualities. Sitting and listening, we felt ourselves brought face to face with the invisible and absolute.

All this was on our return to Srinagar, from the real Fourth of July Celebration, which had been a visit to the Dahl Lake. There we had seen the Shalimar Bagh of Nir Mahal, and the Nishat Bagh, or Gardens of Gladness, and had spent the hour of sunset quietly, amongst the green of the irises, at the foot of giant chennaar-trees.

That same day, *Sthir Mata* and she whose name was *Joy*, left for Gulmarg, on some personal business, and the Swami went with them, part of the way.

At nine o'clock on the evening of the following Sunday, July the 10th, the first two came back unexpectedly, and presently, from many different sources, we gathered the news that the Master had gone to Amarnath by the Sonamarg route, and would return another way. He had started out penniless, but that could give no concern to his friends, in a Hindu Native state.

A disagreeable incident occurred, a day or two later, when a young man, eager to become a disciple, turned up, and insisted on being sent on to him. It was felt that this was an unwarrantable intrusion on that privacy which he had gone to seek, but as the request was persistent, it was granted, and life flowed in accustomed channels for a day or two.

What were we setting out for ? We were just moving to go down the river, and it was close on five in the afternoon, when the servants recognised some of their friends in the distance, and word was brought that the Swami's boat was coming towards us.

An hour later, he was with us, saying how pleasant it was to be back. The summer had been unusually hot, and certain glaciers had given way, rendering the Sonamarg Route to Amarnath impracticable. This fact had caused his return.

But from this moment dated the first of three great increments of joy and realisation that we saw in him, during our months in Kashmir. It was almost as if we could verify for ourselves the truth of that saying of his Guru—“ There is indeed a certain ignorance. It has been placed there by my Holy mother, that her work may be done. But it is only like a film of tissue paper. It might be rent at any moment.”

(To be continued.)

BHAGAVAD GITA—AN ESSAY.

(Continued from page 510.)

IV

Then, before entering into the subject of Karma-Yôga, the Lord sounds a note of warning and draws the attention of Arjuna to the fact that the swarga-minded and unwise people it is that talk of the laborious varieties of ceremonies, praised in the Vedas and calculated to bring pelf and power and asks him to steer clear of such notions. "Why do the Vedas," it might be asked, "which are supposed to have much tender regard and concern in the matter of soul's salvation, busy themselves in lengthily expounding such rites as would produce but poor harvest (as compared with Mòksha) and rebirths following in their train ?

The Lord replies :

त्रैगुण्यविषयावेदाः ।

"The Vedas relate to the three qualities' *i.e.*, the Vedas concern themselves with (*all*) the three main characteristics of matter (Satwa, rajas, tamas) which keep the world moving. The wise must choose from the Vedas that which paves the way to Moksha. So the Lord says :

यावानार्थ उदपानेसर्वतः संकुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

"As, from a tank overflowing with water a little only (of water) is one's requirement, so much only (is the requirement) of the wise Brahmana, from *all* the Vedas."

The subject of Karma Yôga is now taken up. What is Karma Yôga ? The Lord defined it thus :

समत्वं योग उच्यते ॥

"Equilibrium is called Yôga."

And he accordingly advised Arjuna to perform action renouncing attachments and balanced evenly in success and failure. In another place, he said to Dhananjaya.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ॥

"Thy business is with action only ; never with its fruits : let not the fruit of action be thy motive."

It is evident, therefore, that what our Lord meant by Karma Yôga was action without motives, so that non-attachment forms an essential element of this Yôga. Let us study the expression "action without motives" or "non-attachment," more closely. My distinguished and late-lamented friend Mr. B. R. Rajamier says, "To work for work's sake, without motives, is all very well in words, but when one begins to follow it in practice then the difficulty will be present. That is why in almost every verse of the Gita which speaks of Karma Yoga, both the elements—non-attachment and the sense of worship—are combined. Indeed the first is almost impossible without the second, for the mind is unable to leave off desire unless it recognises the existence of something better than the things it desires. Absolute non-attachment is an impossible condition : (*i.e.*) the mind can leave hold of lower things only if it is sufficiently attracted by higher things."

Be it remembered, therefore, that Karma Yôga means non-attachment for the fruits of action *plus* a sense of worship.

The Lord says :

दूरेण ह्यवरं कर्म बुद्धियोगात् ।

“Work with motives is far inferior to work without motives.”

Certainly. That work is superior which contains therein the least quantity of personal equation. Is not the best actor he who identifies himself with the part he is playing? Is not the best singer he who loses his little self while singing? Granting then, the *par excellence* of motiveless action, what results, it is asked, accrue to a Karma Yôgi. The Lord replies.

कर्मजं बुद्धियुक्ता हि फलं त्यक्ता मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

“The wise renounce the work-born fruit, and, being released from the bonds of birth, go to the place where there is no evil.”

An interesting question crops up here. A supreme indifference to *any* results whatsoever of the work man turns out is, we are told, Karma-Yôga. What, then, is the fun of our Lord's holding “freedom from the bonds of birth, etc.” as a result to a Karma Yôgi? Does not a Karma Yogi cease to be such if he entertains in his mind even so much as the motive of the freedom from the bonds of birth etc. which the Lord shows to him as if it were a bait?

M. S. RAMASWAMI AIYAR, .B.A., L.T.

(To be continued.)

BRAHMACHARYĀ.

In the kingdom of Nepal, on the bank of a mountain streamlet called Bageshri and at the foot of a hillock named Kayilash, stands a small solitary hermitage with a nice cell or cave for meditation. The hillock is an imitation Kayilash having on its table-land the pagoda-form temple of Pashupathinâtha, the Lord of the mortals. It is decorated with many a stone built temple and thickly covered with mountain trees. In the distance, kissing the azure sky is the home of everlasting snow, called ‘Snowy Range’, the original Kayilash, an emblem of majestic serenity and sublime purity, the abode of Shiva—the Lord of the Universe. In front of the hermitage was sitting an un-assuming and simple hermit with Holy Fire before him and rosary in his right hand, when the sturdy form of a Newar well dressed in the eastern fashion and well versed in the Advaita philosophy, (the philosophy of non-duality of Shri-Shankarâcharya), most reverentially approached the monk and saluted him in the eastern way saying ‘Namo Nârâyan, Swamiji.’

Swamiji—‘Nârâyan,’ Advaita. Take your seat and let me know what brings you here.

Advaita—Yes, let me have a seat at the feet of your Holiness and ask what was the old Aryan conception of ‘Brahmacharya.’ Was it the life of a student in the Western sense, of a bachelor devoted to study?

Swamiji—My dear boy, as far as we Indian monks can read the Aryan thoughts of ‘Shruti’ by the light of our personal experience, to us ‘Brahmacharya’ means discipleship and not studentship in the western sense. We

know there is a great difference between the Oriental 'Brahmacharya' life and the occidental student life.

Adwaita—Is not studentship a part of discipleship? Cannot the scientific education of the Western University form a part of that of the Aryan forest University, I mean a part of the discipleship?

Swamiji—Yes, the scientific education of the West can contribute to the development of 'Apara Vidya', the inferior knowledge of the relative truths but not the 'Para Vidya' or the superior knowledge of the truth absolute, the Divine Wisdom. The goal of the former is not the goal of the latter. You must know that 'Brahmacharya' has much to do with the service of a 'Brahmajna Acharya', who realizing the One Eternal has come to know everything in connection with the relative truths of the Universe. Such a man was considered in the old Aryan time to be the Divine Teacher. He alone could illuminate the inner and outer man, unfold the divinity that lies latent in a disciple.

Adwaita—Swamiji, please let me know what is discipleship, I mean what makes a disciple. And why under the Indo-Aryan system of education a young student was required to live the life of a disciple in the household of his 'Acharya' or spiritual teacher?

Swamiji—A disciple in the Eastern sense is a worshipper of his Divine Teacher, and therefore his body and mind both are required to be placed at the disposal of his Teacher. His rest and movements are to be controlled entirely by his master. If his rest and movements are not so controlled, if he follows his own desire, he is a follower of his desire-nature. It is indispensable therefore for a disciple to put off his desires and protests.

Adwaita—Yes, I see, service is an essential part of the discipleship. It enables a disciple to put aside his own

desire and to render himself agreeable to the will of his master. It kills the desire-nature. It breeds humility and manners, it destroys mental impurities as well as physical inertia. But what necessity is there to kill the desire-nature of a young man which calls him to the life of ambition?

Swamiji—By killing the desire-nature I mean the discipline of the desire-nature of self, as it is the worst foe we have within. It is almost, you know, impossible to guard the house against a co-tenant. Moreover, desire-nature is to a young and inexperienced youth, lovely and romantic always. He is more or less blind to the wrongs and defects of his beloved whose short-comings take on the appearance of merits. At the same time let me tell you that by the discipline of the desire-nature I mean the transmutation of its qualities and not the destruction of its essential nature, for that is impossible.

Adwaita—Yes, the discipline of the desire-nature forms an important part of the discipleship. There can be no discipline without obedience and no organisation, monastic or social, without obedience. But can we not do it by means of the scientific education of the west?

Swamiji—No, my boy; the western education being based on the western ideals it cannot suit us. As the training under the discipleship consists more in disciplining the self rather than the body and mind to which only the western education pays all its attention the aim of the one is not the aim of the other. Now let us see what is desire. It is a craving in the heart for a certain object. The craving produces a stir in the heart and the stir arouses a motive power to seek for the object. But the holier the object the purer the desire. So, you see, the object of serving a holy man is to purify the desire and to produce a motive power in the heart of the disciple to seek

not for sense-objects, but on the other hand to give up the desires of the world and for swarga—like his 'Āchārya.' This is an essential condition for the training of self. There is another thing equally important produced by 'Brahmacharya.' It unfolds the spirit of devotion, the devotion to work and to worship, which lies latent in every youngman. Again there can be no devotion unless there is a sense of reverence on the part of a disciple to his 'Āchārya.' It forms the habit of reverence to holy men as well as to elders and superiors.

Adwaita—Yes, there is no doubt that the discipline of self is an essential condition for the training of young men. So Pope says "A man's self may be the worst fellow to converse with in the world." But why a 'Rishi' and why is not a scholar or "pundit" in the Eastern sense not considered to be a fit person to train a "Bramacharin"? I do not find much difference between a "Rishi" of the old Aryan time and a scholar or pundit of the modern time.

Swamiji—In reading the Upanishads we find that a scholar named Nārada who afterwards became the famous Nārada Rishi, by learning the knowledge of Rig Veda, Sama Veda and the other Vedas as well as the Itihasas, Puranas and Ayur Veda, Jyothisha-Vidya and the other sciences and philosophies of the time, could not realise the Eternal One. So he had to become a disciple of a Rishi and was told that the knowledge he had got was of no use to realise the Eternal One, and by realising the Eternal One he could know everything in connection with the relative truths and spiritual laws of the universe. So you see the difference between a Rishi and a scholar. To train a "Bramacharin" a saint and sage was required, because the discipline of the desire-nature which is a vehicle and instrument of the soul, requires the perfect

control of sexual life. For the discipline of the sexual life a saint is required and not a scholar or pundit, as all the learnings of the world will not help a disciple to control his sexual life. The ruling principle of the discipleship is the discipline of the sexual life. The highest type of morality and chastity, I mean, the purity of thought and feeling that the old Aryans preached, was the highest inaction which transcends all action in connection with the sexual life. The spiritual constitution of the four "Āshramas" of life, as well as the institution of marriage in the social constitution was, therefore, based on "Brahmacharya."

Adwaita.—Yes, what makes the difference between a Rishi and a scholar or pundit, I do find now. It is noticeable that the monastic orders all over the world are therefore based on the vow of celibacy. That the constitution of marriage in the old Aryan time had the same ideal of sexual purity, there is no doubt. Otherwise Umā Parvathī and Savatri would not have been the ideal wifehood of the higher class of Indian women. The married life of the saints and prophets I believe has the same discipline of the sexual life as that of the Aryan Rishis. It appears that the Aryan Rishis most of whom were married, were not only known to be perfectly aware of the spiritual laws but to have power to control the sexual energy. The highest type of marriage all over the world must be the spiritual marriage, a counterpart of the divine marriage.

Swamiji.—We find from reading the lives of Sri Chaitanyadeva and of Sri Ramakrishnadeva, the latest prophets of Bengal, that the marriages they had were of the highest type. The vows of poverty and celibacy to which Sri Ramakrishnadeva called his wife as well as his great disciple Sri Swami Vivekananda are found to govern the

religious institutions of the whole world. Spiritual marriage is the consort of spiritual freedom.

Adwaita.—From the Aryan married life it is noticeable that the discipline for the absolute control of sexual life does not cease with marriage. The same thing we find in the married life of saints and prophets too. So with "Brahmacharya" or discipleship begins the life of struggle for the control of sexual energy. This control seems to be the fundamental principle ruling the universal morality. And I believe the sexual freedom, which does not mean the right to indulge sexual life under a certain amount of control, but the right to refrain from indulging it, is an essential condition for attaining the spiritual freedom.

Swamiji.—Yes, the word freedom in the eastern sense, does not mean the right to do but the right to cease from doing—the highest inaction transcending all action. And sexual freedom, you are right, is a part of the spiritual freedom. It is that highest dispassion which transcends all passions. As regards sexual energy which is illustrated as "Kama Deva" in the Puranas, in the eastern sense, it means a transformation of the divine "Agni", the all-powerful and all-pervading energy or life of the universe. In that sense only, you must know, the Aryan families were its daily worshippers and it was invoked at every birth and marriage. To them the Holy Fire was therefore a symbol of the great Eternal Fire, the fountainhead of the various states of consciousness and activity of the phenomenal universe.

Adwaita.—Of course there must be no confusion of the eastern sense with the western, as one is idealistic and the other is materialistic. For instance modern science looks upon energy as something dead and unintelligent, but the "Shruti" calls it "Shakti" the universal life

which appears in all physical processes, in the vital processes of animals and plants as well as in the movements of inorganic bodies. But as regards the absolute control of the sexual life, I am afraid of differing a little bit and venture to say that suspension of sexual life in the opinion of the medical authorities of this country as well as of the western countries, is considered to be unhealthy.

Swamiji.—Yes, I am not unaware of the opinion you refer to. But medical men, western and eastern, both, as far as I know, are divided on the point. For instance, one eminent medical man of the west very strongly supports our "Brahmacharya" and says: "It is a medical, a physiological fact that the best blood in the body goes to form the element of reproduction in both sexes. In a pure and orderly life this matter is absorbed. It goes back into the circulation ready to form the finest brains, nerves and muscular tissues. This life of man carried back and diffused through his system, makes him manly, strong, brave, heroic. If wasted it leaves him effeminate, weak and irresolute, intellectually and physically debilitated and a prey to sexual irritation, disordered muscular movements, worsted nervous system, epilepsy, insanity and death." Here lies, you see, *Adwaita*, the truth as to why the holy and the divine in the spiritual world, as well as the noble and the great in the material world, are more or less known or unknown celibates.

Adwaita.—I see the only thing that feeds the inner man, the nervous system and its root sensorium, is the element of reproduction. And the only means by which that element is sufficiently stored and assimilated in the system, is pure and holy life. There is no doubt the element of reproduction is absorbed only in a pure and orderly life and it makes a man reflective highly and strong physically. As regards the re-marriage of Hindu

widows and social purity, I believe, these facts have a great importance. The Motherland, I believe, is in urgent need of an institution like the Home of Canonesses in every province of India for the spiritual training and protection of her neglected widowed daughters, and not the re-marriage of widows.

Swamiji—"The suspension," he further goes on to say, "of the use of the generative organs is attended with a notable increase of bodily and mental vigour and spiritual life." You see western science does not contradict but strongly supports our monastic celibacy. Also, we know that a man is an animal being as he has all the qualities found in the animal. His inner purity is determined by his predominant quality, and not by his outer body or dress. The animality that man has got and which forms his physical constitution, destroys like poison his inner purity. It is the slough of impurity, the cause of impurity, the cause of his spiritual bondage. The first robe of discipleship, therefore, consists in shaking off like the slough of a snake, the animality or carnality in man. The second robe of which the first is an under-garment, consists in setting no value on what constitutes man's self, his personality. These two robes actually represent the "Chola" or the divine mantle of a "Brahmacharin."

Adwaita—It is noticeable to me now what was the determining concept of the vows of celibacy and poverty to which Lord Buddha called his followers of the monastic order. We find the same spiritual vows govern the monastic orders that at present exist in India as well as in the western countries. As regards the third monastic vow, I mean the vow of submission, it is equally important for the training of a disciple. The vow as has been said before arouses in every young disciple the spirit of devotion, the devotion to work and to worship. Man is pro-

vided with the senses and intellect as well as with the materials to feed them, the sense objects. Thus naturally he is capable of earning material knowledge that drives him to material faith, or to what constitutes the scientific faith of the west. But only the soul, that after reflecting that the knowledge derived from the material senses cannot but produce material faith, surrenders both at the lotus feet of the "Sat-guru" the Divine Teacher attains the path of the Divine Faith in the Impersonal. Thus the third vow, by which a disciple, stripped naked of his material knowledge and its associate, material faith, is required to follow the will of his "Āchārya" is the means to attain the Divine Faith. So Hamilton says "A learned ignorance is the end of all philosophy and the beginning of religion."

B. Brahmapadma.

(To be continued.)

*Harib Om !
Sri Lakshmi Nrisimha Parabrahmane namah.*

THE INDIAN ASCETICISM.

By S. N. NARAHARAYYA.

(Continued from page 532.)

Section IX.

We shall now pass on to the conduct of a sannyasin in general : So much has been said as regards non-cruelty, and when dealing with *yama* it may be learnt that he has to pay particular attention to truth, not desiring of other's things, strict celibacy, and the like. He is forbidden to accept gifts of any kind as has been already noticed, nor can he himself give anything to another. Far from being haughty, he shall be humble but not mean. His countenance must ever present an unruffled and determined look, and let him never swerve from the straightforward path of virtue. Friendship he shall not contract nor shall he have enemies. Says the Gita on the point, "Suhrinmitrāryudasinah," that he shall be indifferent of sympathisers, friends, or enemies." If he has a Guru, who instructs him in Yoga, let him serve him well and let his faith in virtue be simultaneously intense. He shall never grow jealous and must ever control his inner and outer senses. Concerning his person, he shall be negligent, but in determination he shall remain resolute, and constant and always sweet in words. He must endure everything and ever be mercy itself. He must study not to get conceited. Now to his conversation :

His conduct towards others in general.

"अतिवादान्त्यजेत्कर्तुं पक्षे केचन नाश्रयेत् ।"—N. P. U. Upa., 5.

"He shall be limited in his speech, and avoid conjectures of all sorts ; also he shall not side with any party to a controversy whatsoever it is." He is thus asked to speak as little as possible, and whatever he does talk, the theme ought to be of the highest knowledge.

Modern day sannyasins may do this or that and the personal or historic estimate they enjoy may protect them whenever there is any transgression. Here again we are to be aware to be cautious in understanding a sannyasin. If a sannyasin is self-sufficient to say that he is not a common ascetic to be bound by Vedas or Sastras, and if people are ready to believe in him, then we have not a word to say : Ours is that sole time-honoured truth, and we repeat that we are only to those who believe in the binding authorities of Vedas and Sastras. We are perfectly aware they are dogmatical purely, and this fact is very well observed by our very rhetoricians in their immortal works : Says Vidyanatha.

"यद्वेदाद्यभुसम्मितादधिगतं शब्दप्रधानाच्चिरम् ।"

which clearly shows that Vedas are expressed in a mandatory language. This is not a hidden thing, but still we are asked to place our implicit belief in all that the Vedas say. It is said,

"प्रत्यक्षेणानुमित्या वा यस्तूपायोन बुद्ध्यते ।

"एते विदन्ति वेदेन तस्माद्वेदस्यवेदता ॥"

"Facts that defy our Observation or Deduction, that they can understand by the Veda, and hence the necessity of knowing the Veda." Those things which go by the name of Sastras are founded on Vedic texts discovered or otherwise. We may be biased or short-sighted but the truth

declares. "There are more things in heaven and earth than are dreamt of in your philosophy." To return to the point,

"असंभाषेस्त्रिया कांचित्पूर्वदृष्टं च न स्मरेत् ।

"कथां च वर्जयेत्तासां न पश्येद्विखितामपि ॥

"एतच्चतुष्टयं मोहास्त्रीणामाचरतो यतेः ।

"चित्तं विक्रियते वश्यं तद्विकारात्प्रणश्यति ॥"

—N. P. U. Upa., 4.

"He shall not speak to a woman, nor remember one seen before whoever she is. He shall abstain from holding a topic too of them, nor shall he see one even drawn in picture. If these four a yati does out of ignorance, his mind, is, indeed, bartered and he is lost with that change."

He has no society, and thus no rules of the society too bind him to any extent. In the first place he has no friendship, and even if one is familiar with him, he shall not welcome him, invite him to go to him, ask him to go away from him, or make him wait to any small amount of time. He shall not say even complimentary or praising words, and if he does not pay particular attention to all these, he cannot expect to enjoy that Final Emancipation.

Shall not give
welcome, etc. ;

He shall not make one to pay anything to another, nor shall he, even in his dream, persuade one in any direction. In speaking to others he must take care to use the word, "Narayana" every time.

Section X.

A yati has, in order that he may not be a source of disturbance to others, to behave like one who has lost his organ of taste (tongueless); one who is impotent; a

cripple; a blind man; a deaf man; and one who has no sense of appreciation (stupid):

One who, though eats, cannot enjoy the high qualities of eatables or detect any defects thereof, and who ever speaks advisedly and as little as possible, and truly, is regarded as one who has lost the use of his tongue. Let a yati be one.

If any one sees a young damsel of sixteen and has towards her the same feelings as he will cherish towards a baby just born or towards an emaciated lady of hundred, that man whose mind does not get tempted, is regarded as an impotent person. Let a yati be one.

He who only moves to go to beg as also to ease himself or pass urine, and who, at a stretch, does not walk over a *yojana* (=four krosas; a krosa is in some places regarded as being equivalent to two miles, and in some places to three;—so in the former case, it is a distance of eight miles, and in the latter twelve. We shall take the common mean, and say it is nearly ten miles) is regarded as a cripple. Let a yati be one.

This shows what distance a yati can walk at a stretch in his wanderings. This limit has a double object: A yati may be one who, in his fourth part of life, has embraced sannyasa, and in that case, being old, he must be made to walk as little as possible so that he may not be fatigued too much and thus rendered unable to practise yoga; or if his long journeys tell upon his health, he cannot be awake to the duties of his *asrama*, and the king who is entrusted with a very severe law to punish a sannyasin who cannot perform his functions, may be bound to do his duty. Again if

The twofold ob-
ject of the limit.

a yati is one, who has embraced sannyasa when he is yet young or in the prime of life, then his bodily strength may tempt him to walk more and more, and occupying himself with this long marches, he may forget, or may be rendered unable to do, the duties of his *sannyasasrama*. Thus in any case it is beneficial that a yati should not undertake long journeys.

Though sitting or walking, he, whose eyes do not try to scrutinize objects that are at a distance, is known as blind or one who has not the use of his eye. Let a yati be one.

Words may be uttered to one, and though they are pleasing or otherwise to the listener, or though they are delightful to the mind or even making it full of despondency, he, who behaves as though he did not hear them at all though they fall upon his ears, he is called the one who has lost the use of his ears. Let a yati be one.

Though captivating objects are placed before him yet he though able-bodied, whose, senses are not in the least tempted, and he who can always remain as though he is asleep, is known as one who has lost his sense of appreciation. Let a yati be one.

A yati shall never see any performance of actors and players, gambling, a young handsome woman, (a woman, generally) a so-called friend, eatables that require or not mastication before swallowing, and a woman who is in her menses.

There are six things, again, the thought of which should not cross a yati's mind : They are covetousness, enmity, arrogance, trickery, plotting, and delusions. This requires no explanation or comment.

Again, there are six other things with which a yati has nothing to do : A couch or sofa, white clothes, topic about women, excessive desires of any kind, "day-sleep" and conveyance. These six things are called "yati pātakas," and if a yati has anything to do with one or more of these things, he certainly becomes a sinner.

Also there are six things that go to bind a yati very much, and hence forbidden to him. They are: *Āsana* (Habitation); *Pātralōpa*; *Sanchaya*; *Sishyasanchaya*; *Divāasvāpa*, and *Vrithalāpa*.

He is allowed to live in one place during the rainy season and if, during any other season, he inhabits one and the same place, that goes by the name of *Āsana*, habitation. A yati shall not do it.

Suppose it is a little difficult to find out gourd, etc., which he may use without any objection, but still he shall only try to find them alone. Let not a little difficulty in obtaining them tempt him to use any other forbidden vessel, and if he does use any other that goes by the name of *Pātralōpa*. A yati shall not break this rule.

Sanchaya has already been dealt with.

If disciples are to be taken, it is only out of sympathy towards them and to lift them to a higher plane of light. A disciple is sometimes called an *Antevāsin*, or one who lives near to learn both by example and precept. If gathering disciples around is prohibited, it is because to rescue a Sannyasin from the danger of trying to get them to serve him or to

grow vain by exhibiting them to the public. This *sanchaya*, or gathering round of followers and le yati have.

Though *Divāsvāpa* ordinarily means sleep during the day, yet it has a special meaning as pointed out by the Upanishads :—

iv. *Divāsvāpa*.

विद्या दिवा प्रकाशत्वादविद्या रात्रिरुच्यते ।

विद्याभ्यासे प्रमादो यस्य दिवास्वाप उच्यते ॥

“On account of its shining (splendour), *Vidyā* (knowledge) is called “*Divā*” (the day), and likewise *Avidyā* (ignorance) is called “*Rātri*” (the night) : That “*svāpa*”,—sleep or negligence,—in the acquiring of knowledge, is called *Divāsvāpa*. Let not a yati have it.

As the very name shows, *Vrithālāpa* is vain talk,—that is talk in no way useful to a sannyasin, but, on the other hand, detrimental to his sattvaic habits. If he speaks at all, he shall confine it to Adhyatmaic topics, If a “yati” who speaks and speaks but nothing pertaining to that, and totally gives up the idea of begging, that you by the name of *Vrithajalpa*, and, let not a yati have it.

Since the very names speak for themselves in all the groups of six given above, it is superfluous to add any explanation. We have followed sastras closely in all these matters and there is nothing which has not that authority.

(To be continued.)

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THE VIJAYA PATRIKA SHALA,

Pondicherry.

CASTE AND THE BHAGAVAD GITA

(Concluded from page 544.)

Whether it is better to rely upon religion, or to rely upon racial and social instincts, to safeguard society and civilisation from that kind of deterioration, which is certain to arise in consequence of the unrestricted intermixture of unequally cultivated and ill adjusted tribes and races, is a question to which the lynch law, so freely resorted to by the Whites as against the Blacks in the southern states of the United States of America, cannot fail to give an emphatic and adequate answer. When under the banner of one of the freest of republican governments, and among a people professing one of the most cosmopolitan religions in the world, the barbarities of lynching and such other ugly acts have to be utilised to protect society from the decay that may arise from racial corruption, then that religious authority, which prudently places restrictions upon undesirable marriages, cannot certainly be ridiculed and laughed at with freedom or impunity. The politically inhuman and morally unwholesome character of the influence of racial assertiveness and isolation is becoming only too plainly visible now in all those parts of the world, where the lot of the white man is cast in the midst of those whom he in contempt calls coloured peoples. South Africa and Australia, for instance, have only to be mentioned to enable us to see how bitter and harsh and insolent race-feeling may so very often become. Just as what may well be described as inclusive toleration is the underlying foundation of Hindu religious unity, the policy of what I often speak of as conciliatory coordination constitutes the underlying foundation of

Hindu social unity. It is therefore no wonder that one of the least biassed and most earnest among thoughtful Christian missionaries in Madras declared some years ago that Hinduism recognises the solidarity of man indeed more markedly than any other religion known to history. In a book written by Sir George Campbell—who must be known by name to many in this country as a distinguished European civil servant and as an anthropologist of some note—after he travelled in the United States of America with a view to study the nature of the relation between the Whites and the Blacks there, he has deliberately given it out as his conclusion that it would indeed have been very good for the United States to have adopted a social institution like the Indian caste-system. In that book he has said—"In India I have had the experience of how communities of people, varying in character, culture and rank and racial qualifications, have lived for centuries amicably side by side; and this has been possible in India only through the organisation of caste". After coming to know this opinion so assuredly expressed by such a man, who is there among us that can curse our institution of caste unhesitatingly and altogether? It may not be now possible for the United States to organise for the benefit of the people therein an institution like the Indian caste. That, however, is not what we are concerned about now. Nevertheless, Sir George Campbell's true insight into the historic aim and effect of caste in India ought to enable us to set a distinctly high value on the undoubtedly humanitarian purpose and far-sighted wisdom of our ancient religious law-givers. Caste has fairly unified in India such heterogeneous racial and social elements among the people as have stubbornly resisted all attempts at any kind of unification elsewhere. Racial and religious animosities can be and have been in fact appeased no

where so easily as in India. A little of sincere sympathy and a little of mutual forbearance and goodwill, becoming visible through a few well aimed acts of common kindness and helpfulness, can soon bridge here all such moral gulfs of human separation as are almost unbridgeable in lands which are swayed by other and less cosmopolitan civilisations. Think of the crusades and of the fate of the Moors in European history! Or think of the persecutions of the Christian Church in its mad and unbridled frenzy to enforce an impossible and meaningless religious conformity! Then bring to your mind how Hindu India has given shelter and support and encouragement to homeless Jews and Parsees, and has by the free offer of philosophic friendliness made iconoclastic Islam notably calm and tolerant and philosophic! The contrast cannot but be striking and instructive. Some are of course apt to see more weakness in this historic spirit of Hindu conciliation. But we do not generally conciliate those whom we may very well ignore. Nor do those become easily reconciled to us who feel that there can be no harm whatsoever in thinking no account of us at all. Hence conciliation really rests on the recognition of mutual strength and worth, and has a more becoming moral meaning than any kind of aggression and continued cat-fight. That any good man is in his place as worthy as any other good man is in his, is a lesson that is always and everywhere well worth learning; and it is because our ancestors were made to learn this lesson early, our mother-land has been for centuries an unparalleled home of peaceful avocations and high aspirations, in spite of the storm and stress of opposing forces that have long had in it an abundant play. Therefore our pronouncement on caste in India cannot but be that it has indeed helped more than it has hindered progress and civilisation among us, in as much as it has succeeded well

in India in producing out of very heterogeneous elements a quiet, law-abiding and self-respecting people, whose glorious history is remarkably full of much that is true and good and beautiful.

Accordingly, whether we take caste by birth or caste by quality into consideration, we cannot fail to see the justice of making the functions of persons in society depend upon the natural endowment and temperamental qualities with which they are born. In a society ruled by the regime of status, the differentiation of men's varied functions therein is necessarily determined by the position which their birth gives to them. In such a society, birth gives, more often than not, the true, the readiest and the most convenient measure of the endowments and qualities for individuals. We cannot afford to forget how very true it is in history that whatever is right. This of course does not mean that history knows no wrong and no injustice. It would be altogether untrue to say so. But what it really means is that whatever endures for a fairly long time in history serves during that period some definite and naturally requisite purpose. Otherwise there would be no need for its enduring so at all. And such things as are not really wanted arise rarely, if ever, in history. If we keep this great fact of history in mind, we are sure to see at once that the regime of status in society—wherever and whenever such a regime actually comes into existence—is like all other events and conditions in history the result of the operation of natural causes. Therefore, as such, it cannot surely be out of place in its own time and in its own circumstances. Students of geology say that, in the geological procession of the successive evolution of animal life, fish life, for instance, preceded reptile life, and that amphibian life manifested itself naturally in the interval and served as the required intermediate step in helping

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